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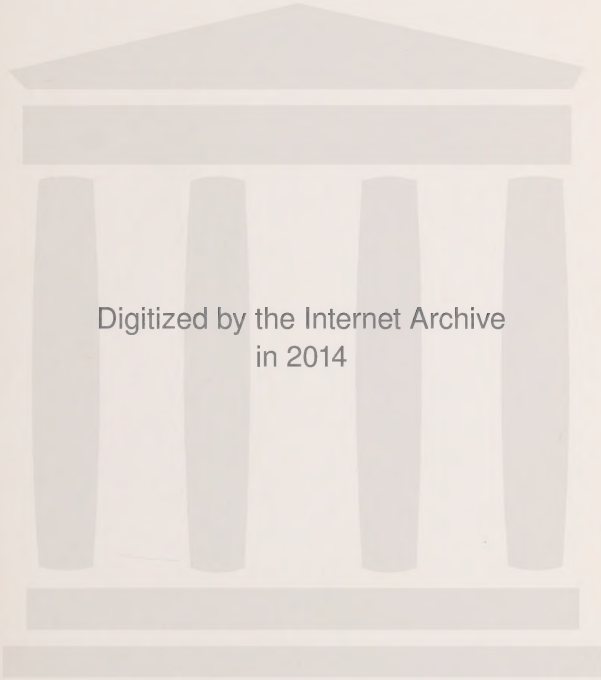
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Jno. T. Brown

CHURCHES OF CHRIST

A Historical, Biographical, and Pictorial History
of Churches of Christ

IN THE

UNITED STATES, AUSTRALASIA, ENGLAND AND CANADA

BY JOHN T. BROWN, M. A.

Author "Bruce Norman," "The Guest of a Dream, or a Changed Life,"
Editor "Christian Companion," etc.

INTRODUCTION BY
JOHN W. McGARVEY, A. M., LL.D.
President "College of the Bible."

LOUISVILLE, KENTUCKY
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1904

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Dedicated to all who believe in the restoration of Primitive Christianity, and are doing all in their power to unite God's people upon the one foundation, "that Jesus is the Christ, the Son of the living God," and who take the Bible as their only rule of faith and practice.

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INTRODUCTION

When our attention is fixed on a large body of men banded together for some great purpose, we instinctively inquire, When and where did it originate, and what has been the history of its progress? We wish this information not merely through curiosity, but in order that we may form a judgment as to the utility of the organization in the past, and of its probable utility in the future. If we have had a part in the work of the organization, we have a similar desire to perpetuate the remembrance of any important achievements with which it may have been credited. It is to these desires that historical writing owes its existence.

The body of people distinctively known in our day as Disciples of Christ have had a remarkable history, one that has in very recent years challenged the attention and excited the wonder of all thoughtful observers of religious affairs in our great country. It has been characterized by a rapidity of growth in numbers, in intelligence, and in spiritual power unprecedented in this age of wonderful movements among men. The new generation now confronted by it would be stupid indeed if no general interest were felt in its history. A few men yet living have taken important parts as actors in its earlier scenes, and thousands are living whose valiant services have contributed largely to its triumphs in later years. To all of these the anticipation that their achievements in the service of God and humanity may be forgotten is most unwelcome. They hail with delight the prospect of having them embalmed in history.

Apart from the last-mentioned desire, which may be regarded as in some measure a selfish one, the natural and benevolent wish that posterity may profit by the experiences of the past, furnishes another, and perhaps a nobler motive, for making a permanent record of passing events. If history, as the sages have told us, teaches by example, the most effective of all kinds of teaching, the lover of his race and of the God who employs human instrumentalities to guide and govern the race must wish that all the good deeds of men shall be transmitted from age to age, as helps to every rising generation.

These considerations fully justify the attempt which has culminated in the publication of this somewhat peculiar historical work. Furthermore,

the fact that the unexampled growth of the people of whom it treats is made up of an equally surprising growth of individual congregations of Disciples scattered here and there over the whole area of this continent, justifies the special form which this history in the main assumes, the history of individual churches, of groups of churches in certain localities, and of the rise and progress of educational and benevolent institutions which are the natural offspring of religious zeal and consecration. The originator and compiler of the work is entitled to the gratitude of his brethren in Christ, and also of the public at large, for an undertaking which involved a vast amount of labor on his part, and which has appeared from the beginning very hazardous from a financial point of view. How well he has succeeded will be determined by the consensus of judgment among his multitude of readers. That this judgment may be most favorable, and that the author may be abundantly rewarded in every way, is my belief and my earnest prayer.

J. W. McGarvey.

THE AUTHOR'S STATEMENT

Two years ago I conceived the plan of getting out a biographical, historical, and pictorial encyclopedia of Churches of Christ. I consulted with a number of brethren, and all said that such a publication would be, not only interesting, but very valuable. I was assured by scores of my brethren that they would lend all assistance possible in getting out such a book. It has been a laborious undertaking. People were very slow to send in photos, and I have written sometimes as many as ten letters before receiving the photo or desired information. I traveled some twenty-five thousand miles in the interest of this publication, gathering data, photos, and taking advance orders. During the two years I traveled from the Lakes to the Gulf and from the Atlantic to the Pacific.

The work would have been more successful, no doubt, if I could have devoted all my time to it, but I had to preach every Sunday and edit the Christian Companion, hence have only given a part of my time to this special work. I have felt for some time that such a publication was needed, but was not willing to undertake the work until two years ago. The work will be prized more highly in the years that are to come than now, because it is a kind of *waymark* of the Restoration Movement.

It gives a history of the Movement to the present time. It also gives a number of sketches of our pioneers, our college presidents, some of our secretaries, and a number of evangelists. It was not my intention to give sketches of all who deserved them; but to mention only a few, that the church, in the future, may know something of the sacrifices of these splendid men of God, who labored earnestly and sacrificed much during the Nineteenth Century to re-establish Primitive Christianity in the world.

There are thousands of men, who are worthy and consecrated, whose names do not appear in this book. It would have been impossible to have gotten sketches from all of them. Those who are not mentioned in the book are as worthy as those who are mentioned, and there may be some, whose names are mentioned, who are not as worthy as some whose names do not appear. I have had to be my own judge, and am personally responsible for all who appear in this book. It is not as complete as I could wish, and, no doubt, has many imperfections, but I send it out on its mission, trusting and praying that it may strengthen the faith of some struggling disciple and encourage all to walk closer with Christ and to be more consecrated in His service. While it is not perfect, it is the best that I could do, under all the circumstances, and I must be held responsible for its imperfections.

I desire to sincerely thank all who have assisted me in this great work, especially those whose names appear with the articles they have written. These brethren have been of untold service to me, and I will ever hold them in grateful remembrance for their assistance in getting out this publication. There are others, whose names do not appear in this book, who have given me much encouragement and assistance in publishing it. There are too many names to mention them all.

The engravings were made by the Heybach-Bush Company, of this city. They are the very best. I have returned a great many photos that were not suitable. As a rule, those I used were the very best. If there is a bad engraving in the book it is because the photo was an inferior one. I was compelled to put in some few such photos, because good ones could not be secured. It was not my intention to have engravings of all of our church buildings, but simply a few, scattered all over the world, that the reader might know something of the architecture of our buildings.

The size of the engraving has nothing to do with the importance of it. It was impossible to make all the same size, because the pictures varied in size. I have used my own judgment, in connection with that of the artist, in making some engravings larger than others.

It is my purpose to publish Volume II of Churches of Christ in 1910 (D. V.), just after our Centennial Convention, which is to be held in Pittsburg, Pa., 1909. The second volume will be somewhat supplemental to the first. Some articles and some photos, which should have appeared in this volume, are left out because I was unable to secure them, but not because of any fault of mine.

In the second volume I hope to publish, in addition to the new matter necessary, all the old material which was left out of the first.

Some of my brethren told me in the beginning that I should get out a cheap book, so that it might have a large sale. The fact is, however, that a cheap book of this kind would have had no sale at all. A cheap book of halftone engravings would not sell. The first thousand of these books will cost nearly $6,000.00, almost six dollars a volume. I believe that our people will appreciate such a publication.

My desire has been to give a faithful record of the work accomplished, and the reader will be his own judge as to how well the work has been done.

Since beginning this volume, some, whose names appear in it, have *fallen asleep*. Some of them wrote me some time ago that they were anxious to see the book before they were called hence, but they have gone to their reward before it could be completed. Their names are written in the "Lamb's Book of Life."

JOHN THOMAS BROWN

John T. Brown, son of James M. and Susan Brown, was born one mile north of Alamo, Crockett County, Tennessee, October 10, 1869.

He was eight years old before learning his letters. His first schooling was at a little log school-house one mile southeast of his home. After attending a three months' school there he entered the public school at Alamo, but never went more than three months at a time.

At the age of fourteen he began work with his father, who was a bricklayer. Though young in years he was grown in size, weighing one hundred and sixty-five at sixteen. He never served as an apprentice, but learned the trade so rapidly that in nine months after beginning he received the highest wages paid to a brick-mason. He helped to build the West Tennessee Insane Asylum, and spent a part of his time at Helena, Arkansas.

When he was eighteen years of age he went to Winona, Mississippi. After working there five months, he contracted to burn the brick and build a brick house for J. R. Bingham, at Carrollton, Mississippi. There was a small band of Disciples at Winona, but they had no preaching and no Sunday-school; he had never done any church work, but thought that as he was away from home he could muster up courage to attempt it. At a social service he suggested that a Sunday-school be organized, which was done, and he was elected superintendent. After several efforts to pray, he succeeded, but could only utter eight or ten words. Determined, however, to do something for the church, he was undaunted, and whenever opportunity permitted tried to pray or speak a word for the Master.

Mr. and Mrs. J. R. Bingham, of Carrollton, where he boarded, were devout members of the Methodist Church, and he owes much of his success in life to their interest in him and their influence over him. Mr. Bingham proposed if he would take a four years' course in a Methodist college to see that it did not cost him a cent, but he replied that he did not believe in the doctrines of the Methodist Church, and that he could not be educated by that church and then preach in the Church of Christ. When he bade them good-by to enter Thompson's Classical Institute at his old home, Mr. Bingham told him that if he ever needed money to write him.

After being absent from school for years, when he was nineteen he entered Thompson's Classical Institute at Alamo, Tennessee. The following June he entered an oratorical contest and won the medal; he then taught school three months at Avery's School-house, which was two miles from his home.

In September, 1890, he entered the College of the Bible, at Lexington, Kentucky. As soon as school closed he began teaching at Avery's Schoolhouse, and taught during the summer. The following summer, after a hard year's work in school, he evangelized up to Sunday night before school opened Monday. The Bible course and the course in Kentucky University, combined, make a seven years' course. He took both of these courses, with an additional two years' course in elocution, in five years; during the five years, however, on account of ill health, he was compelled to miss one year.

In 1894 he graduated in elocution in the College of the Bible, and in 1896 received a classical diploma from the College of the Bible and an A. B. from Centre College, now Central University, Danville, Kentucky, where he received his degree of A. M. in 1899.

During his college career at Lexington the students were allowed to preach only twice a month, and, rather than break this rule, he left Kentucky University and entered Centre College at Danville. He was trying to educate a brother and sister and had partially to support his father and mother, besides paying his own way through college.

While at Danville he preached at McCormacks and Burgin, Kentucky. At the latter place he built a six thousand dollar church during his last vacation in college, and preached there until he was called to become editor of the Christian Guide, now the Christian Companion.

After matriculating in the College of the Bible in 1890, he had three dollars left, but he had not forgotten his old trade, and hence worked at that every Saturday and earned enough to pay his board each week. He had only been in college five months until he was elected secretary and treasurer of the Adelphian Boarding Club; no freshman had ever been elected to this office before. This more than paid his way for two months.

The second year he was in college he began preaching, and while he has served some nine or ten churches, not one owes him a cent. His financial ability was shown, not only in working his way through college, but also in church work after he began preaching. In 1897 he was selected as editor of the Christian Guide, and in two years it almost doubled its circulation. In 1902 he published "Bruce Norman," and in one year's time three editions were sold. His last book is "The Guest of a Dream; or, a Changed Life," which will soon be ready for delivery.

He has worked for two years on "Churches of Christ," but during that time has preached every Sunday, written most of "Bruce Norman" and the "Guest of a Dream" and edited the Christian Companion and looked after the business interests of the paper.

Mr. Brown is six feet two inches tall, has dark hair and blue eyes, and weighs one hundred and eighty-five pounds.

From the foregoing facts one would naturally infer that he is a man of strong will and undaunted courage. These qualities, added to great physical endurance, have enabled him to do the work of two or three men during the

last few years. His hopefulness and his sunny disposition have also served as lubricants to the wear and tear of his strenuous life.

In his work on "Churches of Christ" he has traveled much—north, south, east, west—and is perhaps known by sight to as many of our brethren as any man among us; and he contemplates yet wider travels, for he is planning a visit to Palestine and all of our foreign mission stations, China, Japan, India, etc., in the near future. He has recently been engaged by the Southern Lyceum Bureau, of this city, to lecture next season.

While an editor, author, and man of affairs, yet there is nothing that pleases him more than to preach the Gospel of Christ; he is plain and pointed in his presentation of Scriptural truths, and always stands firmly on the "Old Foundation."

John T. Brown is a big-hearted man, as those of us who have shared so abundantly his generous and unselfish service can testify. There was never a truer friend, generous even to a fault, if such a thing is possible, and absolutely free from petty jealousies, always willing to extend a helping hand and kindly word to a struggling brother or a needy friend.

This work, the "Churches of Christ," is a monument and tribute to the brain that conceived and the indomitable will that executed it.

George Gowen.

THE RESTORATION MOVEMENT.

By J. B. BRINEY.

CHAPTER I.

THE BEGINNING OF THE KINGDOM OF CHRIST-PROPHECY AND HISTORY.

Great historical movements usually strike their roots far back into the ages of the past, and these must be found and traced to their beginnings before the events that spring from them can be intelligently understood or adequately appreciated. Events do not occur without sufficient causes, and it is incumbent upon one who deals with the philosophy of history, to discover the underground fountains from which issue the streams that flow therefrom. Upon such primary work will largely depend a correct and satisfactory understanding of subjects of an historical nature. The American Revolution is an enigma to every one who does not know the circumstances lying back of it, and out of which it grew. The wrongs inflicted upon the colonies, and the patient, persistent and fruitless efforts of the subjects of the British crown to have their righteous grievances redressed, must be perceived by any one who would understand the thrilling events of 1776 and those of the following seven years. No one can understand the sanguinary struggle between the States of the North and the South, without a fair knowledge of previous conditions and institutions. This principle applies to all historical movements of whatever character.

In performing the task now in hand, it is thought proper, in the first place, to examine the teaching of Holy Scripture in regard to the beginning of the kingdom of the Lord Jesus Christ. It is eminently desirable to determine when and where that heavenly institution had its origin in the world's history. Probably no feature of important historical movements is more interesting or important to the student than their beginnings. This Restoration Movement is simply a chapter in the general history of the kingdom of God in this world, and hence the legitimacy of looking up the commencement of this divine institution. This is not only legitimate, but it is absolutely necessary in order that the student may correctly understand the character and purposes of the spiritual kingdom that God has established among men. If a man would understand the nature and purposes of the Republic of the United States, he should go to its source, study the Declaration of Independence, inform himself in regard to the provisions of the Constitution respecting the conditions of citizenship, the rights and duties of the citizen, etc.; nor can he be an intelligent citizen without such information.

This principle holds good as regards the kingdom of Christ. It cannot be understood without an adequate knowledge of the time and place of its origin. It is natural and logical to suppose that when this heavenly kingdom was first established, the conditions of entrance into it and the terms upon which its blessings might be enjoyed would be plainly and fully set forth. This reasonable consideration emphasizes the necessity of being acquainted with the law then promulgated concerning the terms and conditions of citizenship therein. This is God's kingdom of grace, and through it the economy of grace is administered. The law of the forgiveness of sins is one of the laws that pertain to this kingdom, and he who would obtain the pardon of his sins must know and comply with this law. Paul attributed his freedom from the law of sin and death, to the law of the Spirit of life in Christ Jesus, and through James the Holy

Spirit promises a blessing to him who looks into the perfect law of liberty and continues therein. Many considerations combine to emphasize the importance of a knowledge of the time when the kingdom of heaven began, and that is the point immediately in hand.

Every one fairly well acquainted with the contents of the Bible is aware of the fact that this institution is treated in that book from two points of view as to the time of its origin. It is spoken of prophetically, and is thus contemplated as in the future; and it is treated historically, and is thus regarded as in the past. Hence two converging lines, each pointing to this kingdom, are seen to be running through the Scriptures. One of these lines is prophetical, and the other historical—one pointing forward to the kingdom as something yet to be established, and the other pointing backward to it as something already established. It is axiomatically certain that two converging lines, if sufficiently produced in the direction of their convergence, will come together somewhere at some time. If these two Scripture lines can be located and traced to the point of their intersection, they will certainly lead to the time and place of the historical beginning of the kingdom of heaven. That is, if it can be determined when and where the kingdom ceased to be regarded as prophetical, and began to be contemplated as historical, that fact will locate the actual beginning of the institution. That being accomplished, everything else pertaining to the kingdom becomes of easy solution, and it can readily be determined who may become citizens thereof, and upon what terms.

The thing that claims attention first in this connection is to definitely locate the line of prophecy and fix a point of departure thereupon. While the Israelites were in captivity in Babylon, King Nebuchadnezzar dreamed a dream that made a deep impression upon his mind, but when he arose in the morning "the thing was gone from" him. He only remembered that he had dreamed during the night, and that his dream was a very impressive one; but as to the character and meaning of the dream, his mind was a blank and he was greatly troubled. There were certain people in the realm who claimed to have power and wisdom to interpret dreams, and in his emergency the king appealed to these for help; but he made an extreme and unusual demand upon them. He laid the situation before them and commanded them first to tell him the dream, and then give the interpretation thereof. They protested that such a thing had never before been required of any magician, enchanter, or Chaldean, and insisted that the king should tell them the dream, and they would then interpret it for him. The king renewed his demand, accompanying it with the following edict: "If ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream and the interpretation therof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof." This unexpected and unprecedented demand filled the magicians with chagrin and consternation, and "They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation." To this plaintive appeal the king made reply as follows: "I know of a certainty that ye would gain time, because ye see the thing is gone from me. But if ye make not known unto me the dream, there is but one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof." To this stern and yet reasonable demand they answered thus: "There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh." This turned the king's anger into fury, and "he commanded to destroy all the wise men of Babylon."

Among those classed as wise men in Babylon were four Hebrews, one of whom was Daniel the prophet. These were covered by the king's edict, and the officers whose duty it was to carry out the king's command went to execute it. When the young prophet learned the situation, he "returned answer with counsel and prudence to Arioch, the captain of the king's guard, who was gone forth to slay the wise men of Babylon; he answered and said to Arioch, the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation." The king gladly

granted the request, and Daniel and his companions gave themselves to prayer to their God that He would make the king's dream known to them, that they might not perish with the rest of the wise men of Babylon. In answer to their prayers the "secret was revealed unto Daniel in a vision of the night." This filled the young Hebrew with feelings of joy and thankfulness, and he broke forth in the following strain of praise and gratitude: "Blessed be the name of God for ever and ever: for wisdom and might are his. And he changeth the times and the seasons: he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding: he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hath given me wisdom and might, and hast now made known unto me what we desired of thee: for thou hast made known unto us the king's matter." Daniel then sought Arioch and said to him: "Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation." With haste and gladness Arioch brought Daniel in before the king, and introduced him in the following complimentary language: "I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation." In surprise and delight the king addressed the prophet thus: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" In the exercise of that humility which always characterizes the true servant of the Lord, Daniel made reply: "The secret which the king hath demanded, can neither wise men, enchanters, magicians, nor soothsayers show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the King Nebuchadnezzar what shall be in the latter days....But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart."

After this disclaimer of any wisdom on the part of the prophet that would enable him to interpret the dream, and ascribing all wisdom and honor to God, Daniel proceeds with the interpretation as follows: "Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and arms of silver, its belly and its thighs of brass, its legs of iron, its feet part iron and part clay. Thou sawest still that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." This description of the dream refreshed the king's mind, and re-presented to him precisely what he had seen in his dream; and inspired him with confidence in Daniel's ability to give the meaning of it. This the prophet proceeded to do in the following language:

"Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the

gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

The four kingdoms embraced in this interpretation of the king's dream were the Chaldean, the Medo-Persian, the Grecian, and the Roman —the golden part of the image representing the first, the silver the second, the brass the third, and the iron and clay the fourth. Alluding to the kings of the fourth empire—the Roman—the prophet says, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed." Here then is the line of prophecy clearly marked, and we have struck it at a point lying about six hundred years back of the advent of Christ. It is perfectly obvious that the kingdom of heaven spoken of was in the future; and this fact at once sets aside all theories that claim that this kingdom was established at any time prior to the days of Daniel. It was not set up in the days of Adam, nor of Noah, nor of Abraham, nor of Moses. Taking our departure from this clearly defined point on the line of prophecy, we must follow it into the future in search of the establishment of the kingdom of God; and the prophecy leads us to expect that the event will occur while one of the Cæsars is upon the throne of the Roman empire. Passing rapidly down this line, we presently hear a voice making this proclamation: "Repent ye; for the kingdom of heaven is at hand." This language clearly implies that the kingdom of heaven has not yet come, but that it is quite near.

Now, where are we, what time is it, and whose voice do we hear? The place is the land of Palestine, the time is that of the days of the kings of the Roman empire, and the voice is that of John the Baptist—the immediate forerunner of the Messiah. These are the very days in which Daniel said that the God of heaven would set up a kingdom, and here is another prophet who declares its near approach, and admonishes the people to prepare for it. This prophet came to prepare a people and make them ready for the Lord; and as this kingdom is to be a spiritual one, he lets his hearers know that they must be possessed of spiritual qualifications in order to enter into it and enjoy its blessings. In this regard it was to be different from any kingdom or politico-ecclesiastical institution that had preceded it. Before it there had been no institution, membership in which depended upon moral and spiritual qualities. But the approaching kingdom of heaven could not be entered except upon spiritual and moral qualifications of such a radical nature that the Master announced the vital principle that no one could come into this kingdom without being born again. A birth of Jewish blood took people into the Mosaic institution, and every person so born and receiving circumcision—a mark in the flesh—was entitled to the privileges and immunities of the same. But such qualifications were to amount to nothing as regards entrance into the kingdom of heaven.

During the ministry of John, the Messiah was manifested to Israel, and acknowledged from on high as the Son of God in his baptism. It was not long now till John's ministry ended in his imprisonment and death, and Jesus, the greatest of all prophets, assumed the functions of the prophetical office, and repeated the message that John had proclaimed, saying, "Repent ye; for the kingdom of heaven is at hand." We are now in a time that is pregnant with intense interest and importance, for an event that concerns the world's greatest needs is about to take place. Six hundred years before this a young prophet stood in the presence of the mighty Nebuchadnezzar, and declared that God would set up a kingdom in the days of the Cæsars; and now, in the midst of those days the Son of God gives assurance that this prophecy is very near its fulfillment, and urges the people of his generation to be in readiness to receive the new kingdom. This was a part of the burden of his preaching during the period of his brief earthly ministry. Toward the close of his life he elicited from Peter the Good Confession in this language: "Thou art the Christ, the Son of the living God." This confession called out the following significant declaration from the Messiah: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Here the Master, on his way to Jerusalem for the last time, and in full view of his tragic death, speaks of his church or kingdom as something yet to be built; and this gives us

assurance that we are still on the line of prophecy, and that the actual setting up of the kingdom is yet in the future. It seems clear that the terms church and kingdom in this passage are used synonymously. "On this rock I will build my church," or set up my kingdom, and you, Peter, shall have the keys thereof. That these two words could have been used in such close connection to indicate two different institutions, is extremely improbable. The sacred Scriptures make use of three different words for the same institution, namely, church, body, and kingdom. The church and the body are expressly identified as the same thing, in the following language: "And he (Christ) is the head of the body, the church." "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." Christ has not established three different institutions in this world, calling one his church, one his body, and one his kingdom. It is the same institution regarded from three different points of view. If it is a church, Christ is its foundation; if it is a body, Christ is its head; if it is a kingdom, Christ is its king. It is the same thought presented in varying phraseology—the same idea clothed in different verbiage.

It has been assumed that the passage quoted in connection with Peter's confession, makes Christ the foundation of the church, and not Peter; and that assumption should be made good if it can be done. To establish a heavenly and divine institution upon an earthly and human foundation, certainly seems to be out of harmony with the nature of things. It would be like building a marble palace upon a foundation of sand. A foundation should be at least as precious and durable as the structure erected thereupon. There would be no homogeneity whatever between a spiritual building and a fleshly foundation. A divine institution should rest upon a divine foundation, and a spiritual structure should rest upon a foundation of the same nature. The Holy Scriptures seem to support this idea: "According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ." Here is a categorical declaration that Christ was the foundation of the church in Corinth, and the presumption is that he was the foundation of every church built under the direction of the apostles, and therefore the foundation of the church universal.

But it is axiomatically certain that the church was not, and could not be, built on Christ's person. It was founded on the great truth which Peter uttered concerning him when he said, "Thou art the Christ, the Son of the living God." This is the only way in which an institution can be built upon a person. A political party can be built upon a person only as it is founded upon principles taught by or concerning that person. The church of Jesus Christ rests upon the imperishable truth that he is the Son of God. When Peter uttered this truth the Lord said, "Thou art Peter (Petros), and upon this rock (petra) I will build my church." The church was to be built upon the petra, and not Petros. Paul identifies the petra with Christ in the following language: "For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock (petra) that followed them: and the rock (petra) was Christ." According to the promise the church was to be founded upon a petra (rock), and the passage just cited expressly declares that the petra is Christ. Peter was to be the doorkeeper to this building (the church), and he could scarcely be that and the foundation both.

One more point in this celebrated and important passage deserves attention in this connection. The gates of Hades were not to prevail against the church. Is this an allusion to the great conflict that was to take place during the coming ages, between the kingdom of Christ and the kingdom of Satan, with a promise that the latter should not prevail? I think not. Such a view makes the figure altogether incongruous. The metaphor is drawn from an ancient walled and gated city. Gates did not prevail by fighting, but by resisting a force assailing them. But the view just rejected puts gates to fighting, and thus destroys the beauty and strength of the figure. A figure of speech must always be consistent with the fact upon which it is based. The Master was about to die, and his spirit would pass through these gates into Hades, and they would close upon him and shut him in, just as they had been doing as regards the spirits of those who had

died before him. Very naturally the question would arise in the minds of the disciples, How will he build a church or establish a kingdom, if he is to die and leave it undone? He gave them to understand that although he was to die and pass within the gates of Hades, and have them close upon him, he would break them down, come out over their ruins, and build his church in spite of them. This view preserves the propriety of the figure and agrees with the subject of discourse. The Savior was talking about his church with respect to its being built, and not in regard to the perpetuity of it.

But to return to the line of prophecy concerning this kingdom: The passage that has just been under consideration, clearly shows that when the language was spoken, the building of the church, or the setting up of the kingdom, was still in the future, and passages previously examined show that it was near. Feeling assured that we are still on the line of prophecy, let us now resume our pursuit of that line. When our Lord was crucified, he was taken from the cross and entombed by Joseph of Arimathea, of whom it was said that he "was looking for the kingdom of God." This man was evidently acquainted with the writings of the prophets and familiar with the teachings of Jesus, and he was confidently looking for the kingdom of God in the belief that it would soon appear. It had not yet appeared. The Savior arose from the dead, and spent forty days with the disciples, instructing them further in things pertaining to his kingdom, and was then received up into glory. In a conversation with his disciples just before his ascension, they asked him this question: "Lord, dost thou at this time restore the kingdom to Israel?" It is entirely probable that the disciples yet entertained the idea that the Messianic kingdom was to be a temporal one: but their question clearly shows that they did not understand that Christ had already set up his kingdom. It is not supposable that the kingdom had been set up and the apostles kept in ignorance of the fact. If they had understood the spiritual nature of the Messiah's kingdom and believed that it had already been set up, they would not have been still looking for a temporal kingdom.

The disciples understood that the kingdom, whatever might be its nature, had not then been established, and the Master's reply to their question is in line with this idea. He said: "It is not for you to know the times or seasons which the Father hath set within his own authority. But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Not only had the kingdom not been set up at that time, but it had not been given to the apostles to know when that great event would occur. It was quite manifest that it would take place in a little while, but they did not know just when. The Master's language plainly implied that it would happen while they were tarrying in Jerusalem, and that it would not be delayed many days. We are still surely on the prophetical line, and at a point forty days this side of the resurrection of the Lord, and ten days prior to the first Pentecost thereafter. At that time Jesus left the earth and went back to God, and the apostles returned to Jerusalem to wait for the promise of the Father by which they would be endued with power from on high. Could the kingdom have been set up between that time and the day when the Holy Spirit descended upon the disciples? Manifestly not, for the Lord was not on earth to do it, and the apostles were not yet empowered to do it. They were not qualified to do any official act in the name of Christ or with respect to his kingdom, till they received the Holy Spirit to guide them. Ten days after the ascension of the Lord, when the day of Pentecost was come, that for which the apostles had been waiting came upon them, and they were endued with wisdom, authority, and power to act for and in the name of Christ; and being thus endued they proceeded to lay the foundation and place the building upon it.

We have seen from New Testament teaching that Christ is the foundation of the church. Let us now examine some of the prophetical teaching of the Old Testament on the same subject. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of sure foundation: he that believeth shall not be in haste." This prophecy is applied to Christ by Peter as follows: "If ye have tasted that the Lord is gracious: unto whom coming a living stone, rejected indeed of men, but with God elect, precious, ye also as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in Scripture, Behold, I lay in Zion a chief corner-

stone, elect, precious: And he that believeth on him shall not be put to shame." A little further on in the same chapter Peter refers to Christ as a stone of stumbling and a rock (petra) of offence. This makes it doubly certain that the foundation of the church (the petra) upon which the Savior said he would build his church is Christ. In the erection of a building the first thing to be done is to lay the foundation. Now, when was Jesus laid as a tried stone for a foundation both sure and steadfast? The answer to this question is vital to our inquiry as to the time of the setting up of the kingdom.

As the Lord was to be laid as a tried stone, it is certain that he was not laid till he was tried, and thoroughly tried. He had to be tried in such a manner as would show him to be superior to every enemy of God and man. It was necessary for him to be tried by Satan through the severest temptation, and by the power and resources of death and the grave. He had to overcome all these enemies before he could be laid as a tried, precious and sufficient foundation for the faith of the children of men, upon which they might stand and rejoice in hope of the glory of God. In the wilderness he passed under the hammer of temptation in the hands of Satan, and resisted three of the most powerful and insidious attacks that could be made upon any being, human or divine. There are three channels of approach to the citadel of the human soul, whereby temptation may make its attacks, namely, the lusts of the flesh, the lusts of the eye, and the pride of life. No person ever fell into sin, but that the temptation came through one or more of these avenues. Jesus was tempted in all points as we are. In the wilderness the attack was through the lusts of the flesh; on the mountain the assault was by the lusts of the eye; and on the temple the appeal was to the pride of life. The Master had power to hurl back the powers of darkness in every one of these mighty contests, and came out of them in triumph. He was tried by death and the grave, and shattered the power of the former, and snapped the bands of the latter. Being thus tried and shown to be precious and fit to be laid in Zion for a foundation upon which the kingdom that was to last forever might be built, he was ready to begin the work in a real and practical way. Before these trials he could not have been laid as a tried stone, and the church could not have been built before this tested foundation was laid. All these considerations show that the kingdom could not have been set up before the great day of Pentecost. We are now prepared to consider the wonderful events of that ever memorable day.

The Lord's beginnings are always characterized by unusual and impressive phenomena. "In the beginning God created the heavens and the earth. * * * And God said let there be light: and there was light. * * * And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters. * * * And God said, let the waters under the heavens be gathered together into one place, and let the dry land appear: and it was so. * * * And God said, Let the earth put forth grass, herbs yielding seeds, and fruit-trees, bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. * * * And God said, Let there be lights in the firmament of heaven to divide the day from the night," etc. These phenomena were grand and sublime beyond all comparison. It was a great beginning, marked by great events. When God wanted to establish the Mosaic economy, he came down upon Sinai's top and made his presence known and felt by wonderful manifestations of his glory and power. He was beginning an institution that was to become mighty and influential among the peoples and nations of the world. He acted upon the same principle when he got ready to establish a kingdom on earth for his Son. Hence, "When the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

What does all this mean? The Lord was about to begin something, and as had been his wont, he introduced it in the midst of unmistakable evidences of his presence and authority. He was about to establish a kingdom that was to break in pieces all other kingdoms, and last forever; and it was becoming and in harmony with the eternal fitness of things that its beginning should be accompanied with such displays of divine power as would impress the minds of the people of that day and all coming time with an adequate idea of the dignity and importance of that kingdom. The apostles then and thus received the promise of the Father, and became endued

with power from on high. They were invested with authority to act for and in the name of the Lord Jesus Christ, and they proceeded with the work of establishing the kingdom of heaven, or building the church of Christ. See how wisely and orderly they went about their work. The first thing that they did was to lay the foundation. Listen! "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden by it * * * Brethren, I may say unto you freely of the patriarch David, that he both died and was buried and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up whereof we are all witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured fourth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

Thus grandly and sublimely, and in the midst of the most wonderful and impressive circumstances, was Jesus Christ, as a tried stone, laid in Zion for a foundation, and the apostles and prophets took their places about him, and the building erected upon the foundation of apostles and prophets with Jesus as the chief corner-stone, began to arise. Here is the beginning of the kingdom of God which was to be set up in the "days of those kings" —the kings of the Roman empire. According to the passage cited above, Jesus was made Lord (king) after he triumphed over death and the grave and ascended up on high, and of course he could not have had a kingdom before that. And here we find an explanation of a very greatly misunderstood and misapplied passage of Scripture. Paul says that "No man can say, Jesus is Lord, but in the Holy Spirit." Many have supposed that this declaration teaches that the Holy Spirit must in some way make a direct revelation to every individual who can properly say, "Jesus is Lord," and much confusion and speculation have grown out of this idea. This notion is not in the passage. When Christ ascended, some disciples stood and gazed after him till he passed out of their sight, and then they lost track of him and did not know what transpired with regard to him. Angels told them that he would return to earth as they had seen him leave it, but they remained ignorant as to the immediate disposition that was made of him. But their ignorance was dispelled, and their minds were enlightened on the subject when the Holy Spirit came and said, "God has made him both Lord and Christ." and but for this revelation by the Spirit, no man could ever have said that he is Lord.

On the day of Pentecost there was a king, a kingdom, and subjects, and then and there the prophetical line stopped and the historical line began, as we shall presently see. "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." This is the language of history, and clearly implies that when it was written the kingdom of heaven had a real, historical existence, and that the writer and those written to were in it. The letter to the Colossians was written some thirty-two or thirty-three years after the crucifixion of Christ, and this gives us the line of history and a point of departure upon it. But we must follow this line into the past in search of the beginning of the kingdom. Ten days before Pentecost we were on the line of prophecy, and thirty-three years this side of that day we are on the line of history. Now, as the prophetical line runs into the future and the historical line into the past, they must intersect each other somewhere between these points. Following the historical line back towards Pentecost, we find this statement: "And great fear came upon the whole church, and upon all that heard these things." The things here mentioned have reference to events connected with the death of Ananias and Sapphira, which occurred within one or two years from the day of Pentecost; and at that time the church existed historically. Thus we find prophecy

running forward and history running backward till they meet in Jerusalem on the day of Pentecost, and fix the time and place of the setting up of the kingdom, or the founding of the church. It was probably such considerations as these that led the distinguished scholar and historian, Philip Schaff, to designate Pentecost as "the birthday of the Christian church and the beginning of the third era in the revelation of the triune God." and to speak of the book of Acts as beginning "with the ascension of Christ, or his ascension to his throne, and the founding of his kingdom by the outpouring of the Holy Ghost."

It is in harmony with this fact that an inspired prophet in the year 760 B. C., used the following language: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." The law of Jehovah and his word concerning his kingdom or house were to go forth from Mount Zion and from Jerusalem, because the institution was to be established there; and he who would become acquainted with the laws of the kingdom, must go to Pentecost and Jerusalem to study them. We learn the same thing from the Lord himself: "Then opened he their mind, that they might understand the Scriptures; and he said unto them, Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem." It is in accordance with the highest reason that repentance and the remission of sins under the laws of the kingdom of Christ should be first preached when and where that kingdom was first set up. So we return to Jerusalem to hear that preaching, and learn the law and the word that were to go forth from that city. There Peter preached the gospel of the kingdom to the people, and convicted many of sin and brought them to feel their need of salvation. Under this conviction and believing in the Lord Jesus Christ, they cried out, "Brethren, what shall we do?" To this burning question Peter gave the following plain and direct reply: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Here for the first time in all the world were repentance and remission of sins preached in the name of Jesus Christ. Both had been preached before, but not in this name. Here for the first time in the history of God's dealings with the children of men, was proclaimed the law of the remission of sins under Christ, and of induction into the kingdom of God.

The next thing to be considered relates to the character and qualifications of those who composed this kingdom at the beginning. Speaking prospectively of this matter the Savior said: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." In this figure the whole matter is summed up and presented as a birth without which entrance is impossible. The old or fleshly birth avails nothing in this regard. This is a figurative and negative presentation of the subject. The Master gives the same teaching positively and plainly in the great commission: "And he said unto them, Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved: but he that disbelieveth shall be condemned." These passages show that the kingdom was to be composed of saved people—regenerated people—baptized, penitent believers. Returning again to Jerusalem we find that the church was instituted with about one hundred and twenty men and women of this character, and that about three thousand souls that received the gospel message were added unto them, and that there were daily additions of such as were being saved. The record says that they who received the word on the day of Pentecost were baptized. This shows that such, and only such, as believed, repented, and of their own choice were baptized, entered into the kingdom at the beginning. When the Samaritans "believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." And in Corinth, under the ministry of Paul, "many of the Corinthians hearing, believed and were baptized." Thus we find that this spiritual kingdom requires spiritual qualifications for citizenship therein; and hence the new covenant upon which it is founded,

differs from the covenant which God made with ancient Israel when he "took them by the hand to lead them out of Egypt." Under this new covenant the laws of the kingdom are written in the hearts of the children of the kingdom, and inscribed upon their minds, so that no child of this covenant and kingdom need be taught to know the Lord, because they all, from the least to the greatest, know him. Upon their knowledge of the Lord they come into the kingdom, and hence as citizens do not have to be taught that lesson.

CHAPTER II.

THE SPREAD OF THE GOSPEL AND THE GROWTH OF THE KINGDOM IN THE DAYS AND UNDER THE MINISTRY OF THE APOSTLES.

For some time the apostles preached the gospel only to people of their own nation. Notwithstanding the explicitness of the Lord's command to disciple all nations, they at first limited their preaching to Jews. First in Jerusalem, then in Judea, then in Samaria, and then unto the uttermost parts of the earth, was to be the order of extending the kingdom; but it seems that it was impossible for even the apostles to grasp this comprehensive view of the subject. Faithfully they gave themselves to the work of preaching to and saving their own people, and the gospel rapidly spread throughout the land of Palestine. Not, however, till the disciples were scattered abroad by the hand of persecution, was much progress made beyond the limits of Jerusalem where the work was begun. There the number of the brethren rose in a few days to at least five thousand. But in a little while prejudice—that bane of the world and scourge of humanity—stirred up the rulers and elders and scribes to strenuous opposition to the church, and when they could not cope with the apostles in argument, they proceeded to use violence, and even proposed to resort to the extreme measure of slaying the preachers. The wise counsel of Gamaliel held them back for a little while, but when the "number of the disciples multiplied in Jerusalem exceedingly, and a great company of the priests were obedient to the faith," the enemies of the cross became violent and inaugurated the persecution which resulted in the death of the martyr, Stephen, and the dispersion of the disciples from Jerusalem.

Under the impression that the Lord would soon return to the earth, and that he would make his appearance in the city where he had been crucified, the disciples seem to have determined to remain in Jerusalem till that glorious event should occur. This was probably the idea that led to the adoption of the plan of having all things of the nature of property in common, which resulted in the tragic death of Ananias and Sapphira. As they expected the speedy return of the Master they did not suppose that they would need their possessions long and hence they were willing to distribute their substance among the brethren as they severally had need. But it was not the will of the Head of the Church to have them stay at Jerusalem. He had commissioned them to go into all the world and preach the gospel to the whole creation, and it took the bloody hand of persecution to send them to their work in earnest. God often makes the wrath of man praise him, and he sometimes has to scourge his servants to their task. We have a conspicuous instance of this in this early persecution of the Lord's people who, driven from the city in which the kingdom of heaven began, "went everywhere preaching the word." Thus the seed of the kingdom was scattered far and wide, and disciples were made and churches planted in divers places.

From three to five years after our Lord was crucified a man came into the service of the church who became more abundant in labor than all the rest of the apostles. He had been a bitter persecutor of the disciples, and spent his strength in efforts to waste the church, thinking that thereby he was doing God service. In the council he voted for the execution of Stephen, and stood by when the first martyr to the faith was put to death, and held the garments of those who pelted the life of the man of God out of him. This young man was Saul of Tarsus who had been educated at the feet of Gamaliel in Jerusalem, and who was a power in behalf of any cause to which he gave his energies. It was he who took the place in the apostolic college "from which Judas fell away," receiving it by the direct appointment of the Lord Jesus Christ himself. He alone had authority to make apostles, and there is no intimation that he ever delegated this authority to others. The eleven undertook to fill this vacancy by lot, and thus designated Matthias as the one who was to occupy this responsible and important position; but there is no evidence that the Lord ever approved that appointment, and it would seem alto-

gether incongruous for a man thus selected to fill such a position. All the rest of the apostles were chosen by the Master in person, and it would certainly have been humiliating to one selected as Matthias was, to reflect that while the others all received their commission directly from the Lord, he received his from men in a sort of chance way. The eleven had not yet received the Holy Spirit to guide them, and were not authorized by Jesus Christ to do anything in his name but to "tarry in Jerusalem till they should be endued with power from on high." It is to be said to their credit that they wanted to be doing something for the Master, and seeing a vacancy in their number they undertook to fill it—a work that they were neither authorized nor qualified to do.

It would certainly have put Matthias at a great disadvantage in defending his claim as an apostle, to have to admit that he was selected by men and not by the Lord. When Paul's apostolic authority was called in question he very promptly vindicated his claims by referring to the fact that he received his apostleship from Christ himself. He begins his epistle to the Galatians thus: "Paul, an apostle—not from men, neither through man, but through Jesus Christ and God the Father, who raised him from the dead." Such language as this could not have been used by Matthias in establishing his claims to the apostolic office. Another consideration appears to indicate that Paul was given the place made vacant by the apostasy of Judas. The celestial city is described as having "twelve foundations, and on them twelve names of the twelve apostles of the lamb." It would seem to be entirely out of harmony with the eternal fitness of things for the name of Matthias to receive the honor of being inscribed upon a foundation of the eternal city, while that of Paul is omitted and left to be forgotten. If it be said that the number of the apostles is spoken of as twelve before the appointment of Paul, it may be replied that the same thing is done before the appointment of Matthias, as one may see by consulting 1 Cor. 15:5. It is usual, when a company of people is designated by their number, to still call them by that number even after some of them disappear. Hence the fact that the apostles were called by their numerical name after the election of Matthias and before the appointment of Paul, does not prove that the Holy Spirit recognized the former as one of the twelve. It seems clear and reasonable that the vacancy created by the fall of Judas was filled by Paul, who was chosen by the Lord himself.

It was no empty boast on the part of this great man, that he labored more abundantly than all the rest of the apostles. The claim is fully sustained by the facts in the case. It was he who carried the gospel into heathen countries and established churches throughout the Roman empire among the Gentiles. From the Euphrates to the Ganges and from the Tiber to the Thames, he traveled and preached the unsearchable riches of the Christ. It was mostly through his ministry that the declaration of the Master, that the gospel should be preached in all the world before the end should come, was brought to pass. In about A. D. 45, he was selected to lead the missionary band that went out from Antioch at that time. A number of disciples from various parts of the country seemed to have assembled in that city to consider the matter of sending the gospel into the regions beyond. The names of five of the members of that memorable missionary convention are given—Barnabas, Symeon, Lucas, Manaen, and Saul. It appears that these men did not live at Antioch, but were simply convened with the church there as its guests while they considered the great question that had called them together. The language of the narrative seems to imply that they did not have their membership with that church. It runs as follows: "Now there were at (*en*) Antioch, in (*kata*) the church that was there, prophets and teachers," etc. Those prophets and teachers were in (*en*) Antioch with (*kata*) the church that was there. "And as they minstered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." Here the pronoun "they" refers to the prophets and teachers as its antecedent. The context and circumstances indicate that they were ministering to the Lord by considering the question of extending the kingdom into outlying districts, and the Holy Spirit set the seal of his approval upon their efforts by telling them explicitly what to do. Here, then, is a divinely approved precedent for the convening of brethren from different parts of the country to confer with respect to the spread of the gospel of Christ. There is no evidence that the church in Antioch, as such, took any part in that

transaction. The prophets, under the guidance of the Holy Spirit, did it.

With the departure of Paul from Antioch on this occasion, his missionary labors began in earnest. Three perilous but successful journeys were accomplished, whereby the Messianic kingdom was vastly extended. The gospel was introduced into Europe with Paul's visit to Macedonia, and that country has ever since held on to Christianity in some form. Perhaps this apostle's labors and influence have had more to do with shaping the history of Christian nations, than those of any other man that ever figured in the affairs of the world. The following brief summary of his toils and sufferings is from his own pen: "In labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." Here we see fixed purpose, iron will, unbending determination, and unselfish devotion to the cause of the Master. Such elements must bring success, and it is not wonderful that the apostle to the Gentiles left behind him such a glorious record. As to the exact length of his life nothing definite is known. It is quite certain that he died the death of a martyr under Nero. Whether he was imprisoned in Rome twice and was executed at the close of the second term, having in the meantime preached the gospel in Spain, is a question that certain data do not solve. The state of the case as to scholarly opinion is summed up in the Schaff-Herzog Cyclopedia as follows: "A difference of opinion exists as to whether Paul suffered martyrdom at the close of the Roman imprisonment with which the Acts closes, or whether that event occurred after a period of freedom, during which he preached the gospel in Spain. The theory of a second imprisonment is advocated by Michaelis, Bertholdt, Hug, Credner, Neander, Bleek, von Hofman, Lange, Godet, (Usher, Howson, Farrar, Lightfoot, Schaff, Plumtre), and denied by De Wette, Baur, Hilgenfield, Reuss, Hausrath, Wieseler, Otto, Thiersch." The solution of the question must await further information. The rest of the apostles seem to have confined their labors mainly to the land of Palestine.

CHAPTER III.

THE APOSTOLIC ORDINANCES.

These are two in number—Baptism and the Lord's Supper, and they were both instituted by the Lord himself. It is true that John the Baptist, who was sent to prepare the way before the Messiah and make ready a people for him, baptized by divine authority; but he did not baptize in the name of Christ, nor into the name of the Father, and of the Son, and of the Holy Spirit. This new setting made Christian baptism a new ordinance. It consisted in the immersion of believing penitents in the name of Christ, and into the name of the three ineffable person mentioned above. That it was immersion is one of the plain questions in both philology and history. According to the world's best scholarship, baptizo, the Greek verb that denotes the act of baptism, meant to dip or immerse, and did not mean anything out of harmony with this idea. Prof. Charles Anthon uses the following language on this point: "The primary meaning of the word is to dip or immerse, and its secondary meanings, if it ever had any, all refer, in some way or other, to the same leading idea. Sprinkling, etc., are entirely out of the question." Prof. W. W. Goodwin testifies as follows: "I have no idea that the Greek words bapto and baptizo ever had any other meanings, either in the New Testament, or elsewhere, than are given in the English translations dip and immerse, with all the metaphorical meanings which these words will bear." Prof. Harnack, one of Germany's first scholars, bears witness in the following terms: "1. Baptizein undoubtedly signifies immersion (eintauchen). 2. No proof can be found that it signifies anything else in the New Testament and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question. 3. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word baptizein any other sense than eintauchen-untertauchen (immersion, submersion)." Some time ago Mr, Maclaren, commenting on the International Sunday-School Lesson in the

Sunday-School Times, said the Savior was immersed. Objection was made to the appearance of such teaching in the *Times;* and in a subsequent issue the editor, Mr. Trumbull, said: "Most Christian scholars of every denomination are agreed in finding the primitive meaning of the word baptize to be 'to dip,' or 'to immerse.' The sweep of scholarship in and out of the Baptist Church is in favor of immersion as the principal meaning of the word baptize. A very large portion of the scholars of the world agree with Dr. Maclaren that immersion was the mode of John's baptism."

Philip Schaff, one of the most noted ecclesiastical historians of the century just past, and a Presbyterian scholar of great learning, says: "The usual form of the rite was immersion, as is plain from the original meaning of the Greek baptizein and baptisma; from the analogy of John's baptism in the Jordan; from the apostle's comparison of the sacred rite with the miraculous passage of the Red Sea; with the escape of the ark from the flood; with a cleansing and refreshing bath, and with burial and resurrection; finally, from the custom of the ancient church, which prevails in the East to this day. But sprinkling also, or copious pouring, was practiced at an early day with sick and dying persons, and probably with children and others, where total or partial immersion was impracticable."—History of the Christian Church, Vol. 1, p. 122, Edition of 1867. The writer does not say at how early a day these exceptional practices came in, but William Wall dates the "most ancient" one at A. D. 253, when a dispensation was granted in the case of Novatian.

Neander, a very learned German writer, says: "The usual form of submersion at baptism practiced by the Jews was passed over to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of a new life." —Planting and Training of the Christian Church, p. 161.

Mr. Wall, who has just been referred to, a distinguished member of the Church of England, deposes as follows: "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant or grown man or woman, into the water. This is so plain and clear by an infinite number of passages, that, as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it; so also we ought to disown and show a dislike of the profane scoffs which some people give to the English anti-Pedobaptists merely for their use of dipping. It is one thing to maintain that that circumstance is not absolutely necessary to the essence of baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent; when it was in all probability the way by which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient Christains did receive their baptism."—History of Infant Baptism, Vol. 1, p. 571.

In his article on baptism in the Encyclopedia Britannica, Prof. T. M. Lindsay says: "The usual mode of performing the ceremony was by immersion. In the case of sick persons (clinici) the minister was allowed to baptize by pouring water upon the head or by sprinkling. In the early church 'clinical baptism,' as it was called, was only permitted in cases of necessity, but the practice of baptism by sprinkling gradually came in in spite of the opposition of councils and hostile decrees."—Vol. 3, p. 351.

L. L. Paine, Professor of Church History in Bangor College, Me., a Congregationalist institution, wrote as follows in the *Christian Mirror* some time ago: "It may be honestly asked by some, Was immersion the primitive form of baptism, and, if so, what then? As to the question of fact, the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot even claim originality in teaching it in a Congregational seminary. And we really feel guilty of an anachronism in writing an article to insist upon it. It is a point on which ancient, mediæval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity, is that the statements of the early fathers are so clear, and the light shed upon their statements for the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to do so. There are some historical questions concerning the early church on which the most learned writers disagree—for example, the question of infant baptism; but on this one of the early

practice of immersion, the most distinguished antiquarians, such as Bingham, Augusti, Coleman, Smith, and historians, such as Mosheim, Geiseler, Hase, Milman, Schaff, Alzog (Catholic), hold a common language."

It is needless to further burden these pages with evidence upon this point. There is no question pertaining to the history of the primitive church that rests upon a firmer historical basis, than that Christian baptism in the first century was immersion. The following strong language from the distinguished and learned Moses Stuart, will make a fitting close to this part of our work: "But enough, 'It is,' says Augusti, 'a thing made out, viz., the ancient practice of immersion.' So, indeed, all writers who have thoroughly investigated the subject conclude. I know of no one usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man who examines the subject to deny this." —Stuart on Baptism, p. 149.

It has been said that baptism in the apostolic age was the immersion of believing penitents in water. A part of this proposition having been abundantly established as a historical fact, namely, that it was immersion, it is now proper to show that it was limited to believing penitents. It is really unnecessary to go beyond the Great Commission to show this. "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." "And he said unto them, Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Nations can neither be discipled nor baptized as nations. Both are personal and individual matters. The verb rendered "make disciples" (*matheeteuo*), carries with it the idea of the impartation of elementary instruction. Disciple (*matheetees* —learner) is derived from this verb, and a disciple is one who learns, and he who makes disciples is one who gives instruction. Disciples were to be made out of all nations, and then baptized. The pronoun "them" (*autous*) is masculine, corresponding to *matheetas* implied in the cognate verb. "Nations" (*ethnee*) is neuter, and would naturally require a pronoun of the same gender; and this gender would doubtless have been used if the Master had meant that nations as such were to be baptized. There may be exceptions to this rule, but it is the rule and must prevail unless there are circumstances that necessarily set it aside. The disciples made and baptized were to be immediately taught in the higher branches—the didactics—of the Christian religion. This would be impossible in the case of infants or any other class of non-believers. The same idea inheres in Mark's version of the Commission—"He that believeth and is baptized shall be saved." This makes believing a condition precedent to baptism, just as Matthew's statement does as to teaching. Infant baptism is entirely out of harmony with the language in which the ordinance is instituted.

Apostolic teaching and practice, as presented in the book of Acts, is in strict accord with the requirements of the Commission, that have just been brought out. The first baptisms that took place under the Commission occurred on the day of Pentecost, and the historian in making a record of the same, says: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." Only those who received the word (believed—were discipled) were baptized. The following is the record of baptisms in Samaria: "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed; and being baptized, he continued with Philip." Here again we find belief going before baptism, according to the requirements of the Commission. Those baptized are classified as men and women. This gave a fine opportunity to mention a third class, namely, infants, if any such had been baptized. But they are excluded by the language of the record. Baptisms in Corinth under the ministry of Paul, are recorded in the following language: "And Crispus, the chief ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians hearing believed, and were baptized." Here we find the same order of things: preaching, hearing, believing, and being baptized, all in regular sequence. Such is the New Testament history of baptism from the view-point of its subjects.

In this connection it is altogether in place to give what some eminent Pedo-baptists have said on this subject. Meyer is one of the greatest and most learned exegetes the world has

ever produced. In the commentary which bears his name and for which he is responsible, is found the following language: "Therefore (4) the baptism of the children of Christians, of which no trace is found in the New Testament, is not to be held as an apostolic ordinance, as, indeed, it encountered early and long resistance; but it is an institution of the church which gradually arose in post-apostolic times in connection with the development of ecclesiastical life and of doctrinal teaching, not certainly attested before Tertullian, and by him still decidedly opposed, and, although already defended by Cyprian, only becoming general after the time of Augustine in virtue of that connection."—Vol. on Acts, pp. 311,312.

Neander says: "We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in 1 Cor. 16:15, shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephenas, who were baptized by Paul, consisted of adults. That not till so late a period as (at least certainly not earlier than) Irenaeus, a trace of infant baptism appears, and that it first became recognized as an apostolic traditon in the course of the third century, is evidence rather against than for the admission of its apostolic origin." —Planting and Training, pp. 161-2.

"There is no trace of infant baptism in the New Testament. All attempts to deduce it from the words of the institution, or from such passages as 1 Cor. 1:16, must be given up as arbitrary."—Schaff-Herzog Cyclopedia, Vol. 1, p. 200.

Mr. A. T. Bledsoe, one of the most learned and honored scholars the Southern Methodist church ever had, being for a long time editor of the *Southern Review*, in a discussion with one of his own brethren, said: "Mr. Miller is unduly alarmed at our honest admission that there is no express command for infant baptism in the New Testament. He seems to think, indeed, that this admission ruins the cause of infant baptism. If so, then it was ruined by Watson and Wesley and Knapp and Jacobi, long before we ever alluded to the subject. Nor is this all, for almost all writers in favor of infant baptism have made the same admission."—*Southern Review* for July, 1874.

Infant baptism is a total stranger to the New Testament, and was wholly unknown in the apostolic age, and there is no historical evidence of its existence before about the close of the second century of the Christian era.

Perhaps one more feature of baptism deserves notice in our treatment of the first and purest age of Christianity, namely, its import or design. It is not necessary to dwell at length upon this point, for direct and categorical statements of Scripture set it forth in a very clear and strong light. Nothing could be plainer than the Master's language as given in Mark's account of the Commission. "He that believeth and is baptized shall be saved." This statement puts belief and baptism between a sinner and his salvation, and according to this great constitutional law of the kingdom of God, one reaches the promise of salvation when one believes the gospel and is baptized in obedience to the Savior's command. On the day of Pentecost, when people were convicted of sin and asked, as believers, what they must do, the Holy Spirit, speaking through the apostle Peter, answered thus: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." This is a practical, inspired, and infallible interpretation and application of the law of pardon as given by the great Lawgiver in the Commission. Here repentance and baptism are placed between sinners and the remission of their sins, and those who complied with these conditions thereby and therein came unto the remission of their sins. The law given by Christ and interpreted by Peter, who spoke as he was moved by the Holy Spirit, is so plain that the wayfaring man, though unlearned, need not err therein. Those who are willing to take God at his word need have no trouble, doubt or perplexity as to the pardon of their sins. Thus we find that the question of baptism, as to its action, subjects, and design, is set forth in the New Testament in great beauty and simplicity.

The Lord's Supper was ordained by the Lord Jesus Christ on the occasion of his last observance of the Passover with his disciples. Its institution and first observance are described in the following language: "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to his disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is poured out for many for the remission of sins." Mark and Luke give substantially the same account of this transaction. The language used in in-

stituting the ordinance does not indicate how often the disciples were to celebrate the supper, and some writers are of the opinion that for a time it was of daily occurrence, basing this opinion upon Acts 2:46. We doubt the correctness of this view, for the statement that "they took their food with gladness and singleness of heart" seems to indicate that "breaking bread at home" has reference to ordinary meals. But be this as it may, it appears that it soon became the established custom of the disciples to assemble on the first day of the week to partake of the Supper, and that this observance was limited to that day. This seems to be clearly implied in the account given in the twentieth chapter of Acts, of Paul's visit to Troas, and his stay of seven days there that he might be with the brethren when they came together on the first day of the week "to break bread." This custom thus divinely sanctioned became the rule for the regulation of the church in this regard, for all subsequent time. In this way the great Head of the church joined together the Lord's day and the Lord's Supper, that they might stand as two perpetual monuments of commemoration of two of the great facts of the gospel—the latter commemorating the death of Christ for our sins, and the former celebrating his glorious and triumphant resurrection from the dead.

This is a wise and benign arrangement that should not be neglected by Christian people, and which they cannot neglect without self-injury. We are in constant danger of forgetting God and our obligations to the Lord Jesus Christ, and we need to be continually reminded of these obligations. Having stated the three great facts of the gospel, to wit., the death, burial, and resurrection of our Lord, Paul tells us that we are saved by this gospel if we keep it in memory, or hold it fast in our minds and hearts. The institutions of the gospel are mercifully arranged in such a way that their proper observance constantly refreshes the memories of the participants and beholders with respect to these important facts. Every time the disciples come together to break bread the Supper says to them, Christ died for your sins, and the day says, He arose again for your justification. Alongside of these two institutions stands the ordinance of Christian baptism with its twofold monumental testimony. It bears witness to the burial and resurrection of the Master, and thus implies his death. What a gracious and helpful arrangement! Our salvation depends upon our keeping these things in our memory, and surely we can never forget them so long as we observe the Lord's day and the Lord's Supper and the Lord's Baptism according to New Testament teaching.

Such observance presents an object lesson on the gospel of the Son of God. It is from this point of view that the beautiful and significant meaning of the following language may be seen: "And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three that bear witness, the Spirit, the water, and the blood: and the three agree in one." The agreement of these three witnesses is seen in the unity of their testimony to the fact that Jesus Christ is the Messiah. The Spirit testifies in the word of God, the blood testifies in the Supper, and the water testifies in the baptism. In the Scriptures the Spirit says that Jesus is the Son of God; in the Supper the blood, represented in the wine, says that he died for our sins; in the baptism the water says that he was buried and raised again from the grave. On this passage McKnight makes the following lucid comments: "As the Spirit inspired the apostles and evangelists with the knowledge of the gospel, and moved them to record in their writings God's promises of eternal life through his Son; and as these writings are continually preserved and read in the churches, the Spirit, by whose inspirations they were written, may with great propriety be said by them to bear continual witness on earth to the great truth, that God hath given us eternal life through his Son. * * * As the water signifies the rite of baptism continually administered in the church, in commemoration of Christ's resurrection, and for a pledge of our own resurrection to eternal life, so the blood signifies that commemoration of the shedding of the blood of Christ for the remission of sin, which is daily made in the Lord's Supper." This is a very clear statement of the case, and it shows the importance of preserving and observing the ordinances of the gospel just as we find that they were observed in the days of the apostles. By changing baptism into affusion the ordinance has to that extent lost its character as a witness to the burial and resurrection of Jesus Christ, and by the cessation of weekly communion the testimony of the supper is greatly weakened. What God has joined together should not be put asunder by man, and

whenever and to whatever extent he does it, injury is sure to follow.

CHAPTER IV.

THE SECOND PERIOD OF CHURCH HISTORY.

Ecclesiastical history logically falls into three general periods—the Ancient, the Mediaeval and the Modern. The first period embraces the first six centuries of our era, extending from the apostles to Gregory I. (590) The second period extends from Gregory 1 to Luther (1517). The third period extends from Luther to the present time (1903). Each of these periods may be distributed into subdivisions for the sake of convenience. The first subdivision contains the apostolic age, which has already been treated as fully as our limits will allow. The second subdivision extends from the apostles to Constantine and the Council of Nice (325). The third subdivision reaches from Constantine to Gregory 1 (590). The second general period may be divided as follows: (1) From Gregory 1 to Gregory VII. (Hildebrand, 590-1049); (2) from Gregory VII. to Boniface VIII. (1049-1294); (3) from Boniface VIII. to Leo X., or Martin Luther 1294-1517). The third general period may be distributed into the following subdivisions: (1) From Luther to Urban VIII. (1517-1644); (2) from Urban VIII. to Benedict XIV. (1517-1644); (3) from Benedict XIV to our own time (1758-1903).

It will be proper to give some special attention to these subdivisions severally. The first subdivision of the first general period (100-325) may be characterized as the age of persecution. Some historians have attempted to distinguish ten distinct persecutions during this period, but perhaps this arrangement is too mechanical and arbitrary. On this point the Schaff-Herzog Cyclopedia says: "The fact is, that persecution, when once started, never ceased until stopped by law. Frightful at some periods, and insignificant at others, it was always permitted, and by the edict of Trajan it became legal. Thus the history of persecution naturally falls into three great periods. The first, from the beginning of Christianity to the reign of Trajan. Persecution is permitted, but not legal. The second, from the reign of Trajan to the accession of Decius. Persecution is legal, and increases both in extension and intensity, but remains local, and depends on the individual views of the Governor. The third, from the accession of Decius to the promulgation of the first edict of toleration in 311. Persecution is legal and general. Its reason is political. To the empire the speedy suppression of Christianity has become a question of life and death."—Page 1807.

The first Pagan persecutor was Nero, but his reason was selfish and incidental. A large part of Rome had been reduced to ashes by a fire that was generally regarded as incendiary, and the people were greatly excited; and when suspicion began to point to the king as the author of this great calamity, and a revolt was threatened, the law of selfpreservation prompted Nero to lay the blame at the doors of others than himself. The peculiar religion of the Christians had, in a sense and to an extent, separated them from the rest of the people and caused them to observe some privacy in their meetings. These circumstances were calculated to beget and foster in the Roman mind the idea of hostility, plots and intrigue on the part of the disciples of Christ.

Taking advantage of this condition of things Nero, simply to protect himself, charged the Christians with the crime of setting the city on fire, and thus turned loose the dogs of persecution upon them. These flames spread as rapidly and raged as furiously as the literal fires that had devastated a great part of the imperial city. In these persecutions thousands of the disciples were put to death in the most cruel manner. This persecution, however, was short and, for the most part, local. The reigns of Vespasian, Titus, Domitian, and Nerva, were characterized by sporadic persecutions that did not amount to very much. The impression that there was a severe and general persecution under Domitian is probably incorrect.

With the introduction of the second century pagan and legal persecution began in earnest. Christians became so numerous and were so generally distributed throughout the empire, that shrewd politicians thought they saw in Christianity a dangerous threat to the State. The disciples did not work for the overthrow of the empire, for they were loyal citizens as far as their obligations to Christ would allow them to be. But the very principles of the gospel are antagonistic to all forms of idolatry, injustice and oppression. The "golden rule," which is the inner life of Christianity, tends to strike every shackle from both the minds and bodies of men, and promote

them to the highest and purest planes of manhood and liberty. Conscientious and loyal emperors, such as Trajan, Hadrian, and Marcus Aurelius, clearly perceived that Christianity contained the elements of the empire's dissolution, and that, unless a stop could be put to the progress of the new religion, the downfall of the empire was inevitable. Hence these good emperors, as wise statesmen, undertook to lay an embargo upon the gospel to prevent its further spread. Perhaps it would be well to call attention to a wrong impression concerning Trajan's response to the celebrated letter of Pliny the Younger, governor of Bythinia. Some have considered this as an edict of toleration, whereas it was in fact a legalization of persecution. The Schaff-Herzog Cyclopedia says: "True, he (Trajan) orders that no action be taken against the Christians, unless upon denunciation; but he adds, that, when they are formally accused and convicted, they shall be punished. And what the effect of such a decree must have been is easily imagined in a time when it became common for the crowds in the amphitheatre to cry out, 'To the lions with the Christians.' The edict of Hadrian (which art. see) has also been misunderstood. It is simply a confirmation of the edict of Trajan. But these two edicts formed, up to the time of Decius, the legal foundation of the social position of the Christians; that is, the caprice of the governor, or the fury of the mob, might at any moment institute persecution against them without any interference of the law in their behalf."—Page 1807.

Up to this time the chief enemy of the gospel had been the mob. But things now change. Decius is upon the throne, and, considering the Christians in the cities worse enemies of the empire than the barbarians along the border, he determines upon their suppression; and persecution is adopted as a measure of government to put them down. In the year 250 edicts were issued proposing the complete destruction of Christianity. This was really the first general attack that was ever made upon the disciples, and it took them unawares. Consternation spread far and wide among them, and many of them, not being strong enough to endure the ordeal, fell away and renounced their faith. This may seem very dastardly to us, but those unfortunate people are not to be judged too harshly. It is not sure that all of us would have acted differently. It was in this persecution that Origen lost his life, and Cyprian only saved his by flight. The persecution was terrible while it lasted, but it came to a sudden termination on account of the death of Decius who, in A. D. 252 fell in a battle with the Gotas on the lower Danube. This event brought comparative quiet to the disciples, though they did not entirely escape the horrors of persecution. Valerian, who succeeded Decius, was at first mild in his treatment of the Christians, but afterwards changed his tactics, and resorted to the banishment of the leaders of the church, the confiscation of their property, and the prohibition of religious assemblies, hoping by these means to accomplish his purpose without the shedding of blood. These measures, drastic though they were, failed of their purpose, and the death-penalty was again invoked. During this reign Cyprian, of Carthage, who had saved his life under Decius, by leaving the country, suffered martyrdom.

When he received his sentence, which was based on the ground that he was an enemy to the gods and laws of Rome, he quietly exclaimed, "Deo gratias"—thanks be to God. When the executioner dealt him the death-blow, his devoted friends caught his blood in their handkerchiefs and buried his body with great solemnity. Gallienus, who reigned from 260 to 268, withdrew the hand of persecution, and gave the church a period of peace and quietude which lasted forty years. Aurelian attempted to renew the persecution, but his edict failed on account of his assassination, and the six emperors that followed him in rapid succession, refrained from persecution.

During this period of comparative repose the number of the disciples was considerably increased and their influence was somewhat augmented. But their energy and zeal in the Master's service suffered great diminution. Following this came the last and severest persecution that ever came upon the disciples at the hands of the Roman empire. Dioclesian, one of the ablest and most judicious rulers the empire ever had, came to the throne in 284, and reigned till 305. Associated with him in the management of the government were four co-regents, and with their assistance he saved the sinking state from utter collapse and dissolution at a critical period in its history. This emperor was of a mild and conciliatory disposition, and for a long time he respected and observed the toleration edict of Gallienus. His wife Prisca, his daughter Valeria, and many of his court officers, were

either Christians or favorably disposed toward Christianity. In his old age, Galerius, a co-regent, and son-in-law, who was both cruel and fanatical, poisoned his mind against the Christians, and procured from him sweeping edicts of persecution. Concerning this persecution Philip Schaff says: "In 303 and 304 he issued in rapid succession four edicts, each more severe than its predcessor. Christian churches were to be destroyed; all copies of the Bible were to be burned; all Christians were to be deprived of public office and civil rights; and at last all, without exception, were to sacrifice to the gods on pain of death. * * * The persecution began with the destruction of the magnificent church in Nicomedia, and soon spread over the whole Roman empire, except Gaul, Britain, and Spain, where the co-regent Constantius Chlorus (from 306), was disposed as far as possible to spare the Christians. It raged most fiercely in the East, where the barbarous Maximinus ruled, who in 308 enacted the law, that all the provisions in the markets should be sprinkled with sacrificial wine, that the Christians might have no alternative but apostasy or starvation. All the pains which iron and steel, fire and sword, rack and cross, wild beasts and beastly men could inflict, were employed to gain the useless end. Even the wild beasts, says Eusebius, at last refused to attack the Christians, as if they had assumed the part of men in place of the heathen Romans. The swords, says the same historian, contemporary, yet not free from rhetorical exaggeration, at last became dull and shattered: the executioners became weary, and had to relieve each other; but the Christians sang hymns of praise and thanksgiving in honor of Almighty God, even to their last breath."—History of the Christian Church, Vol. 1, pp. 174, 175, Edition of 1867.

Galerius, the responsible author of this grevious persecution, seems to have been brought to his senses by severe sickness, and by a remarkable decree of toleration issued from Nicomedia in 311, in co-operation with Constantine and Licinius, lifted the hand of persecution a short time before his death. In this edict he acknowledged that the purposes of the persecution had not been accomplished, and granted that the Christians might hold their religious meetings provided they did not disturb the order of the State. The conclusion of this edict was most remarkable. It exhorted Christians that, "after this manifestation of grace, they should pray to their God for the welfare of the emperors of the State, and of themselves, that the State might prosper in every respect, and that they might live quietly in their homes." This was the last great struggle between paganism and Christianity in the Roman empire, and at its close the former lay helpless at the feet of the latter. In 306 Constantine became emperor of Gaul, Spain, and Britain, and having conquered Maxentius in 312, he, in connection with Licenius, issued two edicts of toleration, one in 312, and the other in 313. With Constantine, therefore, a new era is introduced, and Christinity, in form, at least, mounts the throne of the Caesars, and adds new lustre to the great empire. Thus was strictly fulfilled the remarkable language of Gamaliel when he advised the Jewish council to "refrain from these men and let them alone: for if this council and this work be of men it will come to nought: but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

Not only was this the period of persecution, but it was also the period of innovations and schisms in the church. Nearly all of the departures from apostolic practice that have characterized and disfigured the history of Christianity, strike their roots back into the prolific soil of this period, while it is the fountain from which have issued many of the streams of false doctrine. It was then that the substitution of affusion for baptism began, the first case on record having occurred in 253, the subject being Novatian, and the occasion being his sickness. During this period also began the institution of infant baptism, so-called, Tertullian being the first writer to mention it. He lived near the close of the second century, and opposed the baptism of infants. The doctrine of "original sin" and that of baptismal regeneration took their rise in this period, as did also the use of milk, honey and salt, in connection with baptism. During this period diocesan episcopacy began to displace the congregational episcopacy of the New Testament. Indeed the seed, from which sprang the whole Papal system, were planted during this period. It was then that the writings of the Ante-Nicene Fathers were produced by such men as the two Clements, Hermas, Barnabas, Polycarp, Justin Martyr, Tertullian, Origen, and many others whose writings adorn the pages of patristic literature, and to whom we are indebted for most of our knowledge of this interesting period.

Third subdivision from Constantine to Gregory I (325-590).

Constantine the Great looms up in history, both ecclesiastic and secular, as one of the most interesting and important characters of antiquity. He was born at Naissus, in Upper Moesia, in 274. His parents were Constantinus Chlorus and Helena. As heretofore stated, he became emperor of Gaul, Britain and Spain in 306, and as a result of a brilliant campaign against Maxentius, ending with the bloody battle of the Miliran Bridge at the very gates of Rome, he took possession of Italy also. This made him emperor of the Western Empire, leaving the Eastern to Licinius. In 314 war arose between these two rulers, which resulted in the death of Licinius at the battle of Calcedon, and the bringing of the East under the sway of Constantine, and he became sole ruler of the entire empire of Rome. He professed to have been suddenly and miraculously converted to Christianity during his war with Maxentius. He saw, so he said, a brilliant cross in the heavens, containing the inscription, "By this thou shalt conquer." Roman Catholic writers have attempted to defend this as a genuine miracle, but with poor success. He was shrewd enough to see that the Christian sentiment was in the ascendent, and that he could use it as a powerful ally in strengthening and consolidating his empire. To bring the people to believe that he was a special object of favor with God, and had received marked and miraculous manifestations of divine approval, would give additional strength and glory both to his person and to his empire. It was an appeal to the superstition of the day, and it bore fruit to the very great advantage of Constantine. His subsequent life discounts his claims as to this matter. For some fancied offense he killed his second wife, a son, others of his kinsmen, and some of his closest friends.

This was an age of speculative theology, religious controversy, and ecumenical councils. The first council of this character was called by Constantine, for the purpose of considering, and, if possible, settling the Arian controversy which arose in Alexandria in 318, and threatened to rend the church asunder, and convulse the very empire itself. The controversy related to the nature of the Logos, and the relation of the Son to the Father. The two contending parties were led, respectively, by Arius and Athanasius. Our limits will not allow us to enter into the merits of this controversy. Its effects were such that the emperor called the general council that met in Nicaea in 325. It was attended by 318 bishops, and was presided over by Constantine himself, and resulted in the condemnation of Arius and the adoption of the Nicene Creed which declares as follows: "We believe in one Lord Jesus Christ, the Son of God, begotten of the Father (the only—begotten; that is, of the essence of the Father, God of God), Light of Light, very God of very God, begotten, not made, being of one substance (homousian) with the Father; by whom all things were made (both in heaven and on earth); who for us men, and for our salvation, came down and was incarnate and was made man; he suffered, and the third day he arose again, ascended into heaven; from thence he shall come again to judge the quick and the dead." To this pronunciamento was attached the following anathema: "But those who say: 'There was a time when he was not'; and 'He was not before he was made'; and 'He was made out of nothing'; or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable,'-they are condemned by the holy catholic and apostolic church."—Schaff's Creeds of Christendom, Vol. 1, p. 29.

This was a pretty vigorous start toward taking possession of the consciences of men in the department of speculative theology—the establishment of an ecclesiastical despotism in the region of individual opinion. Perhaps this was the first authoritative deliverance that was ever made, with pains and penalties attached, looking to the regulation of human belief in matters strictly of a metaphysical nature. The seed then planted grew and became a great tree, extending its branches throughout Christendom, and bearing exceedingly bitter fruit. From it, in a sense, came all the creeds that have vexed and disturbed and divided the church from that time till now. This council and this creed have had much to do with shaping the course of ecclesiastical history for the last fifteen hundred years. The next council of this class was called by Theodosius the Great, and was attended by 150 bishops. It convened in Constantinople in 381. Under the leadership of Gregory, of Nazianzen, and Gregory, of Nyassa, it modified to some extent the Nicene Creed, and put the doctrine of the "Holy Trinity" in its permanent form, as far as it regards the elements of definition. The shadow of the oncoming apostasy that introduced the "Dark Ages," is now plainly visi-

ble. The third Ecumenical council was convened by Theodosius II., and Vallentinian III., and was made up of about 200 bishops and was largely dominated by Cyrillus, of Alexandria. It met at Ephesus in 431, and was followed in 451 by the Council of Chalcedon, which was called by Marian, and was attended by 500 or 600 bishops, and was largely influenced by delegates sent from Rome to represent bishop Leo. This marks a distinct stage in the development of Papal Rome, which culminated in the supremacy of the Roman Pontiff.

A notable feature of these two councils is the fact that invitations were not issued to the bishops in general, but only to the metropolitans who were to select such bishops as they wished to attend the councils; and thus another step was taken in the direction of the centralization of power in the hands of a few. Furthermore, Bishop Caelestine, of Rome, instructed his delegates to the council of Ephesis not to take part in the discussion, but simply to render the decision, and this feature was even more pronounced on the part of the representatives of Leo, of Rome, in the Council of Chalcedon. The eyes of the Roman bishops are now manifestly upon the scepter of universal authority in ecclesiastical matters, and probably a throne of temporal power as well. The political position of Rome gave the church there great influence and when difficulties would arise in neighboring churches, they were frequently voluntarily referred to that church for solution. At first the authority thus exercised by the Roman bishops was merely advisory; but in process of time those bishops became more and more dictatorial and grasping, until finally their decisions became compulsory, and by and by the "man of sin" took his seat in the temple of God, and began to perform functions that only belonged to God. Delegate conventions are dangerous things, and unless the people who create them are very careful to safeguard them on all sides, they are liable to become tyrannical masters instead of obedient servants. The history that we are now going over clearly shows this, and is forceful in its warnings and admonitions. The people have lost their liberties through such means, and history repeats itself.

These two councils dealt for the most part with questions pertaining to the person and character of Jesus Christ, and, in the language of Philip Schaff, "laid the foundation upon which the orthordox christology of our day is still resting." The Nestorian controversy was rife at that time. Nestorius was Patriarch of Constantinople, and he maintained that it was not God who suffered and died, and that Mary should not be called "Mother of God." Cyril, of Alexandria, sharply controverted his position, and the two councils just named, undertook to settle the matter: but they did not achieve conspicuous success. The fiifth and last ecumenical council of this period met in Constantinople in 533, and was attended by about 150 bishops, mostly of the Eastern church. It does not seem to have transacted much, if any, important business, being rather supplementary to the Council of Chalcedon.

CHAPTER V.

MEDIAEVIL CHRISTIANITY—FROM GREGORY THE GREAT TO LUTHER (590-1517).

FIRST SUBDIVISION (590-1049).

During this age the first great schism occurred in the church. For quite a while there had been friction between the East and the West—between Constantinople and Rome, but the formal separation did not take place till it came about as a result of a bitter controversy between Photius and Nicola I., near the middle of the ninth century. Photius came to the patriarchal see of Constantinople upon the deposal and banishment of Ignatius who had incurred the displeasure of Michael III., the young emperor whom Bardas had estranged from his mother. Because Ignatius refused to force the empress into a nunnery, and even debarred Bardas from the Lord's Supper on account of his misconduct, the latter influenced the emperor to depose and banish the patriarch who had been appointed by the empress during her regency. This divided the clergy of the Eastern church into two warring factions, and made friends for Ignatius in the West. Photius managed to turn the personal wrangle into a controversy between the East and the West, and in 866 he issued an encyclical letter declaring the Latin church heretical on account of the celibacy of the clergy and the insertion of filioque in the creed. In 867 a council was convened in Constantinople, which claimed to be ecumenical, and the Pope of Rome was formally excommunicated, and thus the breach was completed, and thenceforward the Greek and Roman churches pursued independent courses. In government the Greek church was a patriarchal oligarchy, while the Latin church was a papal monarchy. "The patriarchs of Con-

stantinople, Alexandria, Antioch, and Jerusalem," says the Schaff-Herzog Cyclopedia, "are equal in rights, though the first has a primacy of honor. The Czar of Russia, however, exercises a sort of general protectorate, and may be regarded as a rival to the Pope of Rome, but has no authority in matters of doctrine and can make no organic changes." This period is marked by Gregory I. on one side, and Gregory VII. (Hildebrand) on the other. The former may be regarded as the first pope in the modern sense of the term. Popery did not come suddenly into being. As has already been intimated, it was a growth—a development; but it came to maturity in Gregory the Great. He was a profuse writer, and he has been regarded as the author of the doctrine of purgatory. At any rate it was under his administration that the doctrine became a dogma of the church; and it became the foundation upon which Peter Lombard erected the system of indulgence that has been observed by the Roman Catholic church ever since. This age was characterized by remarkable missionary energy and enterprise.

SECOND SUBDIVISION OF THIS PERIOD—FROM GREGORY VII. TO BONIFACE VIII. (1049-1294).

During this period the papal hierarchy reached the height of its influence and power. Upon the death of Alexander II., April 22, 1073, Hildebrand was elected Pope, and took the name of Gregory VII. His election did not receive the sanction of the emperor of Germany, for, relations between him and Henry IV. being strained, he did not ask the king's approval. This intensified the friction between the Pope and the king, and it became a question as to which would prove the stronger. On January 1, 1076, Henry undertook to depose Gregory, and on January 24, of the same year, a number of the German clergy signed a complaint that Gregory was not legitimately Pope, since he had not received the consent of the emperor, which the decree of Nicholas II required. Gregory answered by putting the emperor and his followers under the ban. Some of the German princes immediately renounced their allegiance to Henry, and invited the Pope to attend the diet of Augsburg Feb. 2, 1077, to decide the case. Henry, fearing that the diet would humiliate and probably ruin him, went to Italy in December, 1076, presented himself in the courtyard of the castle of Cannossa, in sackcloth and ashes, and with bare feet, and after waiting three days, he was admitted into the presence of the Pope and received absolution. Thus the ecclesiastic arm triumphed over the civil throne, and the Pope became supreme in church and state. It was under Gregory VII. that the rule of celibacy on the part of the clergy was pretty fully established. He issued a decree that no layman should attend the service or receive the sacraments when a married priest officiated. During this period Gregory VIII., Gregory IX., and Gregory X., occupied the papal see, and in this time there was at least one anti-pope, Mauritius Burdinus, who was promoted to the papal throne by Henry V., but he was afterwards deserted by the emperor, and deposed by Calixtus II. There was also an interregnum of three years, during which there was no pope, caused by disagreement between the French and Italian cardinals.

THIRD SUBDIVISION OF THIS PERIOD— FROM BONIFACE VII. TO LEO X. AND LUTHER (1294-1517).

This division of this period marks the beginning of the decline of the papal power. Boniface held the most extreme views concerning the papal office, insisting that God established it for the purpose of having the oversight of kings and emperors. The papal throne had become intoxicated with the wine of ambition and lust for both temporal and spiritual power, and was resorting to such extreme measures to accomplish its desires and purposes, that the minds and consciences of the people began to revolt. Many of the crowned heads of Christendom resented such interference with the affairs of the state on the part of the Romish hierarchy, and public sentiment began to drift away from the papal see. Boniface VIII. (Benedict Cajetan) was a man of marked ability, but his vaulting ambition brought him much trouble and conflict. The Encyclopedia Britannica describes him thus: "He meddled incessantly in foreign affairs, and put forward the strongest claims to temporal as well as spiritual supremacy. His bitterest quarrels were with the emperor, with the powerful family of Colonnas, and with Philip the Fair, of France, whom he excommunicated in 1303. He was about to lay all France under an interdict when he was seized at Agassi by a party of horsemen under Nogaret, an agent of Philip, and Sciarra Colonna. After three days captivity he was rescued by the town's people, but the agita-

tion he had undergone caused his death soon after, on the 11th of October 1303. In 1300 Boniface instituted the jubilees, which afterwards became such a source of profit and of scandal to the church."—Vol. 4, p. 33, Peale Edition.

It was during this age that the great forerunners of the Lutheran Reformation lived and prepared the way for the wonderful reformer. John Wycliffe, the "Morning Star of the Reformation," was born at Spresswell, England, about 1324 (there is doubt about the exact date), and died at Lutterworth, Dec. 31, 1384. He was an Oxford graduate, and was a man of strong intellectuality, and fixed pertinacity of purpose. In April, 1374, he was appointed by Edward III. to the rectorship of Lutterworth, Leicestershire. His first prominent appearance before the general public was brought about through politics and was prompted by patriotism. Edward III. and the parliament refused to pay the feudatory tribute demanded by Pope Urban V., and Wycliffe defended the refusal before the university of Oxford, being probably a member of that parliament, though the records are not satisfactory on that point. In his plea he contended earnestly for the political independence of the crown and of the country from the Pope. Of course this action stirred up the ill will of the Pontiff against him. On July 26, 1374, the king appointed him a royal commissioner in Bruges, to effect a treaty with the Pope's nuncios respecting some matters of dispute between the crown and the hierarchy. In this position Wycliffe was a staunch friend of the people, and strove to advance their rights and interests, and greatly pleased them and the king; but his course greatly intensified the vindictive hatred of the papal powers whose designs he had opposed with persistent determination. At first the hierarchy made only covert attacks upon him, but finding such methods unavailing, it resorted to public measures. On Feb. 19, 1377, he appeared before convocation, according to summons, in St. Paul's. It is probable that foul play was suspected, for Wycliffe was attended by the Duke of Lancaster, the Grand Marshal of England (Lord Henry Percy), and some armed soldiers. The meeting amounted to nothing, however, being broken up by a violent dispute between William Courtnay (Bishop of London), and the Duke, and Wycliffe was not asked to say a word. The next step against Wycliffe was to charge him with heresy. Nineteen heresies were charged up to him, and the Pope, Gregory XI., issued no less than five bulls against him. These frantic efforts, however, did not check Wycliffe's work and influence against the arrogance and effrontery of popery. In Richard II. he had a warm friend and supporter, and he continued his opposition to the wrongs of the papacy.

Prior to 1378 Wycliffe was concerned with matters of both political and ecclesiastical characteristics, but about that time he turned his attention entirely to questions of a doctrinal nature, and commenced a work of reformation. He expected that Urban VI., the Pope that succeeded Gregory XI., would sanction and aid him in his work in this new field; but about this time the papal schism which resulted from the election of Clement VI. by the French cardinals, as a rival Pope, broke out. The two rival popes attacked each other with great fury and Wycliffe turned away from both of them in disgust, and gave himself earnestly to the task of correcting some of the flagrant errors in the established doctrines of the church. He made a special attack upon the dogma of transubstantiation, and entered upon the work of translating the Scriptures into English. This lost him many friends, and even the university joined his enemies. William of Berton, the chancellor, prohibited the advocacy of Wycliffe's doctrine in the university, "on pain of suspension from every function of teaching, of the greater excommunication, and of imprisonment."—Schaff-Herzog. As to the promulgation of his views in the university Wycliffe had to desist, but he resorted to the use of much more effective means of giving currency to his ideas. He called to his aid the pen and press, and began to use them in the dissemination of the principles he advocated. He published his confession, in Latin, and the Wicket, in English, and these works made a profound impression, and gave fresh and increased impetus to the embryonic principles of the reformation. Wycliffe's literary efforts were immense and far-reaching in their influence. He published an incalculable number of tracts, two hundred of which are said to have been burned in Bohemia. He died at Lutterworth, Dec. 31 1384. His work so infuriated the papacy, and was of such a lasting character, that the Council of Constance condemned many articles which he had maintained, and ordered his bones to be taken from consecrated ground and cast upon the dunghill. This happened May 5, 1415, but the sentence was not executed till

1428, when Clement VIII., the anti-pope, ordered his remains to be burned and his ashes to be cast into the Swift.

Some twelve or fourteen years before the death of Wycliffe, John Huss was born in Bohemia. He became acquainted with the work of Wycliffe in England, and carefully studied the theological works of the English reformer, and caught his spirit and purpose. At first he thought to enlist his ecclesiastical superiors in behalf of religious reformation. In this, however, he was doomed to disappointment. His position as minister of the Bethlehem church put him in touch and sympathy with the common people who must always take the lead in moral and religious reforms. He soon gained great influence with the masses, and became a spirited and worthy leader of the reform movement in his native land. About 1403 the authorities issued an edict forbidding the promulgation of Wycliffe's forty-five theses in the university; but a few years afterwards the decree was so modified as to allow them to be proclaimed, on condition that no heretical interpretation should be given them. Dr. Sbynko had entire confidence in Huss, and appointed him synodical preacher. This enlarged the circle of his influence, and made his power much more farreaching. When the synod met he took occasion to expose the wrong thinking and doing of the clergy. In connection with two others he was appointed by the archbishop to examine the claims of an alleged miracle in the church at Wilsnack. These claims were pronounced fraudulent, and Huss wrote a booklet in which he urged Christians not to look for signs and miracles, but to consult the word of God. When, in consequence of a certain decree the university lost all of its foreign students, and the University of Leipzig was founded, an intense patriotic spirit took possession of the people of Prague, and radical ecclesiastical reforms were demanded. Huss became rector, and attained great popularity both with the students and at court; and thus his influence was still further increased, and the principles that he advocated took firmer hold upon the people. Although Wycliffe was dead, he was still speaking. The Swift had scattered his ashes far and near, and they became seed bearing fruit unto the furtherance of the cause of truth and the people.

About this time the archbishop, who had hitherto been friendly to Huss, promoting him to positions of trust and honor, turned against him, and made grievous accusations against him to the Pope, informing the pontiff that the principles advocated by Wycliffe, were rapidly spreading through the labors of Huss. This brought forth a papal bull forbidding the writings of Wycliffe to be used. In enforcing this edict the archbishop burned two hundred volumes of the writings of Wycliffe. But the ashes of these volumes were scattered broadcast by Bohemian winds, as the ashes of the bones of the English reformer had been distributed by the Swift, and they fell like good seed into good ground to multiply the forces that were at work for the advancement of reformation. Huss retained the sympathy of the university and continued to preach, openly defending the writings of Wycliffe in the university. His audiences at Bethlehem became vast, and the people did not hesitate to give expression to their sympathy with him and his plea. Seeing that something must be done to check the progress of the anti-popery sentiment, the archbishop excommunicated Huss March 15, 1411, and laid an interdict upon the city; but both sentences were disregarded, and the cause of reformation moved onward. The indulgence commanded by Pope John XXIII. were denounced, and it was insisted that repentance, and not money, was the true ground of forgiveness

By this time all Europe had become interested in the Bohemian agitation, and the king of Hungary (Singismund) concluded that the matter ought to come before the General Council that was soon to assemble at Constance. Huss readily consented to attend, and arrived at Constance November 3, 1414. Shortly after that some cardinals charged him with attempting flight, and had him imprisoned in a Dominican convent. After several so-called hearings he was condemned to the stake July 6, 1415, and his books were ordered to be burned. He was degraded from the sacerdotal office, and his enemies shouted, "Thy soul we deliver up to the devil," and he responded, "And I commend it to the Holy Lord Jesus." A paper cap was then placed upon his head, bearing the inscription, "Heresiarch!" He was then conducted to the scene of his death, and his neck chained to a stake. In the midst of the flames he refused to recant, and died with the following words upon his lips: "Christ, thou Son of the living God, have mercy upon me." His ashes were thrown into the Rhine.

But these extreme and violent measures were entirely futile as regards the object had in view by their promoters. While the ashes of Huss went floating down the Rhine, the principles that he advocated, continued to spread. The idea of the infallibility of the supreme authority of the Scriptures had taken root in the public mind, and this idea is the eternal enemy of popery and its entire progeny. Both Bohemia and Moravia were impregnated with the notion, and an atmosphere was generated in those countries that was very unwholesome for the Romish hierarchy. The people were given a taste of liberty of conscience, and they refused to turn back to the leeks and garlic of papal bondage. The principles of reformation started in England by Wycliffe, found warm and strong support in Bohemia and Moravia, and the field for the work of Luther was constantly growing larger. After the death of Huss severe measures were adopted to stamp out this influence, but without avail. Indeed the violence of the enemies of Huss recoiled upon some of their own heads, for the unfortunate populace stabbed some of them to death, and the archbishop himself escaped with difficulty.

Even Italy felt the effect of the wave of reform that had shaken England, Bohemia, and Moravia. Savonarola took up the matter, not so much with respect to the corruption of the clergy and the tyranny of the papacy, as the general prevalence of sin among the people. Addressing the crowds that thronged to hear him, he would say: "Your sins make me a prophet." He seems not to have conceived the idea of a thorough doctrinal reform. He was a sort of John-the-Baptist, and his theme was, "Repent ye." It was impossible, however, for him to prosecute such a work as this, without touching the very core of the hierarchy which was thoroughly corrupt from bottom to top. He strove for a moral regeneration of the church and a political renovation of Italy. The seat of his operations was Florence, but he did not confine his efforts to that city. Pushing out into other regions, he finally opened his batteries upon Rome itself. When the wicked Alexander VI. came to the papal throne, he attempted to buy Savonarola off with the offer of the bishopric of Florence and a cardinal's cap, but to no purpose. The Pope then began to persecute the man whom he could not corrupt, and whom he regarded as an obstruction to the accomplishment of his nefarious designs. In 1496 he issued an edict forbidding Savonarola to preach, on the ground that he was carrying on a work of reformation without any authority from the church. The prior of San Marcos took the edict into the pulpit with him, and undertook to show that it came from the Devil. In a few months he was excommunicated by the Pope, and soon after was burned at the stake. Savonarola was not made of the stern stuff that entered into the composition of Wycliffe, but was somewhat weak and vacillating. Upon the whole, however, his influence was favorable to the cause of reformation, and he is entitled to be regarded as a factor in the preparatory movements that made ready for more thorough work later on.

Perhaps John Wessel was the most prominent precursor of the reformation in Germany. He was born at Groenengen about 1420. He spent a number of years in Paris, where a sharp conflict was in progress between realism and nominalism, the former having long been one of the main props of popery, but at this time was waning. Wessel espoused the cause of nominalism, and this put him somewhat out of harmony with the church. He was a man of literary culture, and while he was in France, Cardinal Bessarion and Francis de Rovere became attached to him by the chords of a strong friendship. Reuchlin and Rudolph Agricola also became his friends. He was rather a prolific writer, and so strong was the tone of his works against the essential nature of the papacy, that the monks, after his death, got them together so far as they could, and burned them. The reading of some of his productions led Luther to say that, if he had written nothing before he read them, it might have looked as if he had gotten his ideas from Wessel. He disputed the infallibility of the Pope, and held that public safety depended upon the right of the people to criticise and correct the occupant of "St. Peter's chair." He held that faith depends upon the Bible, and had great reverence for the Scriptures. Many other men were prominent in those preliminary movements; but these few have been mentioned and their work glanced at, to suggest that the roots of the Lutheran reformation, and even those of our own *restoration movement*, strike back into those early times.

Bible translation also played an important part, during this age, in making ready for the coming reformation. To Wycliffe belongs the credit of giving the first great impulse to this

line of work. It came into the mind of this remarkable man that the people were entitled to the word of God in their own language, and he undertook the immense and laborious task of translating the living oracles into the English language, and in 1380 his translation of the whole Bible was ready for the public. From Genesis to Baruch 3:21, the translation was made by Nicholas de Hereford —all the rest by Wycliffe himself. The translation was made from the Latin Vulgate, and the work probably required much more time than the ten years commonly assigned to it. It was afterwards revised by Richard Purvey.

This work made a profound impression upon the people and provoked the wrath of the papacy, which has always stood between the people and the fountain of life that is contained in the Bible. The following paragraph from Wycliffe has a value that cannot be estimated in gold: "As the faith of the church is contained in the Scriptures, the more these are known in their true meaning the better; and in as much as secular men should assuredly understand the faith they profess, that faith should be taught them in whatever language may be best know to them. Forasmuch, also, as the doctrines of our faith are more clearly and exactly expressed in the Scriptures, than they may probably be by the priests,—seeing, if I may so speak, that many prelates are but too ignorant of the Holy Scriptures, while others conceal many parts of it; and as the verbal instructions of the priests have many other defects,—the conclusion is absolutely manifest, that believers should ascertain for themselves what are the true matters of their faith, by having the Scriptures in a language which they fully understand. For the laws made by prelates are not to be received as matters of faith, nor are we to confide in their public instructions, nor in any of their words but as they are founded on Holy Writ,—since the Scriptures contain the whole truth. And this translation of them into English should therefore do at least this good, viz.—placing bishops and priests above suspicion as to the parts of which they profess to explain. Other means, such as the friars, prelates, the pope, may all prove defective; and to provide against this Christ and his apostles evangelized the greater portion of the world by making known the Scriptures to the people in their own language. To this end, indeed, did the Holy Spirit endow them with the knowledge of tongues. Why, then, should not the living disciples of Christ do in this respect as they did?"—Mrs. H. C. Conant's History of the Translation of the Holy Scriptures into the English Tongue, pp. 92-93. This was light shining in a dark place, and it shows what a clear understanding Wycliffe had of the power and importance of the word of God.

As was to be expected this translation fell under the condemnation of the Romish hierarchy, and vigorous means were resorted to, to suppress it. The spirit of the papacy was very well expressed by Knyghton, a distinguished writer of the Romish Church, as follows: "The gospel which Christ committed to the Clergy and Doctors of the church, that they might sweetly dispense it to the laity according to the exigency of the times and the wants of men, this Master John Wycliffe has translated into the Anglic (not Angelic) tongue; thereby making it more open and common to the laity, and to women who can read, than formerly it was to the best instructed among the clergy. And the gospel pearl is cast forth, and is trodden under foot of swine; and what was once reverenced by clergy and laity is become, as it were, a common jest of both; and the jewel of the clergy, their peculiar treasure, is made forever common to the laity."—Ibid., pp. 100-101. The writings of Wycliffe—especially his translation of the Bible—were regarded as the chief source of heresy, and in 1401 Archbishop Arundel succeeded in getting a law passed making the possession of any of his literary productions punishable by death at the stake. In 1408 a convocation of the clergy decreed that no school-master should hereafter mix religious instruction with the teaching of youth, nor permit discussion about the sacraments, nor the reading of the Scriptures in English; that books of this sort, written by John Wycliffe, and others of his time, should be banished from schools, halls, and all places whatsoever; that no man hereafter should translate any part of Scripture into English on his own authority; and that all persons convicted of making or using such translations should be punished as favorers of error and heresy."—Ibid. p. 103.

Another English translation deserves mention here, although it laps over on the next period. It is the translation of William Tyndale, who was born about 1484. He was a scholar of fine attainments, and translated the New Testament from the original Greek. Notwithstanding Tyndale was a Roman Cath-

olic, the principles of reformation had taken hold of him, and he was firmly convinced that the people ought to have the word of life in their own vernacular, that they might read it for themselves. Very early in life he was ordained a priest, and a little later was made a friar in the monastery at Greenwich. For some reason now unknown he gave up this relation, and in 1522 became primate tutor and chaplain in a family of rank and influence. By this time the work of Luther was creating quite a stir in England, and as the hospitable home of Mr. Welsh, Tyndale's patron, was a place of frequent resort for the clergy of the neighborhood, Luther's teaching was often the subject of conversation, and Tyndale was always too much for the clergy in his defense of the reformer. Presently the priests ceased to assemble at the residence of Mr. Welsh because they were not able to meet Tyndale's arguments, "preferring the loss of Squire Welsh's good cheer, to the sour sauce of Master Tyndale's company." In a conversation with a Romish clergyman Tyndale made a warm plea for a Bible in the language of the people, and the priest replied: "We had better be without God's laws than the Pope's." With indignant emphasis Tyndale answered: "I defy the Pope and all his laws, and if God spare my life, ere many years I will cause a boy that driveth a plow to know more of the Scriptures than you do." This pledge he faithfully and grandly redeemed, but it cost him exile, persecution, and finally his life. He was imprisoned in the castle of Vilvorden, and was first strangled, and then burned in the prison yard, October 6, 1536. But the fires of papal persecution could not stay the progress of the reformation that had been set in motion. The powers that were, could imprison and burn the advocates of truth, but they could neither imprison nor burn the truth advocated. Their spirit is well described in the following burning sentence from the pen of Tyndale: "A thousand books had they liefer be put forth against their abominable doings and doctrines, than that the Scripture should come to light. For as long as they may keep that down, they will so darken the right way with their mist of sophistry, and so tangle them that either rebuke or despise their abominations, with arguments of philosophy, and with worldly similitudes, and apparent reasons of natural wisdom; and with wresting the Scriptures unto their own purpose, clean contrary unto the process, order and meaning of the text; and so detrude them in descanting upon it with allegories; and amaze them, expounding it in many senses before the unlearned lay people, (when it hath but one plain literal sense, whose light the owls cannot abide), that though thou feel in thine heart, and art sure, how that all is false that they say, yet couldst thou not solve their riddles,—which thing only moved me to translate the New Testament. Because I perceived by experience, how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in their mother tongue."—Ibid,p. 127.

It was during this period that the art of printing was discovered and the printing press came into use, and their value as means of disseminating the principles of reformation is difficult to adequately estimate. Within this period America, which was to become the land of both religious and civil liberty, was discovered. The age was pregnant with coming events that were to benefit humanity and glorify God. It ushered in the twilight of the bright and glorious day of emancipation from the thraldom and tyranny that the Romish hierarchy had long been exercising over the minds and consciences of men. No man can even casually study this age without clearly seeing the seeds of the movement that was inaugurated in the early part of the nineteenth century by B. W. Stone, Thomas and Alexander Campbell, and others.

CHAPTER VI.

MODERN CHURCH HISTORY—FROM LUTHER TO CAMPBELL (1517-1809).

FIRST SUBDIVISION (1517-1648).

The nailing of the ninety-five theses to the door of Castle Church in Wittenburg, Oct. 13, 1517, was an epoch-making event. Luther was a child of the reformation that bears his name. Its principles took hold of him and held him well in hand before he was aware that his views were out of harmony with the church of Rome. He was born at Eisleben Nov. 10, 1483. He entered the University of Erfurt in 1501, received the bachelor's degree in 1502 and the master's in 1505. At this time he was wholly unacquainted with the Scriptures. His first knowledge of the teaching of the Bible was derived from some detached portions of the book that he happened to stumble upon. He afterwards found a complete Bible in the Augustinian convent at

Erfurt, and read it eagerly, and passed through a fearful mental struggle that came near unbalancing his mind. He says: "I tormented myself to death to make my peace with God, but I was in darkness and found it not." Here can be seen a tinge of that pronounced type of mysticism which afterwards became a prominent characteristic of Protestantism. From his reading of the Scripture he got the idea of justification by faith rather than by such works as the church required. He had tried to find peace by living a life of severe mortification, and submitting to every form of penance that he could invent. When the idea of justification by faith took possession of his mind a rebound came that carried him to an extreme in the other direction, and caused him to fall out with James and deny the inspiration of the epistle that bears his name.

He was called to the chair of philosophy in the University of Wittenburg in 1508, but afterwards he returned to Erfurt whence he was sent to Rome in 1511 in the interests of his order. While there he became acquainted with many of the ecclesiastical corruptions of the day, but they did not cause him to revolt against the church. About this time he gave up to some extent the study of philosophy, and turned his attention to a careful investigation of the Scriptures—especially the letter to the Romans. His study of this document revealed to him the great doctrine of justification by faith, as contrasted with the notion of justification by works of supererogation. Perhaps the first thing that raised a revolt in Luther's mind against the church, was the shameless sale of indulgences in the vicinity of Wittenburg by Tetzel under the authority of the Archbishop of Mainz. And even when he raised his voice against this great evil and scandal, he did not think he was fighting against the church, but supposed he was battling for its honor. His vigorous protest against indulgences made Tetzel his bitter enemy. The acrid controversy that ensued, although largely of a personal character, finally enabled Luther to see that the ecclesiastical powers were sustaining these flagrant corruptions, and pushed him out into open conflict with the church, and led him to the formulation of the ninety-five theses which struck terror to the papacy, and shook all Europe as with the convulsion of an earthquake. His deliverances met with much more favor in Germany than he expected, because the way had been pioneered for him. The theses went throughout the country in fourteen days for there was pretty general antagonism toward the system of indulgences, "and while all the bishops and doctors were silent, and no one was found to bell the cat, it was noised about that one Luther had at last attempted the task."

The reformer was violently assailed by Tetzel, Mazolini, Eck, and Hoogstraten, and this controversy pushed him still further away from the papacy, and made the breach between him and his adherents, and the hierarchy well nigh complete. The Pope did not care to quarrel with Frederick, the elector of Saxony, who was a warm friend of Luther's, and this held the gathering storm in check for a season, and efforts were made to adjust and reconcile matters; but they proved abortive, and the conflict went on, gathering strength and volume as it proceeded. Melanchthon now makes his appearance, and takes his place by the side of Luther as his steadfast friend and supporter. Large numbers of students resorted to Wittenberg to receive instruction from the great scholar and reformer. He made the distinguished Erasmus his friend, although there was estrangement between them afterwards of a personal nature. Princes began to favor him, and when the storm of persecution burst upon him and he had to seek safety in temporary retirement, the castles of Franz, of Sickengen, and Silvester, of Schonenberg, were opened to give him refuge. About this time he issued two of the most powerful and influential works that ever came from his pen.—"The Babylonish Captivity," and "The Freedom of the Christian Man." In the former he treated the Papacy as Babylon holding the children of God in captivity, and in the latter he dwelt upon personal union with Christ, and the individual freedom that one is entitled to in virtue of such union. Then came the papal ban with which Eck appeared in Meissen, and Luther retorted by burning the papal bulls and decretals at Wittenberg. Upon the heels of these stirring events followed the Convocation of Worms, and the reformer was summoned to appear before that body. He made the journey to the city "trusting in God and defying the devil," concerned for nothing but the "victory of truth." But one question was put to him, namely, whether he would repudiate his writings, and after a day's reflection he gave a negative answer. The demand was repeated again and again, and at last he returned the following memorable answer: "I shall not be

convinced, except by the testimony of the Scriptures, or plain reason: for I believe neither the Pope nor councils alone, as it is manifest that they have often erred and contradicted themselves. * * * I am not able to recall, nor do I wish to recall, anything; for it is neither safe nor honest to do anything against conscience. God help me. Amen." Strenuous efforts were made to move him from this position, but to no purpose. The ban was pronounced against him in the severest form, but he left Worms in perfect equanimity of mind.

On his journey he was apprehended at the instance of his elector and with his own knowledge and consent and taken to Wartburg, an old castle near Eisenach, for his protection from bodily harm. His residence and retirement at Wartburg marks the beginning of the second stage of his work. Hitherto his efforts had been destructive, but now the work of construction begins. This is usually the order in new movements. Accumulated rubbish has to be removed before the work of building can go forward. During his retirement in the Wartburg castle he translated the New Testament into the German language, which did more than anything else to establish the reformation on a permanent basis in Germany. He also wrote a number of letters and tracts which did much to keep the cause moving. Outside the Wartburg influences were at work in behalf of the reformatory principles. Melanchthon was effectively opposing many of the papal corruptions, and other advocates were enlisted in the work. The peerless Erasmus was dealing powerful blows against ecclesiastical misdeeds, and, notwithstanding his subsequent quarrel with Luther, his abandonment of the reformation and his submission to the Romish hierarchy, he did much to help on the work in which Luther was engaged. Zwingli and Oecolampadius were at work in Switzerland, and, although they and Luther did not agree in all things, and even had sharp contention about some things, their influence was strong for the promotion of the reformatory movement. It is a noteworthy fact that confidence in and attachment to the Bible were the controlling factors in all these movements, and it is this principle that has given vitality to all religious reformations and restorations that have ever achieved anything worthy of mention. Departure from the Scriptures brought in the corruptions, and these can be removed only by a return to the living oracles.

This was the period of the birth and growth of denominationalism. Among Protestants speculative theology largely took the place of the Pope in the region of authority in religion, and this gave rise to various creeds and confessions of faith as expressions of such beliefs as were supposed to be essential to the integrity of the Christian religion. Human opinions and speculations were erected into tests of fellowship and bonds of union and communion among the followers of Christ. The Lutheran church logically and historically takes its place at the head of the class of Protestant denominations; and it is worthy of remark that Luther never consented for either the church or the people to be called by his name. The most generally recognized creed of the Lutheran church is the Augsburg Confession, which was formulated by Melanchthon, and adopted by the Augsburg Diet in 1530. It seems not to have occurred to the minds of the men of those times that simple faith in Jesus Christ, and the acknowledgement of the sacred Scriptures as embracing an inspired revelation of the divine will constitute a sufficient basis of union and fellowship among those who love and obey the Son of God. If they could have discovered and adopted this great principle, their work, grand and glorious as it was, would have been almost infinitely more valuable. It would have been a mighty centripetal force to draw into one powerful and blessed fellowship, all the elements that revolted against the tyranny and usurpations and corruptions of the papacy. But after all, too much should not be demanded at the hands of those great leaders, and it must be confessed that they did a marvelous work under the circumstances. The doctrinal part of the Augsburg Confession contains twenty-two articles, and affirms the doctrine of the Trinity, and attempted an explanation of that dogma; of Original Sin which condems to eternal death all that are not born again "by baptism and the Holy Spirit"; of the Deity of Jesus Christ; of justification by faith apart from works of merit; of the necessity of baptism to salvation, and of infant condemnation without baptism; of the possibility of apostasy; of the freedom of the human will in matters pertaining to this world, but not in regard to spiritual affairs.

The Church of England occupies second place, in point of time of ori-

gin. It resulted from a quarrel between the pope and Henry VIII., and the latter was declared to be the head of the church by the English government. Perhaps doctrinal considerations played a very inconsiderable part—if any—in the establishment of this church, but it adopted the "Thirty-nine Articles" as its creed when it found itself separated from the Romish hierarchy. It is claimed by some writers that the Church of England had an independent existence long before the defection of Henry VIII., but this claim rests upon insufficient support historically. The doctrine of the thirty-nine articles does not differ materially from that of the Augsburg Confession.

From what seems to be sufficient reasons third place is given to the Presbyterian Church, which came into being in Scotland in 1560. It was not established as the State-Church that early, but its foundations were then laid, and it assumed form and functions as an organization at that time. Presbyterianism began in England in about 1572, and in about 1648 the Westminster Assembly completed the Westminster Confession of Faith, which has ever since been the acknowledged standard of doctrine by Presbyterians. In doctrine this Confession is strictly Calvinistic. John Calvin, who was born July 10, 1509, was perhaps the greatest metaphysical and speculative theologian the world has ever produced. In many respects his views coincided with those of Augustine. Indeed Calvinism may be said to be Augustinianism systematized and put together in logical order. Calvin was a man of very strong convictions, and possessed of unswerving courage; but his memory must forever bear the dark stain put upon it by his treatment of Servetus, whose martyrdom he brought about. The only palliating circumstances connected with that dreadful affair, is the sad fact that religious toleration was not a strong factor in the public mind at that time, and persecution on account of religious opinions was the order of the day. To what extent Calvin may have felt justified in his course by the doctrine of predestination, is a problem for the metaphysician to solve. The transaction serves to emphasize the fact that theological opinionism was regnant, and that its scepter was as tyrannical and intolerant as the pope and the papal hierarchy. The revolt from popery had not cast out the demon of intolerance, nor introduced the white-winged angel of religious liberty. The mistake that Presbyterianism made was an attempt to fix a uniform standard in the realm of opinion—a mistake that has been faithfully followed by all creed-makers.

The origin of the Baptist Church must also be assigned to this period, although its early history is very obscure. The claim that there has been an unbroken succession of Baptist churches and ministers, from the beginning down to the present time, is not now held by the more intelligent Baptists. Orchard tried to vindicate this claim, but with poor success. In the *Christian Review*, a Baptist Quarterly, January number, 1855, the following language may be found: "We know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a church substantially Baptist from the time of the apostles down to our own." In his Historic Vindications, p. 23, Cutting says: "I have little confidence in the results of any attempt of that kind, which have met my notice, and I attach little value to inquiries pursued for the predetermined purpose of such a demonstration." Prof. Harvey, of Hamilton Theological Seminary, in his work entitled The Church: Its Polity and Ordinances, says: "1. Were such an historical succession essential to the validity of a church, it would follow that the Scriptures are an insufficient guide in faith and practice, since the fact of such succession in the case of any church could not be ascertained from Scripture, but only from tradition. In this case, also, the great body of Christians could never certainly know the true church, as they could not make this historical investigation; and even if the investigation were made, their confidence must then rest on the testimony, not of God, but of man. 2. There might be an historical succession from the apostles, yet, in the lapse of ages, the whole form, doctrine, spirit, and life of the body be changed. The mere outward historic connection, therefore, might be no proof of identity of character.

"It is possible, indeed, that there has been a continued succession of true churches from the apostolic age to the present, although, in the present stage of historic investigation, it is far from being clearly established. Every age of the Christian period has had a multitude of Christ's true confessors; and it is possible, perhaps probable, that churches essentially of the divine constitution have also existed. But we deny that an unbroken chain of succes-

sion is an essential mark of a true church. Such a doctrine is unprotestant, as it rests the validity of the church on human tradition, and not on the divine word."—Pages 95-96.

The Baptist Church must take its place as a member of the family of churches that were born during the reformation period. In doctrine, polity and practice, it approached much nearer the apostolic model than any of the rest of the group, and bore strong and faithful testimony in favor of the simplicity of the kingdom of Christ. It discarded affusion and infant baptism as human institutions, and contended for a regenerated church membership, and advocated the freedom and independence of the individual congregations. It made vast strides from popery toward the New Testament order of things. Its adoption of a human name for both church and people, and its insistence upon certain items of speculative theology, were the main factors that kept it from planting itself upon the Scriptural foundation—"so near and yet so far."

THE ALBIGENSES AND WALDENSES.

As an attempt has been made to weave these interesting peoples into a so-called "succession of Baptist churches," it is thought proper to briefly narrate their history in this connection. The Albigenses antedate the Waldenses by a good many years, and their history is so obscure that it is about impossible to assign an exact date to their origin; and there is no definite knowledge as to their doctrinal tenets. The Century dictionary speaks of them as follows: "A collective name for the members of several anti-sacerdotal sects in the south of France in the twelfth and thirteenth centuries: so called from Albi, in Languedoc, where they were dominant. They revolted from the Church of Rome, were charged with Manichean errors, and were so vigorously persecuted that, as sects, they had in great part disappeared by the end of the thirteenth century." The following is from the Britannica: "Albigenses, a sect opposed to the Church of Rome, which derives its name from Albiga (the modern Albi, noticed above), either because its doctrines were expressly condemned at a council held there, or more probably because its adherents were to be found in great numbers in that town and its neighborhood. The Albigenses were kindred in origin and more or less similar in doctrine to the sects known in Italy as Paterins, in Germany as Catharists, and in France as Bulgarians, but they are not to be entirely identified with any of these. Still less ought they to be confounded, as has frequently been the case, with the Waldenses, who first appeared at a later period in history, and are materially different in their doctrinal views. The descent of the Albigenses may be traced with tolerable distinctness from the Panticians, a sect that sprang into existence in the Eastern Church during the sixth century. The Panticians were Gnostics, and were accused by their enemies and persecutors of holding Manichæn doctrines, which, it is said, they vehemently disowned. Their creed, whatever it was precisely, spread gradually westward through Europe. In the ninth century it found many adherents in Bulgaria, and 300 years later it was maintained and defended, though not without important modifications, by the Albigenses in the South of France. The attempt to discover the precise doctrinal opinions held by the Albigenses was attended with a double difficulty. No formal creed or definite doctrinal statement framed by themselves exists, and in default of this it is impossible to depend on the representations of their views given by their opponents in the Church of Rome, who did not scruple to exaggerate and extort the opinions held by those whom they had branded as heretics. It is probably impossible now to determine accurately what is true and what is false in these representations. It seems almost certain, however, that the bond which united the Albigenses was not so much a positive, fully developed religious faith, as a determined opposition to the Church of Rome."

It seems manifest that the people called Albigenses stand in history for a revolt from the Roman hierarchy, and a protest against the sacerdotalism of the Church of Rome. It is more than probable that in the essential items of their faith and practice, they were in accord with the Roman Church, and that their movement was meant to counteract the abuses of the priesthood. There were several sects of them, differing among themselves on doctrinal matters, but agreeing in their opposition to the excesses of the priests. This brought upon them persecutions that led almost to their extermination. Towns were taken and sacked, and the people put to the sword, regardless of age or sex. At the taking of the city of Baziers in 1209, the pope's representative was asked how heretics were to be distinguished from the faithful in the slaugh-

ter, and he gave the following infamous reply: "Slay all: God will know his own."

After the Waldensean movement was started, the Albigenses that were left from the persecution, seem to have coalesced with the Waldenses, and Perrin treats them largely as one people as regards religious faith and practice. It is the consensus of historical opinion that the Waldenses started with Peter Waldo, of Lyons, who bestowed all his goods to feed the poor, and devoted himself to the betterment of the humble classes of the people. His followers spread over southern France and northern Italy, and by their opposition to the corruptions of the Romish Church they incurred the enmity and excited the bitter resentment of the papal hierarchy, and became the objects of cruel persecution. They were identified with the Church of Rome and remained so till they were excommunicated. Sanford, in his "A concise Cyclopedia of religious knowledge," speaks of them as follows: "They were distinguished from heretics generally, and seem to have held the doctrines of the Church, going to Catholic sources for literature and to the priests for sacraments. The Waldenses themselves admitted that they came out of the Church of Rome, as is manifest from their own language as cited by Perrin: "This is the cause of our separation from the Romish Church."—History of the Waldenses, Book 1, chapter 4, p. 5. In a manifesto put forth by the Waldenses concerning Antichrist, they declared as follows: "Also the Lord commands our separation from him, and joining ourselves with the Holy City of Jerusalem. Therefore, knowing such things, the Lord having revealed them to us by his servants, and believing this revelation, according to the Holy Scriptures, and being admonished by the commandments of the Lord, we do both inwardly and outwardly depart from Antichrist."—Ibid, Book 5, Chap. 8, p. 150. Thus we see that those excellent people made no attempt to conceal the source of their origin. Having come out of the Church of Rome they very naturally brought with them some of the institutions of that organization. In giving an account of the "Discipline under which the Waldenses live, extracted out of divers authentic manuscripts written in their own language, Perrin, in the article against dancing, represents them as holding and expressing the following sentiments: "Again, they that dance break that promise and agreement which they have made with God in baptism, when their Godfathers promised for them that they shall renounce the devil and all his works."—Ibid., Book 5, p. 145. On page 138 of the same document the following occurs: "And for this cause it is, that we present our children in baptism; which they ought to do, to whom the children are nearest, as their parents, and they to whom God has given charity." Thus it is made plain by their own language, that the Waldenses practiced infant baptism, and therefore they can occupy no place even in an imaginary line of Baptist churches. But they occupy a prominent and early and honorable place in the revolt from the corruptions of the papacy, and were pioneers in the great reformatory movement that has played such a conspicuous part in the history of the world.

THE CONGREGATIONAL CHURCH.

Congregationalism arose as a protest against the tyrannical ecclesiasticism, formalism, and corruptions of the established church. It was another protest against the prevailing ecclesiastical evils of the day. It was another expression of the dissatisfaction with existing religious conditions, that had taken possession of the minds and consciences of the people far and wide. It indicated that men who had long been groping in darkness were trying to struggle out into the light. Robert Browne may justly be regarded as the founder of English Congregationalism, although it is more than probable that its essential principles had been advocated before he accepted and advocated them. He was born at Tolethorp, Rutlandshire, England, about 1550. His father was a relative of Lord Burghley, his mother being a daughter of a baronet. He was educated at Corpus Christi College, Cambridge, and became domestic chaplain to the Duke of Norfolk. He began to preach without a license, and when his brother obtained one for him he refused to accept it, and publicly declaimed against the "calling and authorizing of preachers by bishops." He entertained many ideas that were ahead of his times, and made him a pioneer in the general movement towards New Testament ground. "He denied the ecclesiastical authority of the magistrate, and so was the first to set forth the correct doctrine of the relation of the civil and religious powers. He further declared that any company of believers thus separated from the corrupt State Church formed of themselves a true church, amenable only to Christ's control,

and quite competent to govern themselves according to their own decisions, under the promised guidance of his Spirit. The officers of such a church were, as deduced from the New Testament, a pastor, a teacher of doctrine, one or more elders, one or more relievers (deacons), and one or more widows. The Lord's Supper is to be the sweet and sacred bond of union in the church, and care must be taken to keep out all unworthy members."—Schaff-Herzog Cyclopedia.

These ideas indicate quite a clear insight into the teaching of the Scriptures, and it is strange that the man who entertained them, and for a long time ably advocated them at tremendous sacrifices, should have returned to the State Church and accepted a charge in it. The probable explanation of the strange circumstance lies in the fact of the breaking down of his mental powers late in life. For an impulsive stroke at a constable he was arrested and thrown into prison where he died. The end of his career was as sad and deplorable as it had been brilliant and powerful, and the splendid principles which he advocated in the prime of his life, neither went to jail nor died with him. He impressed them upon both the civil and religious history of the world, and they are recognized factors in the great movement of our own time. The Cyclopedia just quoted, speaking of the ideas which he advocated, and the lamentable close of his life, says: "But the times were not ripe for such splendid theorizing, although it was not God's design to let the world forget it." Robert Browne died, his name smothered by his proper friends, and jeeringly repeated by his enemies; but he lives, the real founder of Congregationalism, and his works are the acknowledged quiver whence the defenders of his polity have drawn their sharpest arrows. The miserable, crazy dotard who died in Northampton jail had been the enthusiastic, impetuous preacher, and the man of genius, who conceived and advocated the freest type of church government. We bring out to the light once more, that we may honor the man whose later years God shrouded in gloom, but whose years of health and vigor were freely dedicated unto Christ and his Church.

The Congregationalism of Browne was broader and freer than that of the New Testament, and consequently produced confusion and harm. Seeing this Henry Barrow and John Greenwood, who became leaders in the movement, and took up the banner that had fallen from the hands of Browne, modified the matter by putting the ruling power into the hands of an eldership, chosen by the congregation, and thus made a much nearer approach to the New Testament standard of church government—a modification which obtained in the church for many years. In 1592 Parliament passed an act entitled "An Act for the Punishment of persons obstinately refusing to come to church." Its purpose was to exterminate the Separatists who by that time had become quite formidable. Under this act Barrow and Greenwood were condemned to death and duly executed, and many others were driven out of England into Holland, where they established a strong church in Amsterdam, and later a congregation was established at Leyden. At the latter place John Robinson became the recognized leader of the Separatists, who introduced some slight modifications, and he has been called the "Father of Modern Congregationalism." The church at Leyden prospered under Robinson's ministry, and for about ten years enjoyed peace and tranquility. But not feeling that Holland was their permanent home, and wishing to settle in a country that they could call their own, one hundred and one of them sailed on the Mayflower, July 1, 1620, and landed on Plymouth Rock, December 11 of the same year; and thus Congregationalism was planted in the Western World.

The main tenets of Congregationalism in regard to church polity are the following:

" 1. That Jesus Christ is the only head of the Church, and that the word of God is its only statute-book.

"2. That visible churches are distinct assemblies of godly men gathered out of the world for purely religious purposes, and not to be confounded with the world.

"3. That these separate churches have full power to choose their own officers, and to maintain discipline.

"4. That, in respect of their internal management, they are each independent of all other churches, and equally independent of state control."—Schaff-Herzog Cyclopedia.

In doctrine and ordinances Congregationalism and Methodism are substantially the same. If the Congregationalists had planted themselves squarely on New Testament ground in regard to ordinances, and taken only such names as the Scriptures warrant, they would have made the reformation of the 19th century unnecessary, and would have very much quick-

ened the movement back towards Scriptural ideals.

THE METHODIST CHURCH.

This church grew out of efforts on the part of godly men, early in the 18th century, to infuse new spiritual life into the Church of England. At that time the spiritual condition of the State Church was at a very low ebb. "The condition of the lower clergy was a lamentable one; and idleness, indifference, and ignorance reigned among them, while many of the higher clergy enjoyed the benefits of their livings, but left to the curates their religious exercises. The prominent Prelates contemplated its condition with grief and looked forward to its future with alarm." In 1729 some students at Oxford combined for the study of the Scriptures, and to improve themselves in their religious life by conversation. Chief among these were John and Charles Wesley, and George Whitefield. Their fellow students called them "Sacramentarians," the "Pious Club," and on account of their regular habits of life and study, "Methodists." This latter name they themselves, adopted, defining a Methodist to be one who lives methodically according to the principles of Bible religion. That club of "Methodists" was the acorn from which has grown the great tree of the Methodist church. At first there was no thought of forming a new church organization, and Mr. Wesley never formally left the established church. His theology was of a practical character, and he strove to improve the spiritual condition of the people, and carry the gospel to the masses. The movement made rapid progress, and it was not long before circumstances made a separate organization necessary. It gained rapid headway in England, and in 1735 the Wesleys came to America and started the work on these shores. The movement had wonderful vitality and force, and grew with amazing rapidity, and is now one of the great religious forces of the age. Unfortunately it has split up into a variety of different organizations on account of differences of theological opinion. Verly early in the enterprise there was a split between Wesley and Whitefield, the latter holding Calvinistic views, and the former adhering tenaciously to Arminianism. Not yet had men come to see that such speculative differences should form no bar to fellowship among the children of God. The Methodist movement was valuable mainly on account of its quickening effect upon the spiritual life of its adherents, and the rest of the religious community was considerably leavened thereby.

A BRIEF RETROSPECT.

The foregoing general glance at the history of religious movements from the beginning of the Christian era down to the opening of the 19th century, presents phenomena that may be illustrated by the various phases of a solar or lunar eclipse. The bright orb of truth that Christ and the apostles placed in the spiritual firmament was gradually obscured as the shadow of error crept over it. At first the effect was very slight, but as time passed on error grew and its shadow became larger and darker, till there was almost a total eclipse of the sun of truth. Human doctrines and appointments began to supplant divine teachings and ordinances, and human headship began to displace the headship of the Lord Jesus Christ, in the church. Simple faith in the plain gospel of the Son of God began to be pushed aside by the opinions of men, and the ordinances of the New Testament began to give place to the inventions of men. The congregationalism built up by the apostles was gradually put out of the way by diocesan episcopacy, and that was grown into popery, and the eclipse reached its maximum. By and by the obscuration began to disappear, and its offgoing was about as gradual as its oncoming. Movement after movement arose to resist the tide of corruption that was sweeping through the church, each accomplishing something for the great object in view. Each step made the next one easier and more fruitful as each reformer stood upon the shoulders of his predecessor.

CHAPTER VII.

RELIGIOUS CONDITIONS AT THE BEGINNING OF THE CURRENT RESTORATION.

A hundred years ago Christendom was divided into two general and hostile camps—Catholicism and Protestantism. In the former ruling authority was vested in the pope, while in the latter opinionism was upon the throne—or thrones, for Protestantism was made up of various warring factions. But opinionism, as expressed in creeds and enforced by councils, was regnant in them all. The first general reformation may be illustrated by the Nebular hypothesis in astronomy. According to this hypothesis our solar system resulted from the detachment of rings from the general

mass of nebulous matter around its equator, each ring breaking and its material running together to form a planet. Betwen the orbits of Mars and Jupiter there is a family of planets known as Asteroids. They are somewhat of a puzzle to astronomers, but a probable hypothesis is that a ring, instead of breaking at but one place so as to form but one planet, broke at many places, thus making many sections, each of which ran together to make a small planet. So it was with Protestantism when it was detached from the nebulous mass of Catholicism. Not taking Christ as its center to be held together by him through the power of the inspired word of God, it broke into a number of segments, each running together around a set of theological opinions incorporated in a creed which was adopted as a bond of union and communion; and thus a family of religious asteroids came into existence. Unlike the asteroids of the solar system, these spiritual asteroids did not move harmoniously, but were constantly clashing and colliding, and contention, and strife and confusion prevailed among them.

The ideas of religion and religious experience, that prevailed about the close of the 18th century, are conservatively set forth in the following extract from the writings of Barton W. Stone: "According to the preaching and the experience of the pious in those days, I anticipated a long and painful struggle before I should be prepared to come to Christ, or, in the language then used, before I should get religion. This anticipation was completely realized by me. For one year I was tossed on the waves of uncertainty—laboring, praying, and striving to obtain saving faith—sometimes desponding and almost despairing of ever getting it. The doctrines then publicly taught were that mankind were so totally depraved that they could not believe, repent, nor obey the gospel—that regeneration was an immediate work of the Spirit, whereby faith and repentance were wrought in the heart. These things were portrayed in vivid colors, with all earnestness and solemnity. Now was not then the accepted time— now was not then the day of salvation; but it was God's own sovereign time, and for that time the sinner must wait."

A conversation between Isaac Denton, a preacher, and John (Raccoon) Smith, a mere youth at the time, indicates the trend of theological thought at that time:

Denton: "You cannot, my young friend, you cannot have proper views of God and his law, of Christ and his teachings, nor can you ever truly repent of your sin, or believe in a Savior till your whole moral nature has been changed by the power of the Holy Ghost."

Smith: "What must I do in order to have this change of which you speak wrought in me?"

Denton: "Nothing, John; God's grace is soverign and unconditional. If you are of his sheep, you will be called, and you will hear his voice and follow him."

Smith: "But when, Mr. Denton, will the Lord call?"

Denton: "In his own good time, John. He has marked out your whole life, and determined your destiny according to his own wise but hidden and eternal purpose."

Smith: "How, then, may I know whether I am one of his sheep or not?"

Denton: "You will know it by your change when it comes; till then you can only wait on the Lord and hope."

Smith: "Mr. Denton, if I am left to perish, I know it will be on account of my sins; but if I am saved, will it not be on account of my goodness?"

Denton: "The Lord sees no goodness in you, John. If you are ever brought to life, it will be solely because it was his good pleasure to choose you for himself before the foundation of the world, and that, too, without any reference to your character or work foreseen by him. True, if you should be lost, if you must perish, John, it will be on account of and to the praise of his glorious justice."

Smith: "My destiny, you say, Mr. Denton, is fixed, and I cannot change it. I need not, then, give myself any concern—I have nothing to do?"

Denton: "Ah! great is the mystery of godliness, John; there is something for you to do."

Smith: "What is it, Mr. Denton?"

Denton: "You must pray, John; pray in the dust and ashes to the Lord."

Smith: "Pray for what?"

Denton: "That the blinding scales may fall from your eyes, and that you may see what you really are in the sight of God; for you are yet in the gall of bitterness and the bonds of iniquity."—Williams' Life of Elder John Smith, pp. 48, 49.

John Smith finally entered into the ministry of the Baptist church, and according to the tenets of that church at that time, preached the following doctrines:

"That all men, without exception, are dead in sin, and can of themselves do nothing to please God; that they are wholly defiled in all their faculties of soul and body; that, not only is Adam's guilt imputed to all, but his corrupt nature is conveyed to all; that consequently all are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil:

"That, nevertheless, by God's decree, a definite number of individuals are predestinated or foreordained to eternal life, whom God chose and appointed personally and particularly to glory before the foundation of the world was laid, without any reference to their conduct or character:

"That these elect persons being morally and spiritually dead, and incapable of doing anything good, are in due time, called, and effectually and irresistibly drawn to Christ without any agency of their own, as if co-operating with the Spirit, but are wholly passive; for which elect persons only did Christ die:

"That those who are thus elected, called, and made alive by the Holy Spirit, are enabled, by the same divine influence, to do many things that are good and right; that they can repent and believe in Christ, and understand and obey the Scriptures; but these good works of the renewed man are not in any sense the ground of his justification or acceptance with God:

"For God decreed from all eternity to justify the elect, although they are not personally justified until the Holy Spirit, in due time, actually applies Christ to them; that Christ's obedience to the law, is imputed to them as their whole and sole righteousness through faith, which is the work of the Spirit, and the gift of God:

"That all who are thus justified can never fall from grace, but will certainly persevere to the end, and be saved:

"That all other persons, whether men, women or children, are reprobate, the Holy Spirit giving them neither the disposition nor the ability to do good. They cannot come to Christ, nor did Christ die for them; and, therefore, they must perish in their sins:

"Finally, that elect infants, dying in infancy, will be regenerated and cleansed from Adam's sin and Adam's guilt by the Holy Spirit, and saved—while non-elect infants will be left to perish in their corruption entailed upon them, and in the guilt imputed to them."

The following bit of personal experience is contained in an unpublished autobiography of Elder John Rogers, of Carlisle, Ky.:

"In 1818 Father Stone and others of our preachers commenced preaching at Millersburg. The Baptists, Walter Warder and J. Vardeman, and several Methodists, also preached there regularly, or frequently. I heard all these, and in the fall of '18 resolved to seek religion, as the phrase was, and as I was instructed. Alas! how little I knew of the simple method of salvation as set forth by Christ and his apostles! A number joined the Baptist church under the preaching of Walter Warder, who was doubtless a good man, and a good preacher for the times. But the experiences they related gave me no light on the gospel method of salvation. Indeed, in all the teaching I heard, everything was at loose ends. I was exhorted to pray on, and look up to God for some inexplicable, non-descript, palpable, sensible manifestation, by which I should know my sins were forgiven. I shall never forget that Lord's day evening, calm and beautiful, in the fall of '18, while hearing a sermon by a Methodist preacher, I fully resolved to turn to God and be a Christian. The deep fountains of feeling within me were broken up, and I was all tenderness and tears. I retired to the woods alone, and spent the evening in weeping over my sins, and trying to pray. Alas! my prayers seemed to go no higher than my head. I returned to town and availed myself of all the religious instruction I could get among Methodists, Baptists, or any that came in my way. I tried to pray regularly twice a day, and fancied sometimes I had made some proficiency in learning how to perform that duty. I attended all the meetings for prayer and preaching; and upon all occasions, availed myself of the prayers of the preachers and the people, for my conversion. Stone, Warder, Vardeman, Hunt, and various others, for months together received my hand in token of my desire to have their prayers for my salvation. But still that electric shock, or non-descript operation, by which I should know I was a new man—know my sins were forgiven, I never received."

The testimony thus given shows that not only was Protestant Christendom divided into various and warring factions at the beginning of the 19th century, contrary to the prayer of Christ, and in contravention of apostolic teaching, but that theology had shrouded

the gospel in mysticism, and that men, instead of looking to and relying upon the promises of the word of God, were groping in darkness in search of something foreign to the New Testament plan of salvation, and depending upon their feelings for evidence of the pardon of their sins and acceptance with God. The plain teaching of the gospel was shoved aside and ignored, and the speculations and philosophies of men were thrust upon the consciences of the people, and belief in, and allegiance to them demanded. Confusion reigned everywhere, and spiritual darkness was dense. Presently people began to tire of these conditions, and noticed that they were out of harmony with Bible teaching. The times were ripe for another forward movement, and men were ready to lead it. Whenever God providentially gets the people ready for a great work he providentially furnishes men to take it up and carry it on. This is made very plain by the facts of universal history. It is especially manifest from the facts of church history.

CHAPTER VIII.

DAWN OF THE RESTORATION PERIOD—BARTON W. STONE.

When the light of the dawning Restoration became sufficiently strong to bring to view individuals in their relation to the movement, the personality of Barton W. Stone began to stand out in bold relief. Mr. Stone was born in the State of Maryland, Dec. 24, 1772. When quite young he determined to study law and become a barrister, and he began to shape his course accordingly. God had other and more important work for him, however, and so ordered that Stone was brought under religious influences which made a powerful impression upon his susceptible nature. When he entered Guilford Academy, North Carolina, a great religious revival was going on in the town, and a large number of the students were embracing religion. Young Stone received impressions from the circumstances, that he tried to throw off; but he was unable to do so. He refers to the matter in the following language: "I now began seriously to think it would be better for me to remove from this academy, and go to Hampden Sidney College, in Virginia, for no other reason than that I might get away from the constant sight of religion. I had formed the resolution, and had determined to start the next morning, but was prevented by a very stormy day. I remained in my room during that day, and came to the firm resolution to pursue my studies there, attend to my own business, and let every one pursue his own way. From this I have learned that the most effectual way to conquer the depraved heart is the constant exhibition of piety, and a godly life in the professors of religion." The religious impressions already received clung to him, and ere long he became obedient to the gospel according to his best understanding of it.

This changed the whole purpose and current of his life. He abandoned the idea of becoming a lawyer, and determined to devote himself to the ministry of the word of God; and in 1793 he became a candidate for the ministry in the Presbyterian church. He had to preach a trial sermon, and the subject assigned was "The Being and Attributes of God and the Trinity." They did not hesitate to attack the greatest subjects in those days, as may be seen from the assignment of such a topic to a young man applying for ordination to the ministry. In his examination the Westminster Confession of Faith was presented to him and he was asked, "Do you receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Bible?" In a loud, clear tone he answered, "I do, as far as I see it consistent with the word of God." This indicates that the mind of the young preacher was too large for the Confession, and that his conscience did not bow to receive its yoke. Here was seen a ray of the early twilight of the approaching day of freedom from the dogmas of human creeds and confessions of faith. The soul of B. W. Stone was struggling to free itself from the bondage of ecclesiasticism, and already he was seeing men as trees walking.

It was in connection with Mr. Stone's early ministry, that that strange and historic meeting was held at Cane Ridge, Ky., in which those strange exercises called the "jerks" were enacted. Of this meeting Mr. Stone gives the following account: "'This memorable meeting came on Thursday or Friday before the third Lord's day in August, 1801. The roads were literally crowded with wagons, carriages, horsemen, and footmen, moving to the solemn camp. The sight was affecting. It was, judged by military men on the ground, that there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same

time in different parts of the encampment, without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordiallly united in it—of one mind and one soul, and the salvation of sinners seemed to be the great object of all." For a complete description of this wonderful meeting and its strange phenomena, the reader is referred to the Biography of B. W. Stone, by John Rogers.

Mr. Stone's preaching soon excited the suspicion and animosity of his Calvinistic bretären who said that he was preaching anti-Calvinistic doctrine. That such would probably be the case might have been anticipated from the reserved manner in which he committed himself to the Confession of Faith. The question of his orthordoxy was brought before the Synod at Lexington, Ky., in 1803. Four other preachers were involved with him in the same charge of heresy, and seeing that in all probability the Synod would go against them, the five withdrew. Soon afterwards Stone convened his congregations and told them that he could no longer be their pastor, but that he would continue to preach in their midst. He avowed that he would no longer labor to build up Presbyterianism, but would strive to promote the kingdom of the Redeemer. Those who withdrew from the synod at Lexington, at once proceeded to constitute what they called the Springfield Presbytery, and for about one year engaged in organizing and building up congregations. But soon discovering that they were promoting partyism and building up sectarianism, they determined to abandon the whole thing and plant themselves on new ground. Accordingly they renounced all human creeds, and adopted the name Christian, thus making a tremendous leap towards the restoration of the ancient order of things. It was Mr. Stone's contention that the name Christian was given the disciples at Antioch by divine authority —in which he was most probably correct. The following are his own burning words in regard to this transaction and its results: "Having divested ourselves of all party creeds and party names, and trusting alone in God, and the word of his grace, we became a byword and laughing stock to the sects around us; all prophesying our speedy annihilation. Yet from this period I date the commencement of that reformation which has progressed to this day. Through much tribulation and opposition we advanced, and churches and preachers multiplied."

SUICIDE OF THE SPRINGFIELD PRESBYTERY.

Having finally and completely thrown off the ecclesiastical yoke, those men found themselves with a Presbytery on their hands, and what to do with it became an absorbing question with them. At this distance from the times and the men it is difficult for us to appreciate the embarrassment that was involved in an effort to break away from the traditions and unscriptural practices that had been accumulating for ages. "Those were times that tried men's souls," and it is a source of gratification to know that there were men who were not found wanting. Persecution had no power at that time to lay violent hands upon the objects of sectarian hatred, or else no doubt blood would have flowed as freely then as it had done in previous reformatory movements. But what became of the Springfield Presbytery? It deliberately committed suicide, and voluntarily went to its grave—an example that should be followed by all similar institutions. But it did not die intestate. Before its dissolution its members met and framed and adopted the following:

"THE LAST WILL AND TESTAMENT OF THE SPRINGFIELD PRESBYTERY."

"For where a testament is, there must of necessity be the death of the testator; for a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Whose voice then shook the earth, but now he hath promised saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain—Scripture."

THE WILL.

"The Presbytery of Springfield, sitting at Cane Ridge, in the county of Bourbon, being through a gracious providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies

once to die; and considering that the life of every such body is very uncertain, do make and ordain this our last will and testament, in manner and form following, viz.:

"Imprimis. We will that this body die, be dissolved, and sink into union with the body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

"Item. We will that our name of distinction, with its revered title, be forgotten, that there be but one Lord over God's heritage, and his name one.

"Item. We will that our power for making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

"Item. We will that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple gospel with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take this honor to himself, but he that is called of God, as was Aaron.

"Item. We will, that the church of Christ resume her native right of internal government,—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity, and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the Church of Christ look up to the Lord of the harvest to send forth laborers into his harvest: and that she resume her primitive right of trying those who say they are apostles, and are not.

"We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free-will offering without a written call or subscription—admit members—remove offences; and never henceforth delegate her right of government to any men or set of men whatever.

"Item. We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

"We will, that preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

"Item. We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

"Item. We will, that the Synod of Kentucky examine every member who may be suspected of having departed from the Confession of Faith, and suspend every such suspected heretic immediately, in order that the oppressed may go free, and taste the sweets of gospel liberty.

"Item. We will, that Ja—, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy partyism. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil things which they know not.

"Item. Finally we will, that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late."

"Springfield Presbytery, L,
June 28th, 1804. S."

"Robert Marshall.
John Dunlavy,
Richard McNemar.
B. W. Stone,
John Thompson,
David Purviance,
Witnesses."

This is an interesting document, both from the standpoint of curiosity, and of historical significance and importance. The principles of a new and important religious movement were at work in the minds of men, and this instrument shows what powerful impressions they were producing upon the hearts of people. The witnesses to the foregoing will issued an address to the public in the following terms:

"We, the above named witnesses to the last Will and Testament of the Springfield Presbytery, knowing that there will be many conjectures respecting the causes which have occasioned the dissolution of that body, think proper to testify, that from its first existence it was knit together in love, lived in

peace and concord, and died a voluntary and happy death.

"Their reasons for dissolving that body were the following: With deep concern they viewed the divisions and party spirit among professing Christians, principally owing to the adoption of human creeds and forms of government. While they united under the name of presbytery they endeavored to cultivate a spirit of love and unity with all Christians; but found it extremely difficult to suppress the idea that they themselves were a party separate from others. This difficulty increased in proportion to their success in the ministry; jealousies were excited in their minds of other denominations; and a temptation was laid before those who were connected with the various parties, to view them in the same light. At the last meeting they undertook to prepare for the press a piece entitled Observations on Church Government, in which the world will see the beautiful simplicity of the Christian church government, stript of human inventions and lordly traditions. As they proceeded in the investigation of that subject, they soon found that there was neither precept nor example in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, etc. Hence they concluded that while they continued in the connection in which they stood, they were off the fundation of the apostles and the prophets, of which Christ himself is the chief corner-stone. However just, heretofore, their views of church government might have been, they would have gone out under the name and sanction of a selfconstituted body. Therefore, from a principle of love to Christians of every name, the precious cause of Jesus, and dying sinners who are kept from the Lord by the existence of sects and parties in the church, they have cheerfully consented to retire from the din and fury of conflicting parties—sink out of the view of fleshly minds, and die the death. They believe their death will be great gain to the world. But though dead, as above, and stript of their mortal fame, which only served to keep them too near the confines of Egyptian bondage, they yet live and speak in the land of gospel liberty, they blow the trumpet of jubilee, and willingly devote themselves to the help of the Lord against the mighty. They will aid the brethren, by their counsel, when required; assist in ordaining elders, or pastors,—seek the divine blessing,—unite with all Christians,—commune together, and strengthen each other's hands in the work of the Lord.

"We design, by the grace of God, to continue in the exercise of those functions which belong to us as ministers of the gospel, confidently trusting in the Lord, that he will be with us. We candidly acknowledge, that in some things we may err, through human infirmity; but he will correct our wanderings, and preserve his church. Let all Christians join with us, in crying to God day and night, to remove the obstacles which stand in the way of his work, and give him no rest till he make Jerusalem a praise in the earth. We heartily unite with our Christian brethren of every name, in thanksgiving to God for the display of his goodnes in the glorious work he is carrying on in our Western country, which we hope will terminate in the universal spread of the gospel."—Both of these documents are copied from the Works of B. W. Stone, by J. M. Mathes, Vol. 1, pp. 21-26.

These papers indicate a wonderfully clear vision on the part of their authors, as regards the true basis of Christian union, and a willingness to make heavy sacrifices to help bring that desirable result to pass. If all religious parties were animated by the same spirit and would follow the same reasonable course, union would be a realized fact within a very short time. These men saw that they would have to give up human creeds, human organizations, human names, and human philosophies, to make it possible for union to come about. These are the things that are fostering and perpetuating divisions, and so long as they exist, partyism will flourish. It would be a very easy and reasonable thing for those who love the Lord and long for the prosperity of Zion, to lay aside all humanisms, and be content with those things that undoubtedly have the divine sanction. Nor would such a sacrifice be near so great now, as when it was made by B. W. Stone and his associates. People cannot keep up these manifest causes of division and be blameless.

About this time Mr. Stone's mind began to clear up on the subject of baptism, with respect to its action, subject, and design. The following language from his pen indicates what was going on in his mind, and the minds of others, on this question, and what the practical result was:

"The brethren, elders, and deacons, came together on this subject; for we had agreed

provisionally with one another to act in concert, and not to adventure on anything new without advice from one another. At this meeting we took up the matter in a brotherly spirit, and concluded that every brother and sister should act freely, according to their convictions of right and that we should cultivate the long-neglected grace of forbearance toward each other—they who should be immersed should not despise those who were not, and *vice versa*. Now the question arose who will baptize us? The Baptists would not, except we unite with them; and there were no elders among us who had been immersed. It was finally concluded among us, that if we were authorized to preach, we were also authorized to baptize. The work then commenced; the preachers baptized one another, and crowds came and were also baptized. My congregations very generally submitted to it, and it soon obtained generally, and yet the pulpit was silent on the subject. In brother Marshall's congregation there were many who wished baptism. As brother Marshall had not faith in the ordinance, I was called upon to administer. This displeased him, and a few others.

The subject of baptism now engaged the attention of the people very generally, and some, with myself, began to conclude that it was ordained for the remission of sins, and ought to be administered in the name of Jesus to all believing penitents. I remember once about this time we had a great meeting at Concord. Mourners were invited every day to collect before the stand in order for prayers (this being the custom of the times). The brethren were praying daily for the same people, and none seemed to be comforted. I was considering in my mind what could be the cause. The words of Peter at Pentecost, rolled through my mind, Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost. I thought were Peter here he would thus address these mourners. I quickly arose and addressed them in the same language, and urged them to comply. Into the spirit of the doctrine I was never fully led, until it was revived by brother Alexander Campbell, some years afterwards."—Ibid., pp. 27-28. It is thus made evident that Mr. Stone and others had thought and worked themselves out of sectarian mysticism and traditionalism, discarded all human authority in religion, and were standing on the platform of our plea in nearly or quite all of its essential features, before the Campbells became the leaders of the movement. Mr. Stone was the harbinger that prepared the way for Mr. Campbell, thus making the latter's work less difficult, and more certain in its results. In his providence God was preparing the way for a definite work. Some one has said, "Woe to the revolutionist who is not himself a child of the revolution." Mr. Campbell was a child of the revolution which he so successfully and grandly led to victory. Our glance at the past history of the church, shows that when the Lord wants a certain work done, he gets the world ready for it, and provides the man to lead it to success.

OLD WORLD MOVEMENTS.

While this Western continent was feeling the pulsations of the new life that showed itself in the transactions which are briefly set forth above, parts of the old world were feeling its thrill. After a fierce, bloody, and protracted struggle, Presbyterianism became the State religion of Scotland, and, like all State religions, began to persecute and oppress dissenters. The union of church and state is an unholy alliance, no odds by what name the combination may be known. The spirit that animates every such union is the spirit of popery. Ecclesiastical affairs were administered in a very arbitrary fashion. Contrary to Christian liberty oaths of office were required, and the very principles for which the ancestors of many of those belonging to the establishment had bravely fought, were flagrantly violated. Protests and arguments against these high-handed measures proving of no avail, four ministers, led by Alexander Erskine, seceded from the dominant party and formed the "Associate Presbytery," which became the basis of the sect known as the Seceders. In a little while two other ministers abandoned the established church and joined the new party, which rapidly increased in numbers and influence, till it soon numbred more than forty congregations in Scotland. That part of Ireland which is contiguous to Scotland, was also touched by the rising tide of the reformation, and an application was sent from that region to Scotland for ministerial aid. This request was made as early as 1736, but could not be complied with till 1742, when missionaries went from Scotland into Northern Ireland and established a number of congregations. Thus

occurred the first schism of importance in the Church of Scotland.

But when a church resting on a human basis begins to divide, there is no telling where it will end. In 1747 the Secession church divided over certain oaths that the Burgesses of the towns demanded of the preachers, requiring them to maintain the religion "professed within the realm." By many this was regarded as sanctioning the very abuses of the established church against which the Seceders had revolted. Each party to this division claimed to be the true church, as is always the case when division occurs: but in process of time those who opposed the oaths came to be know as anti- Burghers, while the other party were designated Burghers. Ecclesiastical divisions have usually resulted from a failure to distinguish matters of faith from matters of opinion, and an endeavor to enforce the same unity in the latter as in the former,—which is, perhaps, no more desirable than possible. Liberty and diversity in opinion prevents stagnation, while unity in faith prevents schism; and there need be no conflict between the two principles among intelligent people.

By and by a controversy arose among the Burghers in regard to the authority of the civil magistrates in religious matters, and this contention produced a division in that body, one party becoming known as the "Original" or "Old Light Burghers," and the other, "New Light Burghers." About the same time a split occurred among the "Anti-Burghers" over the same question, and thus the Seceder church was separated into four factions each claiming to hold to the Westminster Confession. Thus it became manifest that a human creed has no power to hold its adherents together in one body. About the only utility there is in creeds is to show their inutility.

In the midst of this turmoil, conflict, and confusion, there comes to view a man destined to play an important part in the Restoration Movement in the New World. Thomas Campbell appears in the capacity of a mediator between some of these contending factions and exercises his kindly offices in efforts to bring about union between them. He beheld with sadness and displeasure the divisions that existed among the disciples of Christ, and fully realized that that state of things was out of harmony with the spirit and genius of the gospel of the Son of God, and subversive of the end the Savior had in view when he gave the Great Commission. He deprecated party spirit, and saw that sectarianism was a foe to the religion of the New Testament. Being a man of amiable disposition and catholic spirit, and pleading for union among his brethren, with zeal and reason he impressed his views upon the minds of many of the Burghers and Anti-Burghers, and caused steps to be taken looking to coalescence between the two bodies. In October, 1804, as a member of a committee appointed for the purpose, Mr. Campbell prepared a report embracing propositions for union, and presented it to the Synod at Belfast, and it was quite favorably considered. In March, 1805, representatives of the two Burgher parties met at Lurgan, Ireland, and in their deliberations there was developed a strong sentiment for union. This sentiment, however, was suppressed for the time being through the interference of the General Associate Synod in Scotland, which took occasion to express its disapproval of the movement. A little later the Seceders in Ireland conceived the idea of setting up for themselves, and transacting their own business independent of the Scottish Synod. Thomas Campbell was sent to Scotland for the purpose of memorializing the Synod on the subject. He presented the petition to the ecclesiastic court with power and earnestness, but the Synod was indisposed to grant the request. The effort, however, was not fruitless, for it gave prominence to the union movement, and caused it to be discussed quite extensively; and on the 5th of September, 1820, the two Burgher Synods came together in a hearty reunion. In all these movements Alexander Campbell, though quite youthful at the time, was in hearty sympathy with his father, and in those stirring events the two men whom God was preparing for leadership in the most significant religious enterprise of the 19th century, received their first lessons.

CHAPTER IX.

THE CAMPBELLS BEGIN THEIR WORK IN THIS COUNTRY.

Near the middle of May, 1807, Thomas Campbell reached the shores of America and landed in Philadelphia, Pa. By ill health he had been obliged to quit the Emerald Isle and seek health and home upon the Western hemisphere. From Philadelphia he proceeded

to Washington county, in the western part of Pennsylvania, and entered upon ministerial work in the Seceder church which had been established in this country some years before, and connected himself with the Presbytery of Chartiers. Early in 1808 Alexander Campbell, acting under instructions received by letter from his father, began to make preparation to bring the entire family to America, and after considerable delay, caused by small-pox in the family, things were in readiness for their departure from their native land. They shipped on the Hibernia, which set sail from Londonderry, October 1, fully expecting to reach their destination and join husband and father within sixty days. But it turned out far otherwise. Before the Hibernia cleared the coast of Ireland she was wrecked, and after a narrow escape the Campbell family found themselves in Glasgow instead of Philadelphia. This was a sore disappointment to them, but in the providence of God it was turned to a good account; for during their enforced stay in Scotland young Campbell was thrown much with some men of learning and influence, whose minds were undergoing radical changes in religious matters, and these congenial associations were helpful to the young man whom God was moulding for a special and radical work.

Prominent among these men were Greeville Ewing and Robert and James A. Haldane. These gentlemen were Scotch Presbyterians, but gradually they came to understand that many of the practices of Presbyterianism were not in accordance with New Testament teaching and example. Mr. Ewing saw that the custom of attending to the Lord's Supper but twice a year was not in harmony with apostolic precedent, and began to practice weekly communion in the church that he was serving in Glasgow; and this example was followed by many other churches, and thus this item of the primitive practice was restored. Presently Mr. Ewing, the Haldanes and others, became convinced that infant baptism was unscriptural, and that nothing but immersion met the conditions of baptism as set forth in the teaching and examples found in the sacred records. Seeing this they ceased the practice of infant baptism and affusion, and were themselves immersed,—thus restoring apostolic practice in these important respects. About this time the question of "church order" came up for investigation, and a number of the leading reformers engaged in the discussion of the subject by tongue and pen. Perhaps as great an impression as was made through this discussion was produced by a document entitled "A Treatise on the Elder's Office," by William Ballantine. This writer contended vigorously for a plurality of elders in every congregation. The Haldanes accepted this view of the question, and acted as co-elders in the church in Edenburgh. Alexander Campbell, as has already been said, was in close touch with these men and movements during his sojourn in Glasgow, and he heard, read, and perhaps, though quite young, participated in, these interesting investigations. While these associations and interchanges of views produced no immediate visible results in the religious convictions of Mr. Campbell he manifestly received impressions which had much to do with his subsequent career. His writings are saturated with thoughts that are quite apparent in the teachings of the men mentioned and referred to above.

THE SCENE CHANGES FROM THE OLD WORLD TO THE NEW.

America may be regarded as the cradle of the world's liberty— both civil and religious, and without doubt the cradle was prepared and rocked by the hand of Jehovah. This government is surely a child of Providence, established for the redemption of mankind from the thraldom of kings and priests. Politically it has just gotten fairly started upon its world-wide mission to the oppressed and down-trodden nations of earth. Through its intervention several millions of human beings in Cuba, Puerto Rico, and the Phillipine Archipelago, have recently been delivered from the hand of the oppressor, and placed upon the high road to prosperity and independence. It is believed that this nation is to be an important factor in the solution of great international problems, including the "Eastern Question." Equally important is the part that this country is enacting in regard to religious matters. From these shores are to go forth principles that are to thrill the world with new life and power as regards spiritual affairs. The hand of God is plainly visible in both the religious and political history of this "land of the free and home of the brave." It is a two-edged sword in the hand of the God of nations, to strike the shackles of oppression from millions of earth's population— to open prison doors and let captives go free.

In August, 1809, the Campbell family sailed on the Latonia for America, and on the 29th of September anchor was cast in the harbor of New York. In a few days the family resumed their journey westward, bound for Washington, Pa., where Thomas Campbell had made his home during his abode in this country. On the 11th day of their journey the family and the husband and father met on the highway, the latter having heard that his wife and children were on their way in a wagon, and started to meet them. As to the character of the meeting readers are left to the exercise of their imagination. In a few days the reunited family found themselves comfortably domiciled in a home adjoining the town of Washington, ready to start out again together upon the duties, obligations, and responsibilities of life.

Thomas Campbell had established himself well in the respect and confidence of his new neighbors and acquaintances, and the Seceders had learned to regard him as the ablest and most scholarly minister among them. Some of his ministerial brethren, however, were beginning to regard him with suspicion on account of his union sentiments, and his fraternal feelings toward other denominations, and were preparing to give him trouble. His fraternal spirit and disregard for sectarian divisions, led him to teach that the Lord's Supper was for all the Lord's people,—that it was not a denominational but a Christian privilege. For this and some other matters he was accused before the Presbytery, and was formally tried and censured. He appealed to the Synod, and that body, after hearing the case, decided that the Presbytery had been irregular in its trial of the case, and that the Synod had sufficient reason "to set aside their judgment and decision, and to release the protester from the censure inflicted by the Presbytery." But this did not end the matter. The case was referred to a committee that brought in a report of censure that was approved. Through his reluctance to either separate himself from his brethren, or abandon the ministery, he yielded to the decision of the Synod, but protested that his submission should be construed to mean no more than the result of his deference to the court. Despite this concession the hounds of persecution still pursued him, and he was finally driven to the conclusion that no honorable course was left him but to withdraw himself from a church that would not tolerate the union sentiment which he entertained and expressed.

His separation from the Seceder church did not interfere with his ministerial work, for he continued to preach to such of his neighbors and friends as were disposed to hear him, preaching for the most part in private houses. Many heard him gladly, and accepted the principles which he taught; and directly a special meeting wase called to consider the situation and determine what was best to be done. Neither Mr. Campbell nor any of his co-adjutors had any thought of founding a new sect, for sectarianism had become very distasteful to them. They had in mind, in a rather nebulous form, it is true, the union of all God's people upon the Bible as the only and sufficient rule of faith and practice—the alone bond of union and communion. At the appointed time a large concourse of interested people gathered at the residence of Abraham Altars who was much interested in this movement, though he was not a church member. Subsequent events show that this little meeting was probably the most important religious convocation that had ever met upon the American continent. It was made up of earnest, pious, God-fearing men whose souls were thoroughly tired of the jangling voices of a variant denominationalism, and who were in search of some common ground upon which all might stand together as one united brotherhood. Their chief concern was to glorify the Lord Jesus Christ, and heal the gaping wounds of his bleeding and distracted body.

Those composing this assembly seemed to realize and appreciate its gravity and significance. Previous meetings had been held, mostly or entirely for teaching and devotion, but now plans are to be laid whereby kindred sentiments are to be gathered and put into tangible form, and forces mobilized and solidified for a permanent movement for the accomplishment of the great desires that warmed every heart. That meeting was pregnant with results that were to stamp themselves indelibly upon the future history of Christianity. Naturally enough it fell to the lot of Thomas Campbell to state the object of the meeting, and address the assembly upon the great interests that had called them together. Solemnly and forcefully he animadverted upon the unnecessary and injurious divisions that afflicted Christendom. In simple but burning words of moving eloquence he dwelt upon the word of God as an infallible

standard of faith and conduct, and as offering an ample basis of universal union and communion among Christian people. He called attention to the lamentable fact that men had not been satisfied with this heavenly boon, but had neglected and abandoned it for their own theories, speculations, and philosophies, thus breeding contention, strife, animosity, and divisions among the disciples of Christ, who should be of one mind, one heart, and one purpose. Having gone over the ground with great care and thoroughness, bringing the true situation vividly before the minds of his attentive hearers, he proceeded to promulgate the principle which, in his judgment, was to govern them in the work which they had undertaken. Reaching the climax of his discourse he said: "That rule, my respected hearers, is this, that Where the Scriptures speak, we speak: and where the Scriptures are silent, we are silent."

At the conclusion of this almost marvelous address, a solemn and profound silence reigned throughout the assembly. All seemed to realize that they had reached a crisis, and no one felt sure as to the result. The impression seemed to have prevailed that there was tremendous dynamic force in the principle enunciated by Mr. Campbell, and they did not know whereunto it might grow. They were passing through birth-throes, and ineffaceable impressions were being engraved upon their minds and hearts. It was a time for profound meditation and few words. The rule submitted to them was like a peal of thunder from a clear sky, and the idea came to them with the power of a new revelation. In his Memoirs of A. Campbell, Robert Richardson says: "It was from the moment when these significant words were uttered and accepted, that the more intelligent ever afterwards dated the formal and actual commencement of the reformation which was subsequently carried on with so much success, and which has already produced such important changes in religious society over a large portion of the world."—Vol. 1,p. 237. The period of gestation was past and the time was fulfilled for the "formal and actual" advent of this new movement.

The principle embraced in the rule set forth by Mr. Campbell was much more sweeping and far-reaching than its author supposed when he pronounced it, as became manifest when the silence was broken by Andrew Monroe who arose and said: "Mr. Campbell, if we adopt that as a basis, there is an end of infant baptism." This statement—the natural and logical outcome of the principle under consideration—stirred the hearts of some of those present to their deepest depths, and almost convulsed them with emotion. To Mr. Monroe's statement Mr. Campbell responded as follows: "Of course if infant baptism is not found in Scripture, we can have nothing to do with it." This remark brought Thomas Acheson to his feet, and in great excitement he said: "I hope I may never see the day when my heart will renounce the blessed saying of Scripture, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" With this remark he burst into tears, and being about to leave the room, James Foster addressed him in these words: "Mr. Acheson, I would remark that in the portion of Scripture you have quoted, there is no reference whatever to infant baptism."

To this Mr. Acheson made no reply, but passed into an adjoining room to weep alone. Those were fiery trals that were calculated to test the metal of which men were made. Even Mr. Campbell was at that time unwilling to admit that the rule which he had laid down, required the abandonment of infant baptism, which had been practiced for so many years. Nor did he clearly perceive the essentiality of immersion to baptism. He thought that both of these phases of baptism might be treated as matters of forbearance, leaving each individual to exercise his own judgment and choice in the premises; and it irritated him a little bit to be brought face to face with the logical and necessary results of the position he had taken. One day when he was pressing his views upon James Foster, the latter said: "Father Campbell how could you in the absence of any authority in the word of God, baptize a child in the name of the Father, and of the Son, and of the Holy Spirit?" This was a severe blow, and the only reply Mr. Campbell had at hand was, "Sir, you are the most intractable person I ever met." But the die was cast—the Rubicon crossed. The star that Mr. Campbell had discovered led him on till it stood over the place where the truth was in regard to these questions, and he embraced it and showed himsel loyal to his own rule of interpretation.

At this juncture of affairs it was seen to be expedient to make a public declaration of the nature and purposes of the Restoration Move-

ment. The preparation of such a manifesto very properly devolved upon Mr. Campbell, and with great care he wrote the celebrated document known as "The Declaration and Address." This declaration was in no sense intended as a creed, for the promoters of this enterprise had renounced all creeds except the divine one, and they did not intend to be re-enthralled by a new one. Its aim was to set forth to human intelligence the principles and purposes of the new movement, so that every honest inquirer might be informed in regard thereto. It is a fortunate circumstance when the community can ascertain the character and intentions of an enterprise, from its founders. Many persons and things have suffered in process of time, because remote generations learn of them only from their enemies. Such results these early restorers were wise enough to forestall by putting forth in printed form and in plain and simple language, their aims and plans. When the document was completed, the leading brethren were called together to consider it, and to express their judgment concerning it. After full discussion and mature deliberation the instrument was unanimously adopted, and ordered to be printed September, 1809.

DECLARATION AND ADDRESS.

"From the series of events which have taken place in the churches for many years past, especially in this western country, as well as from what we know in general of the present state of things in the Christian world, we are persuaded that it is high time for us not only to think, but also to act for ourselves; to see with our own eyes, and to take all measures directly and immediately from the Divine standard; to this alone we feel ourselves divinely bound to be conformed, as by this alone we must be judged. We are also persuaded that as no man can be judged for his brother, so no man can judge his brother; every man must be allowed to judge for himself, as every man must bear his own judgment—must give account of himself before God. We are also of opinion that as the Divine word is equally binding upon all, so all lie under an equal obligation to be bound by it and it alone, and not by any human interpretation of it; and that, therefore, no man has a right to judge his brother except in so far as he manifestly violates the express letter of the law—that every such judgment is an express violation of the law of Christ, a daring usurpation of his throne, and a gross intrusion upon the rights and liberties of his subjects. We are, therefore, of opinion that we should beware of such things; that we should keep at the utmost distance from everything of this nature; and that, knowing the judgment of God against them that commit such things, we should neither do the same things ourselves, nor take pleasure in them that do them. Moreover, being well aware from sad experience of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter warrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, would also desire to adopt and recommend such measures as would give rest to our brethren throughout all the churches—as would restore unity, peace and purity to the whole church of God. This desirable rest, however, we utterly despair to find for ourselves or to be able to recommend to our brethren, by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashings of human opinions; nor, indeed, can we reasonably expect to find it anywhere but in Christ and his simple word, which is the same yesterday, to-day and forever. Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the church of God, we might forever cease from further contentions, about such things, returning to and holding fast by the original standard, taking the Divine word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, and Christ alone as exhibited in the word for our salvation; and that by so doing we may be at peace among ourselves, follow peace with all men, and holiness without which no man shall see the Lord. Impressed with these sentiments we have resolved as follows:

"1 That we form ourselves into a religious association, under the denomination of the Christian Association of Washington, for the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinions and inventions of men.

"2. That each member, according to ability, cheerfully and liberally subscribe a specified sum, to be paid half yearly, for the purpose of raising a fund to support a pure gospel ministry, that shall reduce to practice that whole form of doctrine, worship, discipline

and government expressly revealed and enjoined in the word of God; and also for supplying the poor with the Holy Scriptures.

"3. That this society consider it a duty, and shall use all proper means in its power to encourage the formation of similar associations; and shall, for this purpose, hold itself in readiness, upon application, to correspond with and render all possible assistance to such as may desire to associate for the same desirable and important purposes.

"4. That this Society by no means considers itself a church, nor does, at all, assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation, nor as at all associated for the peculiar purposes of church association, but merely as voluntary advocates for church reformation, and as possessing the powers common to all individuals who may please to associate, in a peaceful and orderly manner, for every lawful purpose—namely, the disposal of their time, counsel and property, as they may see cause.

"5. That this society, formed for the sole purpose of promoting evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard, in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple, original form of Christianity expressly exhibited from the sacred page, without attempting to inculcate anything of human authority or private opinion, or inventions of men, as having any place in the constitution, faith or worship of the Christian Church, or anything as matter of Christian faith or duty, for which there cannot be produced a 'Thus saith the Lord,' either in express terms or by approved precedent."

Several points in this document deserve special and careful consideration. It is worthy of remark, in the first place, that, as regards organization, this reformatory movement began in a society that did not claim to be a church, but simply an association of individuals for certain specified purposes. It is feared that this significant fact has been overlooked by many good, conscientious, and intelligent brethren, who have felt it to be their duty to oppose any organization of the disciples of Christ, outside of the local congregations, for any religious purpose. Not only was the legitimacy of outside organization recognized by the "Fathers" in the very beginning, but for years after the organization of churches, such organization was used as a powerful and efficient means of promoting the interests of the cause, as will become abundantly clear in subsequent parts of this history. It is believed and kindly suggested that the brethren who refuse to co-operate with organizations which have for their sole object the spread of the gospel, and have about formed themselves into separate bodies, have made a serious mistake, and have departed from the line of policy in this regard, upon which our plea was originally projected, and upon which it was successfully and harmoniously carried on for a long time. Of course such organizations may be and have been abused and misdirected, as is liable to be the case with every good thing managed by fallible men. Brethren have erred in abandoning the ship instead of staying with her and helping to keep her in the proper channel and pilot her into the right haven.

Those men thought that voluntary advocates of "church reformation" had the right to "associate in a peaceful and orderly manner, for any lawful purpose—namely, the disposal of their time, counsel, and property, as they might see cause." This principle inheres in that type of Christian liberty for which the "Fathers" so nobly contended, and any surrender of it as yielding to the kind of ecclesiastical despotism against which the original promoters of our movement revolted. There must be no compulsion here in either direction. No brother can be compelled to adopt any particular method of doing things whose method is not prescribed in the New Testament, nor must any one be restrained in such matters except by the principle of decorum and good order. Any interference with personal liberty within this sphere is contrary to the spirit and genius of the gospel of the Son of God, and an unwarrantable effort to bind the children of God where he has left them free. The pioneers saw this and were careful to guard against encroachment upon the liberty which we have in Christ Jesus.

The fifth section in the foregoing document is entitled to special and careful thought. The principle couched in it is that an association whose aim is the promotion of "Simple evangelical Christianity," has and should exercise the right to scrutinize the faith and conduct of those who labor under its auspices. Those men saw the justness and

importance of supporting "such ministers, and such only, as exhibit a manifest conformity to the original standard, in conversation and doctrine," etc. They did not think it right to send out men to declare the plain, simple gospel of Jesus Christ, and then let them preach any kind of doctrine that might chance to commend itself to their fancy. Such a course would have been subversive of all righteousness, and could be tolerated in no correct system of ethics or morality.

CHAPTER X.

ALEXANDER CAMPBELL'S RELATION TO THE RESTORATION MOVEMENT.

When Alexander Campbell reached this country and settled in it, he at once fell into sympathy with his father's new views, having been prepared therefor by his associations with reformers in Scotland. He read the proof-sheets of the "Declaration and Address" and was captivated by the principles therein advocated; but, like his father, he did not at first apprehend their full scope and meaning. In conversation with Mr. Riddle, a Presbyterian preacher, upon the position that nothing should be required as a matter of faith or duty for which a "Thus saith the Lord" could not be produced either in express terms or approved precedent, Mr. Riddle said: "Sir, these words, however plausible in appearance, are not sound. For if you follow them out, you must become a Baptist." This declaration astounded Mr. Campbell who replied: "Why, sir, is there in the Scriptures no express precept nor precedent for infant baptism?" "Not one, sir," was the reply. As Mr. Campbell was not able to find one, he provided himself with books on the subject, but could find no such support for the practice as the great principle which had been adopted, demanded. The more he studied the subject in the light of the Scriptures and of reason, the more clearly he perceived the fallacy of the arguments by which the advocates of infant baptism endeavored to maintain that rite. Thorough examination finally led both father and son to the conclusion that infant baptism is both unscriptural and anti-Scriptural, and must be abandoned; and they adjusted themselves to this unforeseen but logical consequence of the principles which had been avowed.

The Address elaborates the great principles which it enunciates, in the following thirteen pointed propositions:

"1. That the Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct; and of none else, as none else can be truly and properly called Christians.

"2. That, although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other, as Christ Jesus hath also received them, to the glory of God. And, for this purpose, they ought all to walk by the same rule; to mind and speak the same things, and to be perfectly joined together in the same mind and in the same judgment.

"3. That, in order to do this, nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted as of Divine obligation in their church constitution and managements, but what is expressly enjoined by the authority of the Lord Jesus Christ and his apostles upon the New Testament Church, either in express terms or by approved precedent.

"4. That although the Scriptures of the Old and New Testament are inseparably connected, making together but one perfect and entire revelation of the Divine will for the edification and salvation of the Church, and therefore, in that respect cannot be separated; yet as to what directly and properly belongs to that immediate object, the New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline, and government of the Old Testament Church and the particular duties of its members.

"5. That with respect to commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time, manner of performance, if any such there be, no human authority has power to interfere in order to supply the supposed deficiency by

making laws for the Church, nor can anything more be required of Christians in such cases but only that they so observe these commands and ordinances as will evidently answer the declared and obvious ends of their institution. Much less has any human authority power to impose new commands or ordinances upon the Church, which our Lord Jesus Christ has not enjoined. Nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament.

"6. That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's holy word, yet are they not formally binding upon the consciences of Christians further than they perceive the connection, and evidently see that they are so, for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore no such deductions can be made terms of communion, but properly do belong to the after and progressive edification of the Church. Hence it is evident that no such deductions or inferential truths ought to have any place in the Church's confession.

"7. That although doctrinal exhibitions of the great system of Divine truths and defensive testimonies, in opposition to prevailing errors, be highly expedient, and the more full and explicit they be for those purposes the better; yet, as these must be, in a great measure, the effect of human reasoning, and of course must contain many inferential truths, they ought not to be made terms of Christian communion, unless we suppose, what is contrary to fact, that none have a right to the communion of the Church, but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information; whereas the Church from the beginning did, and ever will, consist of little children and young men, as well as fathers.

"8. That as it is not necessary that persons should have a particular knowledge or distinct apprehension of the Divinely-revealed truths, in order to entitle them to a place in the church; neither should they for this purpose, be required to make a profession more extensive than their knowledge; but that, on the contrary, their having a due measure of scriptural self-knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in and obedience to him in all things, according to his word, is all that is absolutely necessary to qualify them for admission into the Church.

"9. That all that are able through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price, and joint heirs of the same inheritance. Whom God hath thus joined together, no man should dare to put asunder.

"10. That divisions among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-Scriptural, as being strictly prohibited by his sovereign authority, a direct violation of his express command. It is anti-natural, as it excites Christians to contemn, to hate and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion and of every evil work.

"11. That (in some instances) a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and human inventions a term of communion, by introducing them into the constitution, faith, or worship of the Church, are, and have been, the immediate, obvious and universally acknowledged causes of all the corruptions and divisions that ever have taken place in the Church of God.

"12. That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first, that none be received as members but such as, having that due measure of Scriptural self-knowledge described above, do profess their faith in Christ and obedience to him in all things according to the Scriptures; nor, secondly, that any be retained in their communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly

revealed and enjoined in the word of God. Lastly, that in all their administrations they keep close by the observance of all Divine ordinances, after the example of the primitive Church, exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men.

"13. Lastly. That if any circumstantials indispensably necessary to the observance of Divine ordinances be not found in the page of express revelation, such, and such only, as are absolutely necessary for this purpose, should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention or division in the Church."—Memoirs of A. Campbell, p. 258-262.

The foregoing extracts from the "Declaration and Address" are sufficient to show the grounds upon which the movement for Christian union, that was started in Pennsylvania, was based. No thoughtful mind can fail to be impressed with the simplicity, directness and Scripturalness of the plea. It was a light shining in a dark place, and the darkness comprehended it not. Neither Thomas Campbell, who framed this Address, nor those who adopted it, claimed infallibility, but recognized the possibility of error in the document which they sent forth upon its great mission. On this point they modestly said:

"If we have mistaken the way, we shall be glad to be set right; but, if in the mean time, we have been happily led to suggest obvious and undeniable truths which, if adopted and acted upon, would infallibly lead to the desired unity, and secure it when obtained, we hope it will be no objection that they have proceeded from no General Council. * * * We by no means claim the approbation of our brethren as to anything we have suggested for promoting the sacred cause of Christian unity, further than it carries its own evidence along with it; but we humbly claim a fair investigation of the subject, and solicit the assistance of our brethren for carrying into effect what we have weakly attempted. It is our consolation, in the mean time, that the desired event, as certain as it will be happy and glorious, admits of no dispute, however we may hesitate or differ about the proper means of promoting it. All we shall venture to say as to this is, that we trust we have taken the proper ground. At least, if we have not, we despair of finding it elsewhere. For, if holding fast in profession and practice whatever is expressly revealed and enjoined in the Divine Standard, does not, under the promised influence of the Divine Spirit, prove an adequate basis for promoting and maintaining unity, peace, and purity, we utterly despair of attaining those invaluable privileges by adopting the standard of any party." Lest the impression might be made that they were seeking a personal following for the purpose of building up a party, they gave utterance to the following statements:

"We have no nostrum, no peculiar discovery of our own, to propose to fellow-Christians, for the fancied importance of which they should become followers of us. We propose to patronize nothing but the inculcation of the express Word of God, either as to matter of faith or practice; but every one that has a Bible, and can read it, can read this for himself. Therefore we have nothing new." Further disclaiming the notion of being a sect or party, they said: "If the Divine Word be not the standard of a party, then are we not a party, for we have adopted no other. If to maintain its alone-selfsufficiency be not a party principle, then we are not a party. If to justify this principle by our practice in making a rule of it, and of it alone, and not of our own opinions, nor of those of others, be not a party principle, then we are not a party. If to propose and practice neither more nor less than it expressly reveals and enjoins be not a partial business, then we are not a party. These are the very sentiments we have approved and recommended as a Society formed for the express purpose of promoting Christian unity in opposition to a party spirit."

That the sentiments expressed in the Address did not at once meet with general favor and acceptance was a matter of disappointment and discouragement to Thomas Campbell. The principles were so sound and the basis of union so reasonable and Scriptural, that he took it for granted that they would be agreeable to all who might be animated by the spirit of the Master. He did not fully understand the animus of sectarianism, nor realize how tenaciously partyism holds on to its subjects. It puts a galling yoke upon the necks of those who once bow to receive it, and never permits its captives to go free if it can possibly help it. The one thing that Thomas Campbell lacked as a leader of men, was firmness of purpose. He was a wise coun-

selor, but he was deficient in that bold, dashing determination which makes one who is otherwise qualified, a successful general who can stand against all opposition and conquer great difficulties. Seeing that the cause which he had espoused was making slow progress, and being solicited to do so, he concluded to make an effort to have the Christian Association, of which he was yet the recognized leader, coalesce with the Presbyterian church (old school), and after consultation application was made for admission into the Synod of Pittsburg. This move did not meet with the approbation of Alexander Campbell, but he thought it best not to offer any determined opposition to the wishes of his father. The Synod met in October, 1810, and the record for the fourth of the month contains the following entry:

"Synod met pursuant to adjournment. Mr. Thomas Campbell, formerly a minister of the Associate Synod, now representing himself as in some relation to a Society called the Christian Association of Washington, applied to the Synod to be taken into Christian and ministerial communion.

"After hearing Mr. Campbell at length, and his answers to various questions proposed to him, the Synod unanimously resolved, that however specious the plan of the Christian Association, and however seducing its professions, as experience of the effects of other projects in other parts has evinced their baleful tendency and destructive operations on the whole interests of religion by promoting divisions instead of union, by degrading the ministerial character, by providing free admission to any errors in doctrine and to any corruptions in discipline, whilst a nominal approbation of the Scriptures as the only standard of truth may be professed, the Synod are constrained to disapprove the plan and its native effects. And further, for the above and many other important reasons, it was resolved, that Mr. Campbell's request to be received into ministerial and Christian communion cannot be granted."

The rejection of the application of Mr. Campbell for admission into the Presbyterian Church was no doubt a very fortunate circumstance, as its reception would most certainly have greatly hampered the restoration movement. It has been said that Thomas Campbell lacked some of the essential elements of successful leadership in a great movement, and as about this time he began to decrease and his son to increase from this point of view, it seems expedient to state in this connection, Alexander Campbell's relation to the restoration movement. As regards the great and essential principles and truths embodied in this enterprise, he was neither a discoverer nor originator. These principles and truths were known, recognized and accepted, before he was known in connection with the movement. He was a born leader of men and movements—a master of assemblies. He was possessed of generalship in an eminent degree. He had wonderful powers of concentration and generalization in the use of principles, facts, and truths. He was endowed with great tenacity of purpose and was characterized by unfaltering courage. He was a profound philosopher, and contemplated things from the standpoint of cause and effect. He did not expect to plant an acorn to-day and see a giant oak to-morrow. He knew how to gather up the principles and truths that had been discovered here and there, and now and then, by his predecessors, and present them in their proper relations to each other, and weave them as parts into a consistent whole. He had a faculty for developing, enlarging and demonstrating propositions, that rarely falls to the lot of men. He was just the man for the times, and for the work that needed to be done at that particular period. To get truths and principles already known, together, and impress them upon the minds of the people by clear and logical argumentation and illustration, is what was most needed when Alexander Campbell began to come to the front, and it was his eminent fitness for that kind of work that brought him into prominence and gave him the power that he knew so well how to use.

The period of discovery had past, and the time for constructive work had come. Solomon was the man to build the temple, but when he went about the work he found much material ready to his hand, prepared by others. And so it was with the younger Campbell. He was a builder, and like Solomon, he found that the material had been largely made ready by other hands, and that his work was to put it together—each piece in its proper place; and never was work better done. Human creeds had been tried and found wanting; human opinions and speculations had been weighed and found to be as chaff: the doctrines and traditions of men had been tested and discarded: ecclesiasticisms had been probed and noticed to be unsound; priestly

domination had been examined and seen to be pernicious; all mystic theories and systems of conversion had been analyzed and found to contain poison to the souls of men; the wild philosophies and speculations of theologians concerning the Holy Spirit's work in the conversion and salvation of the people, had been shown to be out of harmony with God's revealed order of things; infant baptism had been recognized as a human invention; affusion for baptism had been marked as a usurper in the religious ceremonies of the day; the true relation of baptism to the remission of sins had been noted; the Bible as a sufficient rule of faith and practice—as an ample bond of union and communion among Christians—had been emphasized; the weekly celebration of the Lord's Supper had been practiced; the idea that God's people should be known only by such names as occur in the New Testament had been conceived; congregational independence had been insisted upon, and the gospel as the Holy Spirit's medium of operation in conversion had at least been suggested. Much destructive work had been done, and something in the way of construction had been accomplished. Considerable ground had been cleared, and some of it had been partially cultivated. All things were in readiness for a man of marked executive ability, and such a man came forward in the person of Alexander Campbell—a man of providence and destiny. His work was to mobilize forces, put them in battle array, and lead them to victory; and nobly and successfully did he accomplish his task. The future impartial historian will write him down as one of the world's greatest men, and remote generations will look back to him as a man of genius, individuality, intellectual power, and moral worth.

CHAPTER XI.

THE CHRISTIAN ASSOCIATION BECOMES AN INDEPENDENT CONGREGATION—MORE LIGHT ON THE SUBJECT OF BAPTISM.

Not long after Thomas Campbell was refused admission into the Pittsburg Synod, the Christian Association transformed itself into an independent church with Mr. Campbell as elder. Four deacons were chosen, and Alexander Campbell was ordained to preach the gospel. The organization took place at Brush Run on Saturday, May, 4, 1811, with a mere handful of members. That might have been regarded by men as a very small beginning, but God was with it and eternal truth and right were beneath it, and it was destined to accomplish great things. The day after the organization was effected being the Lord's day, the newly organized church met, in accordance with Scripture precedent, to partake of the Lord's Supper, and from then till now the custom of weekly communion has been observed by the disciples as of old. The theory of the disciples is that this is the principal item in the worship that calls them together on the first day of the week; and perhaps this custom has had more to do with holding them together and giving permanency to their movement, than any other one feature of their practice. Preachers were scarce, and not often were the brethern called together to hear a sermon; but when the Lord's day dawned, they wended their way to the place of meeting to commemorate the sufferings, death and resurrection of their risen and glorified Lord. On these occasions, when a preacher was present, or any other brother who could speak to the edification of the congregation, he addressed the assembly. In those days and in this way the disciples enjoyed sweet and blessed fellowship with one another. They came together for worship and not entertainment, and they grew in grace and in knowledge, waiting upon the Lord in the appointments of his word and house.

In those early meetings of the Brush Run congregation it was observed that some of those who were prominent in the Restoration Movement did not participate in the Supper. When asked their reasons for this they said that they had not been baptized, and hence did not feel authorized to partake of the emblems of the body and blood of the Lord Jesus Christ. This brought up for consideration a question that had not received much thought at the hands of the originators of the movement in Pennsylvania, although it had been carefully considered by B. W. Stone and his co-adjutors in Kentucky, who had reached the conculsion that nothing is baptism but immersion, and that infant baptism is without warrant of Scripture. Thomas Campbell had come to see that affusion does not meet the requirements of baptism, but did not think it necessary for those who had conscientiously received sprinkling or pouring for baptism, to be immersed; and he had weighty scruples

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about immersing such persons. As to those, however, who first demanded immersion, he had no difficulty, since they had passed through no ceremony called baptism. On the 4th of July he immersed Joseph Bryant, Abraham Altars and Margaret Fullerton, in Buffalo Creek, standing upon the root of a tree, not going down into the water himself. Soon after this the point arose as to whether one who had not himself been immersed could, with propriety, immerse others.

These circumstances forced a new, critical and thorough investigation of the whole question of baptism respecting its action, subjects and design—its relation to the kingdom of God and the salvation of men. In this investigation Alexander Campbell seemed to take the lead, and as the result of a careful study of the New Testament he reached the conclusion that nothing is baptism but immersion, and that there is no Scriptural authority for infant baptism. Having reached this conclusion he was not slow to adopt and carry out the logical requirements of the situation. Recognizing himself as an unbaptized believer, he at once took steps to put himself in line with the teaching of the word of God on this subject. He had formed the acquaintance of Matthias Luce, a preacher in the Baptist church, and he determined to apply to Mr. Luce for baptism. On his way to see that gentleman he stopped at his father's house, and while there one of his sisters sought a private interview with him, and made known to him the fact that she did not consider that she had been baptized, and that she wished to be immersed, and asked him to present the case to their father. When this surprising announcement was made to him, he in turn astonished his sister by telling her that he had formed a similar resolution, and was then on his way to get Mr. Luce to immerse him. When he presented the matter to his father, the latter had but little to say, simply reminding his son of the position they had previously occupied on the subject, closing the conversation with the remark, "I have no more to add. You must please yourself." Arrangements were made with Mr. Luce for the immersion to take place on the 12th day of June, 1812. On the way to the place designated for the baptism, Mr. Luce, in compliance with a request conveyed to him from Thomas Campbell, stopped at the latter's house and spent the night there. The next morning as they were about to start to the water, Mr. Campbell remarked that he and his wife had made arrangements to be baptized along with the son and daughter.

A large concourse of people, including most of the members of the Brush Run church, assembled at the place where Thomas Campbell had stood upon the root of a tree to baptize some candidates, to witness a transaction in which the former administrator would himself go down into the water to be buried with Christ in baptism. On that occasion Thomas Campbell and his son Alexander, and their wives, Dorothy Campbell, and James Hanen and his wife were immersed. The scene was a solemn and impressive one, and perhaps not an individual there realized its full significance and far-reaching effects. Probably it is impossible for the people of this day to fully estimate the struggles of mind and heart through which those men and women passed. On account of the position of the Brush Run church a mutual sympathy sprang up between it and the Baptist church and Alexander Campbell was frequently invited to preach to Baptist congregations throughout that region of country, and he was solicited to unite with the Redstone Association. On some subjects his views were not in accord with Baptist doctrine and usage, but the principles upon which the new movement had been launched made provision for communion and fellowship in the body of Christ, notwithstanding differences of opinion on points of theology. The Millennial Harbinger for 1848, page 344, contains the following statement of the

condition of things in those early days, from the pen of Mr. Campbell:

"After my baptism, and the consequent new constitution of our church at Brush Run, it became my duty to set forth the causes of this change in our position, to the professing world, and also to justify them by an appeal to the Oracles of God. But this was not all; the relation of baptism itself to the other institutions of Christ became a new subject of investigation, and a very absorbing one. A change of one's views on any radical matter, in all its practical bearings and effects upon all his views, not only in reference to that simple result, but also in reference to all its connections with the whole system of which it is a part, is not to be computed, *a priori*, by himself or by any one else. The whole Christian doctrine is exhibited in three symbols—baptism, the Lord's Supper, and the Lord's day institutions. Some, nay, very many, change their views in regard to some one of these, without ever allowing themselves to trace its connections with the whole institution of which it is either a part or a symbol. My mind, neither by nature nor by education, was one of that order. I must know now two things about everything—its cause and its relations. Hence my mind was for a time set loose from all its former moorings. It was not a simple change of views on baptism, which happens a thousand times without anything more, but a new commencement. I was placed on a new eminence—a peak of the mountain of God, from which the whole landscape of Christianity presented itself to my mind in a new attitude and position.

"I had no idea of uniting with the Baptists, more than with the Moravians or the mere Independents. I had, unfortunately, formed a very unfavorable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal and uneducated men. This, indeed, I am sorry to say, is still my opinion of the ministry of that Association at that day; and whether they are yet much improved I am without satisfactory evidence.

"The people, however, called Baptists, were much more highly appreciated by me than their ministry. Indeed the ministry of some sects is generally in the aggregate the worst portion of them. It was certainly so in the Redstone Association, thirty years ago. They were little men in a big office. The office did not fit them. They had a wrong idea, too, of what was wanting. They seemed to think that a change of apparel—a black coat instead of a drab—a broad brim on their hat instead of a narrow one—a prolongation of the face and a fictitious gravity—a longer and more emphatic pronunciation of certain words, rather than Scripture knowledge, humility, spirituality, zeal, and Christian affection, with great devotion and great philosophy, were the grand desideratum.

"Along with these drawbacks, they had as few means of acquiring Christian knowledge as they had taste or leisure for it. They had but one, two, or, at the most, three sermons, and these were either delivered in one uniform style and order, or minced down into one medley by way of variety. Of course, then, unless they had an exuberant zeal for the truth as they understood it, they were not of the caliber, temper or attainments to relish or seek after mental enlargement or independence. I, therefore, could not esteem them, nor court their favor by offering any incense at their shrine. I resolved to have nothing especially to do with them more than with other preachers and teachers. The clergy of my acquaintance in other parties of that day were, as they believed, educated men, and called the Baptists illiterate and uncouth men, without either learning or academic accomplishments or polish. They trusted to a moderate portion of Latin, Greek and metaphysics, together with a synopsis of divinity, ready made, in suits for every man's stature, at a reasonable price. They were as proud of their classic lore and the marrow of modern divinity, as the Baptist was of his 'mode of baptism,' and his 'proper subject,' with sovereign grace, total depravity and final perseverance.

"I confess, however, I was better pleased with the Baptist people than with any other community. They read the Bible, and seemed to care for little else in religion than 'conversion' and 'Bible doctrine.' They often sent for us and pressed us to preach for them. We visited some of their churches, and, on acquaintance, liked the people more and the preachers less. Still I feared that I might be unreasonable, and by education prejudiced against them, and thought that I must visit their Association at Uniontown, Pennsylvania, in the autumn of 1812. I went there as an auditor and spectator, and returned more disgusted than I went. They invited me to preach, but I declined it altogether, except one evening in a private family, to some dozen

preachers and twice as many laymen. I returned home, not intending ever to visit another Association.

On my return home, however, I learned that the Baptists themselves did not appreciate the preaching or the preachers of that meeting. They regarded the speakers as worse than usual, and their discourses as not edifying—as too much after the style of John Gill and Tucker's theory of predestination. They pressed me from every quarter to visit their churches, and, though not a member, to preach for them. I often spoke to the Baptist congregations for sixty miles around. They all pressed us to join their Redstone Association. We laid the matter before the church in the fall of 1813. We discussed the propriety of the measure. After much discussion and earnest desire to be directed by the wisdom that cometh down from above, we finally concluded to make an overture to that effect, and to write out a full view of our sentiments, wishes and determinations on the subject. We did so in some eight or ten pages of large dimensions, exhibiting our remonstrance against all human creeds as bonds of communion and union amongst Christian Churches, and expressing a willingness, upon certain conditions, to co-operate or unite with that Association, provided always that we should be allowed to teach and preach whatever we learned from the Holy Scriptures, regardless of any creed or formula in Christendom. A copy of this document, we regret to say, was not preserved; and when solicited from the clerk of the Association, was refused.

"The proposition was discussed at the Association, and, after much debate, was decided by a considerable majority in favor of our being received. Thus a union was formed. But the party opposed, though small, began early to work, and continued with a perseverance worthy of a better cause. There was an Elder Pritchard, of Cross Creek, Virginia; an Elder Brownfield, of Uniontown, Pennsylvania; an Elder Stone, of Ohio, and his son Elder Stone, of the Monongahela region, that seemed to have confederated to oppose our influence. But they, for three years, could do nothing. We boldly argued for the Bible, for the New Testament Christianity, vex, harass, discompose whom it might. We felt the strength of our cause of reform on every indication of opposition, and constantly grew in favor with the people. Things passed along without any very prominent interest for some two or three years."

Thus it appears that the union of the Brush Run church with the Redstone Association was the result of solicitation for it on the part of the Baptists, after having heard Mr. Campbell preach frequently, and that said church was received into the Association upon an elaborate statement of views on the part of the church. It is to be regretted that the document has been lost to history, for it would throw much light on the transaction involved. But enough appears from the extract just made from the Harbinger, to show that the church dealt with the Association in a perfectly frank and candid manner, making no concealment of any views held by its members, that might not have been in harmony with Baptist teaching.

When the Association met at Cross Creek, in 1816, Mr. Campbell was appointed as one of the speakers, and it was on that occasion that he preached his great sermon on the Law. In that discourse he sharply discriminated between the Law and the Gospel, showing that the former had served its purpose, and that its authority passed away when the Messianic kingdom was established. This marked another important step in the progress of the Reformation. The distinction between the Law and the Gospel—the Old Covenant and the New—the Letter and the Spirit—the Jewish Commonwealth and the Kingdom of Christ—had been greatly obscured in popular thought. It was claimed that the Law was still alive, and that Christians come under its provisions as such, with the exception of its strictly ceremonial parts, and that the Church under the Christian dispensation is the same that existed under the Jewish dispensation. This notion was largely the foundation of the claim for infant church membership. The sermon created a sensation in the Association, and raised a storm of persecution that finally caused the Campbells to withdraw from the Redstone Association, and unite with the Mahoning Association in the Eastern part of Ohio.

Opposition to Mr. Campbell increased in the Redstone Association, and some of the preachers determined to manufacture a sentiment that would thrust him out when the Association should meet in September, 1823. In pursuance of this purpose certain influential men canvassed all the churches and secured the appointment of messengers who were in sympa-

thy with themselves in opposition to Mr. Campbell: and when the Association met, things were "fixed" to exclude the author of the "Sermon on the Law." But to the astonishment of the plotters, when the letter from the Brush Run church was read, Mr. Campbell, though present, was not mentioned as a messenger. This put a wet blanket upon the ardor of his enemies who had hoped to close Baptist ears against him by a decree of excommunication, and perhaps cripple his influence generally by putting him in the discreditable position of one expelled from the Association. A motion being made to invite him to a seat in the body, his enemies opposed it, and demanded to know why he had not been sent as a messenger. After considerable discussion Mr. Campbell relieved the situation by stating that the church of which he was then a member did not belong to the Redstone Association. The effect of this announcement is described by Mr. Campbell thus: "Never did hunters on seeing the game unexpectedly escape from their toils at the moment when its capture was sure, glare upon each other a more mortifying disappointment than that indicated by my pursuers at that instant, on hearing that I was out of their bailiwick, and consequently out of their jurisdiction. A solemn stillness ensued, and, for a time all parties seemed to have nothing to do". This is all the foundation there is for the charge which has been made that Mr. Campbell was excluded from the Baptist Church.

CHAPTER XII.

THE FORMATION OF THE SECOND CHURCH IN THE REFORMATORY MOVEMENT—THE MAHONING ASSOCIATION—STIRRING TIMES ON THE WESTERN RESERVE OF OHIO.

Forseeing the storm that was gathering, Mr. Campbell and about thirty others asked for letters from the Brush Run congregation that they might form a church at Wellsburg. The letter was as follows: "Be it known to all whom it may concern, that we have dismissed the following brethren in good standing with us, to constitute a church of Christ at Wellsburg, namely: Alexander Campbell, Margaret Campbell, John Brown, Ann Brown, Mary Sayers, Mary Marshall, Mary Little, Richard McConnel, Stephen Priest, Mr. Jones, John Chambers, Mary Chambers, Jacob Osborne, Susan Osborne, Mrs. Bakewell, Selina Bakewell, Mrs. Dicks, William Gilcrist, Jane Gilcrist, Mr. Brockaw, Nancy Brockaw, Alexander Holliday, Joseph Freeman, Margaret Parkinson, Jane Parkinson, Mrs. Talbot, George Young, Daniel Babbit, Catherine Harvey, Mrs. Braly, Solomon Salah, Delilah Salah.

"Done at our meeting, Aug. 31, A. D., 1823, and signed by order of the Church."

"THOMAS CAMPBELL."

Thus was established the second church of the Restoration Movement. The Mahoning Association was constituted August 30, 1820, on the following basis:

"It is our object to glorify God. This we would endeavor to do by urging the importance of the doctrine and precepts of the gospel in their moral and evangelical nature, commending ourselves to every man's conscience in the sight of God; not pretending to have authority over any man's (conscience), nor over the churches, whose representatives form this association. But we act as an advisory council only, disclaiming all superiority, jurisdiction, coercive right and infallibility; and acknowledging the independence of every church which has received authority from Christ to perform all duties enjoined respecting the government of his church in this world."—History of the Disciples in the Western Reserve.—Hayden.

This indicates quite a departure from the dictatorial, inquisitional and coercive policy that had hitherto characterized Baptist Associations. While the constitution of this Association made a statement of doctrine that was mainly in accord with the Philadelphia Confession, this was manifestly put forth simply as an expression of the theological opinions of those who constituted the Association, and not with the view of requiring acquiescence in them on the part of those who might desire to join the Association in the future. Hence it did not hesitate in 1824 to receive the Wellsburg church on the following declaration of belief, which was written by Mr. Campbell:

"We have agreed to walk together in obedience to the authority and institution of our Lord and King, as exposed in the form of sound words delivered unto us by the apostles, evangelists and prophets of the Savior, and recorded in the Holy Scriptures of the volume called the New Testament. Our views of this volume are briefly these: We believe that the whole Christian religion is fully and explicitly developed in it, and that nothing is

to be added thereto, either by any new revelation of the Spirit, or by any doctrines or commandments of men; but that it is, as presented to us, perfected to all the wise and holy ends of its all-wise and benevolent Author.

"From this voulme, with the Old Testament Scriptures, which we also receive as of divine inspiration and authority, we learn everything necessary to be known of God—his works of creation, providence and redemption; and considering the Old Testament as containing the Jew's religion as fully as the New contains the Christian, we avail ourselves of both as containing everything profitable for doctrine, for reproof, for correction, and instruction in righteousness, to make the man of God perfect, thoroughly furnished unto every good work. But we adhere to the New as containing the whole Caristian religion. The New teaches us— and we solemnly declare our belief of it—that Jesus of Nazareth is the Son of God, the Savior which was to come into the world; that died for our sins, was buried, and rose again the third day from the dead, and ascended to the right hand of the Majesty on high; that after his ascension he sent down the Holy Spirit to convince the world of sin, of righteousness and of judgment, by giving testimony of the Savior, and by confirming the word of the apostles by signs, and miracles, and spiritual gifts; that every one that believeth by means of the demonstration of the Holy Spirit and the power of God, is born of God, and overcometh the world, and hath eternal life abiding in him; that such person, so born of the Spirit, is to receive the washing of water as well as the renewal of the Holy Spirit in order to have admission into the church of the living God.

"And that such being the natural darkness and enmity of the children of men, and their hearts so alienated from the life of God through the ignorance that is in them and by their wicked works, none can enter into the kingdom of heaven but in consequence of the regeneration or renewal of the Holy Spirit. For it is now, as it ever was, that only to as many as receive him, who are born not of blood, nor the will of the flesh but of God, does he give power to become the sons of God, even to them that believe in his name. For we are born again not of corruptible seed, but by the incorruptible seed of the word of God, which abideth forever.

"Our views of the Church of God are also derived from the same source, and from it we are taught that it is a society of those who have believed the record that God gave of his Son: that this record is their bond of union; that after a public profession of this faith and immersion into the name of the Father, Son, and Holy Spirit, they are to be received and acknowledged as brethren for whom Christ died. That such a society has a right to appoint its own bishops and deacons, and to do all and everything belonging to a church of Christ independent of any authority under heaven."—Ibid., pp. 31-33.

In many respects this is a remarkable document. In simplicity and lucidity of statement, as well as in its very noticeable freedom from theological speculation, it is in marked contrast with the creeds and confessions of those times. Its exaltation of Christ and its reverence for the Scriptures are striking and impressive. It discriminates clearly and correctly between the Jewish and Christian parts of the Bible. It is perspicuous in its insistence upon personal regeneration, upon the idea that the Holy Spirit is the producer of this regeneration, and upon the thought that the gospel is the instrumentality through which it is accomplished. It enforces the thought that the Holy Scriptures are absolutely sufficient for all the purposes of the church and of Christians individually. It is conspicuous for its repudiation of all human authority over the churches and the consciences of Christian people. It marked a distinct stage in the development of the movement towards New Testament ideals; and the fact that the Association received the Wellsburg church upon this plain declaration of Christian principles, shows that public sentiment in that region of country was ripening for the revolution that was soon to follow.

A circumstance that helped start and push things in the right direction in Ohio, was a public discussion between Mr. Campbell and Mr. Walker at Mount Pleasant, in June, 1820. The issues involved in this discussion were the subjects and action of baptism, and the following is Mr. Walker's first speech in full:

"My friends, I don't intend to speak long at one time, perhaps not more than five or ten minutes, and will, therefore come to the point at once: I maintain that baptism came in the room of circumcision; that the covenant on which the Jewish church was built, and to which circumcision is the seal, is the same with the covenant on which the Christian church is built, and to which baptism is the seal; that the Jews and the Christians are the same body politic under the same lawgiver

and husband; hence the Jews were called the congregation of the Lord; and the Bridegroom of the Church says, 'My love, my undefiled one,'—consequently the infants of believers have a right to baptism."

Mr. Walker's subsequent speeches were simply enlargements of the thoughts contained in this brief statement. Mr Campbell met and refuted these assumptions by showing that God made two covenants with Abraham, and that these covenants were respectively bases of two institutions—the Jewish and the Christian, and that the very nature and terms of the new or Christian covenant excluded infants from membership in the church founded upon it. At the close of the discussion on infant baptism, Mr. Walker's moderator informed Mr. Campbell that the former wished to limit the debate on the action of baptism to one speech on a side, but it was finally agreed that the disputants should deliver two addresses each. The debaters were not at all equally matched as to intellectual ability and Scriptural information, and Mr. Walker had the weaker side, and hence the debate did not last long and was entirely one-sided.

As Mr. Campbell's full time was not required to meet his opponent's arguments, he improved the occasion by setting forth the principles of the Restoration. The circumstances were auspicious for such a work, for his able defense of Baptist doctrine and practice on the questions under discussion greatly pleased the Baptists, and prepared them to hear him favorably on other matters; and consequently these principles received an unprejudiced hearing at their hands. The result was that many Baptist preachers were strongly impressed in favor of the new teaching, and Mr. Campbell's influence was greatly strengthened and extended, and the way was prepared for the great work that was soon to be accomplished. Perhaps the most influential Baptist preacher in the Reserve at that time was Adamson Bentley who, though he was not at the debate, procured the book when it was published, and carefully read it; and being pleased with its contents, he formed a desire to see Mr. Campbell and learn more concerning his views. Pretty soon an opportunity occurred for the gratification of this desire. Having been called to Kentucky on ministerial duty, he determined to return to Ohio by way of Mr. Campbell's residence. On this trip he was accompanied by a man who afterwards became famous, not to say infamous, in connection with the Mormon imposture. Sidney Rigdon was probably the most brilliant orator in the Mahoning Association, and if he had been a man of high principle and integrity, he would have been a power in behalf of truth and righteousness. But being cunning, selfish, and deceitful, he fell an easy prey to the wiles of Joseph Smith and the Mormon delusion, and perhaps did more to aid Smith in promoting that huge monstrosity, than any other man of that day. This is the man who attended Adamson Bentley on the occasion of his visit to Mr. Campbell. The following description of the visit is given by Mr. Campbell:

"After tea in the evening, we commenced and prolonged our discourse till next morning. Beginning with the baptism that John preached, we went back to Adam, and forward to the judgment. The dispensations or covenants—Adamic, Abrahamic, Jewish and Christian passed and repassed before us. Mount Sinai in Arabia, Mount Zion, Mount Calvary, Mount Tabor, the Red Sea and the Jordan, the Passovers and the Pentecosts, the Law and the Gospel—but especially the ancient order of things and the modern—occasionally commanded and engaged our attention.

"On parting the next day Sidney Rigdon, with all apparent candor, said, if he had within the last year taught and promulgated from the pulpit one error he had a thousand. At that time he was the great orator of the Mahoning Association—though in authority with the people second always to Adamson Bentley. I found it expedient to caution them not to pull down anything till they had reviewed, again and again, what they had heard; nor even then rashly and without much consideration. Fearing that they might undo their influence with the people, I felt constrained to restrain rather than urge them forward in the work of reformation.

"With many an invitation to visit the Western Reserve, and with many an assurance of full and candid hearing, on the part of the uncommitted community, and an immediate access to the ears of the Baptist churches within the sphere of their influence, we took the parting hand. They went on their way rejoicing, and in the course of a single year prepared the whole association to hear us with earnestness and candor."

The Mahoning Association convened in Canfield, Ohio, in August 1826, with Adamson Bentley in the chair, and Joab Gaskill clerk.

Prominent among the preachers present were Thomas and Alexander Campbell, Walter Scott, Sidney Rigdon, William West, Jacob Osborne, Thomas Miller, and Corbly Martin. On Saturday A. Campbell addressed the Assembly. He appeared before the people in plain, unpriestly garb, and in the use of plain, simple language, expounded the 7th chapter of Romans in a manner so striking and lucid that he impressed his hearers with the greatness of the man and the sublimity of his theme. This prepared the minds of the people for the sermon that was to follow on Sunday—a sermon which for power and point has seldom, if ever, been excelled. It was a stone dropped in the midst of the ocean, starting waves that are to roll on till the most distant shores feel their influence. Sunday morning Rigdon and Scott preached, and the latter delivered such a powerful and interesting discourse that many went away supposing that they had heard Mr. Campbell. In the aftrenoon the intellectual, moral, and logical giant appeared, and taking for his text Mal. 4:2, "Unto you who fear my name, shall the Sun of righteousness arise with healing in his wings," and announcing as his subject "The Progress of Revealed Light," he preached the magnificent and convincing sermon alluded to above. The following thrilling account of the discourse is given by A. S. Hayden in his history of the Disciples in the Western Reserve.:

"Seizing on the evident analogy between light and knowledge, and using the former, as the Scripture everywnere does, as a metaphor for the latter, the eloquent preacher exhibited the gradual and progressive unfolding of divine revelation under four successive periods of development, which he characterized as, 1st. The Starlight Age; 2d The Moonlight Age; 3d, The Twilight Age; 4th The Sunlight Age; and employed these respectively to explain, 1st, The Patriarchal; 2d, The Jewish Dispensation; 3d, The Ministry of John the Baptist, with the personal ministry of the Lord on the earth; and, 4th, The full glory of the perfect system of salvation under the apostles when the Holy Spirit was poured out on them after the ascension and coronation of Jesus as Lord of all. Under his remarks, and application of his theme, the whole Bible became luminous with a light it never before seemed to possess. The scope of the whole book appeared clear and intelligible; its parts were so shown to be in harmony with each other, and with the whole, that the exhibition of the subject seemed little else to many than a new revelation, like a second sun risen on 'midnoon', shedding a flood of light on a book hitherto looked upon as dark and mysterious. The style of the preacher was plain, common-sense, manly. His argumentation was sweeping, powerful and convincing; and above all, and better, his manner of preaching formed so pleasing and instructive a contrast with the customary style of taking a text merely, or of sermonizing in which mystery prevailed and darkness became 'visible,' that the assembly listened to the last of a long address scarcely conscious of the lapse of time. At the conclusion of the sermon, after dwelling with earnest and thrilling eloquence on the glory of the gospel dispensation, the consummation of all the revelations of God, the Sun of righteousness 'now risen with healing in his wings,' putting an end to the Moonlight and Starlight ages, he proceeded:

" 'The day of light, so illustrious in its beginning, became cloudy. The Papacy arose and darkened the heavens for a long period, obscuring the brightness of the risen glory of the Sun of righteousness so that man groped in darkness. By the reformation of the 17th century that dark cloud has broken in fragments; and though the heavens of gospel light are still obscured by many clouds—the sects of various names—the promise is that 'at evening-time it shall be light.' The primitive gospel, in its effulgence and power, is yet to shine out in its original splendor to regenerate the world.'

"That discourse was never forgotten. It never will be. It formed an era in respect to the gospel on the Western Reserve. The shell of sect-sermons was broken. The Bible was a new book; its meaning could be comprehended; its language could be understood."—Pages 35-37.

That matchless discourse captured the Mahoning Association, and practically brought its churches and preachers into the Reformation; and in 1830 when the Association met at Austintown, the sentiment prevailed that the associations were not exactly in harmony with the Scriptures, and it was unanimously resolved that the Mahoning Association, as "an advisory council" or "an ecclesiastical tribunal" should be dissolved, and meet thereafter simply as an annual gathering for worship, and to hear reports of work done in the field. About the same time the Stillwater Association, in session at Cadiz, took similar action. These events, with many others of the same nature, show the power of the simple gospel of Jesus

Christ when it is preached in its beauty and simplicity. The restoration preachers of those times all told the same story, seeing eye to eye, and speaking the same things. They were aware that the propagation of human opinions and speculations had produced and was perpetuating divisions and alienations among the disciples of Christ, and being engaged in an effort to reunite the children of God upon common and Scriptural ground, they saw the necessity and importance of leaving off divisive things and preaching only such matters as were admitted by all to be plainly in accord with the teaching of the word of God. They all studied one and the same book, learned their lesson therefrom, and tested all things thereby, holding on to that which was good, and feeling sure that what they preached was true. This is what gave them such power among the people, and enabled intelligent hearers to locate a restoration preacher wherever and whenever they heard him. About the only thing that threatens the peace and unity of this brotherhood in these latter days, is an outcropping disposition to abandon the course followed by the pioneers, and thrust forward the philosophies and opinions of men. If the good ship ever goes to pieces, it will be upon these reefs.

CHAPTER XIII.

WALTER SCOTT AND BAPTISM FOR THE REMISSION OF SINS.

Perhaps no man, with the exception of Mr. Campbell, contributed more to the furtherance of the restoration movement in those early days, than Walter Scott. He was born in Moffat, Dumfriesshire, Scotland, Oct. 31, 1796. He took his college course in the University of Edinburgh, and emigrated to America in 1818. He took up his residence in Pittsburg, Pa., and engaged in teaching school. He belonged to the Seceder Presbyterian Church, but contact with men who were moving toward the "ancient order of things," brought him to see that all sectarianism is wrong, and that some things in the faith and practice of the Presbyterian Church are unscriptural and anti-scriptural. The principles of the reformatory movement then in progress, commended themselves to his keen intellect and sober judgment, and as the result of much and careful thought he accepted them, and with all the energy and fervor of his ardent nature, he unreservedly committed himself to their advocacy, and became a powerful factor in pushing the movement forward throughout the Western Reserve and all the surrounding country.

Perhaps he was the first man in that region to clearly perceive the true Scriptural relation between baptism and the remission of the sins of a penitent believer. As through a glass darkly Mr. Campbell had seen that there is a close and important connection between the two events, and in his debate with Mr. McCalla in 1823, he promulgated the doctrine that baptism is for the formal remission of sins, actual remission having already taken place. That the language then used did not exactly represent his views on the subject, he afterwards stated very clearly. He was a master in the use of the English language, and when his ideas were clear his words were aptly chosen. At the time of the McCalla debate his ideas as to the design of baptism had not been fully matured, and the words that he employed did not express his convictions with the exactness that characterized his later utterances. In a written discussion with Andrew Broaddus in 1842, the latter took precisely the position on this subject the former seemed to take in 1823. Mr. Broaddus said:

"But it behooves me, in 'defining my position,' to state my own views of 'baptism for the remission of sins': for surely *there is a sense* in which remission of sins is connected with baptism: Acts 2:38, and 22:16. Well then, first prove that the sins of a believer—of every true believer—are actually remitted. I do not here go into the argument; but only refer to the testimony of our Lord, before quoted—'*he is past* from death unto life.' Now this being the case, the *actual* remission of sins cannot be suspended on the performance of a subsequent act—*baptism*, for instance: and in whatever sense remission of sins is to be considered as connected with this act, that sense, of course, must be such as will not conflict with the fact already established—actual remission through Christ. Is there then a sense in which it may be taken, in accordance with this fact? There is such a sense: and that is, to consider baptism as the *visible certificate—the sensible pledge of* remission—the *formal* washing away of sins. And thus that which had invisibly taken place, is now visibly declared or manifested."—Mill. Har., p. 145.

The following quotation from the McCalla Debate will show a striking similarity between the language of Mr. Broaddus and that

used by Mr. Campbell in 1823: "The water of baptism, then, *formally* washes away our sins. The blood of Christ *really* washes away our sins. Paul's sins were *really* pardoned when he believed: yet he had no solemn *pledge* of the fact, no *formal* acquittal, no *formal* purgation of his sins, until he washed them away in the water of baptism." Considered by itself this language conveys exactly the ideas that the words of Mr. Broaddus present: and yet there was a controversy between the two men as to the sense in which baptism is for the remission of sins. The only possible explanation of this is that Mr. Campbell's language did not express his mature and final views on the subject. Referring to this language in his discussion with Mr. Broaddus, he says: "It is true I never altogether liked the phraseology. It was the best I could then think of; and properly defined, is to my judgment, admissible. But I have seen it much abused, and perhaps a term less liable to abuse might be preferred to it." Here Mr. Campbell clearly teaches that his language is not to be taken in its obvious sense, and that it must be correctly "defined" to redeem it from the abuse that had been put upon it. That is, it should be so defined as to make it express the real sentiments of its author, and he was the only man capable of doing that. This he proceeded to do, and continuing his reply to Mr. Broaddus he said:

"But can we not find a more appropriate and less ambiguous term than 'actual' to denote that remission of sins which you conceive antecedent to baptism? Would not the word provisional or prospective more fitly qualify the remission which you attach to faith contrasted with that which you attach to baptism? A person may be provisionally or conditionally pardoned the moment he believes in his heart, before he makes confession with his lips unto salvation. Indeed, your reasoning seems to imply this: for you agree with me, that should a person willfully or knowingly neglect or despise baptism, no matter how great his faith, he could not be forgiven. The faith, then, which obtains with you a provisional remission is one that has in it the spirit of obedience to that divine institution: for without such a spirit of obedience no one could be pardoned. It then amounts to this, that when any one believes with his heart the gospel, he is forgiven provisionally, but not formally, or in fact, till he has been baptized.

"I have somewhere illustrated my conception of that remission of which you speak by a provisional or prospective pardon tendered from the governor of the state to some one condemned to die. Pardon is offered on condition that the condemned solemnly sign a confession of his crime, and swear off from that intemperance which led to the perpetration of it. Believing the proclamation, he signs, as soon as convenient, the pledge offered to him: but before he signs he feels the joys of pardon in his soul arising from his purpose to submit to the full extent of the whole requisition. Still he is not formally or in fact pardoned till he has signed."—Mill. Har., 1842, p. 150.

Thus Mr. Campbell clears up the "ambiguous" language of the McCalla Debate, and brings it into perfect harmony with his teaching on this subject in that large body of literature that he subsequently produced. Mr. Rice, in his debate with Mr. Campbell, rung the changes on this ambiguous language, offering to make its obvious meaning the basis of agreement as to the time when believers' sins are actually forgiven. Mr. Campbell replied as follows: "I believe that when a person apprehends the gospel and embraces the Messiah in his soul, he has in anticipation received the blessing. His mind finds peace in the Lord. 'He rejoices with joy unspeakable and full of glory.' He anticipates the end of his faith—his actual emancipation from sin. In his heart he dies unto sin, and by his burial and resurrection with the Lord, he thus formally receives what was at first received in anticipation." This is precisely the explanation of this language that Mr. Campbell gave just the year before in discussing the matter with Mr. Broaddus. According to this lucid explanation the actual remission which a believer receives before baptism is a conditional, provisional, anticipatory remission, while the formal, actual, unconditional remission which he receives in baptism, is remission in fact—in possession. Mr. Campbell's explanation should set the matter at rest forever.

In 1835 he published the Christian System, which is a work that embraces his maturest views. In that book, and in regard to the people addressed by Peter on the day of Pentecost, he says: "They believed and repented —believed that Jesus was the Messiah, had died as a sin-offering, was risen from the dead, and crowned Lord of all. Being full of this faith, they inquired of Peter and the other apostles what they ought to do to obtain remission. They were informed that, though they

now believed and repented, they were not pardoned, but must 'reform and be immersed for the remission of sins.' Immersion for the forgiveness of sins was the command addressed to these believers, to these penitents, in answer to the most earnest question; and by one of the most sincere, candid, and honest speakers ever heard. This act of faith was presented as that act by which a change in their state could be effected; or, in other words, by which alone they could be pardoned."—Page 195. This matter is thus pretty fully stated for the sake of the truth of history.

In 1820 a Baptist congregation in the city of New York, composed mostly of Scotchmen, issued a very remarkable document that fell into the hands of Walter Scott, which he eagerly read, and by which he was seriously impressed. Having quoted many passages of Scripture in which baptism is mentioned or alluded to, the document continues as follows:

"From these several passages we learn how baptism was viewed in the beginning by those who were qualified to understand its meaning best. No one who has been in the habit of considering it merely as an ordinance, can read these passages with attention, without being surprised at the wonderful powers, and qualities, and effects, and uses, which are there apparently ascribed to it. If the language employed respecting it, in many of the passages, were to be taken literally, it would import, that remission of sins is to be obtained by baptism, that an escape from the wrath to come is effected in baptism; that men are born children of God by baptism; that salvation is connected with baptism; that men wash away their sins by baptism; that men become dead to sin and alive to God by baptism; that the Church of God is sanctified and cleansed by baptism; that men are regenerated by baptism; and that the answer of a good conscience is obtained by baptism. All these things, if all the passages before us were construed literally, would be ascribed to baptism. And it was a literal construction of these passages which led professed Christians, in the early ages, to believe that baptism was necessary to salvation. Hence arose infant baptism, and other customs equally unauthorized. And, from a like literal construction of the words of our Lord Jesus, at the last Supper, arose the awful notion of transsubstantiation.

"But, however much men have erred in fixing a literal import upon these passages; still the very circumstances of their doing so, and the fact that the meaning they imputed is the literal meaning, all go to show that baptism was appointed for ends and purposes far more important than those who think it only an ordinance yet have seen.

"It is for the churches of God, therefore, to consider well, whether it does not clearly and forcibly appear from what is said of baptism in the passages before us, taken each in its proper connection, that this baptism was appointed as an institution strikingly significant of several of the most important things relating to the kingdom of God; whether it was not in baptism that men professed, by deed, as they had already done by word, to have remission of sins through the death of Jesus Christ, and to have a firm persuasion of being raised from the dead through him, and after his example; whether it was not in baptism that they put off the ungodly character and its lusts, and put on the new life of righteousness in Christ Jesus; whether it was not in baptism that they professed to have their sins washed away through the blood of the Lord and Savior; whether it was not in baptism that they professed to be born from above, and thereby fitted for an entrance into the kingdom of God, that is, the church of God here on earth; whether it was not in baptism that they professed to be purified and cleansed from their defilement, and sanctified and separated to the service of God; whether it was not in baptism that they passed, as it were, out of one state into another, out of the kingdom of darkness into the kingdom of God's Son; whether if any were ever known or recognized as having put on Christ, who had not thus been buried with him in baptism; whether, in fact, baptism was not a prominent part of the Christian profession, or, in other words, that by which, in part, the Christian profession was made; and whether this one baptism was not essential to the keeping of the unity of the Spirit.

"And if, on reflection, it should appear that these uses and purposes appertain to the one baptism, then it should be considered how far any can now be known, or recognized, or acknowledged as disciples, as having made the Christian profession, as having put on Christ, as having passed from death to life, who have not been baptized as the disciples of Christ."—Baxter's Life of Walter Scott, pp. 51-53.

The reading of this document produced a powerful impression on the mind of Mr. Scott, and believing that those who had promulgated

it were ready to accept New Testament teaching as he understood it, he gave up his school work, and went to New York to identify himself with those people. But upon becoming personally acquainted with them, he found that they were not disposed to accept practically the theory that they had announced. It requires a high order of courage sometimes to enable people to follow a true principle to its logical consequences. Mr. Scott spent about three months with those people, and discovering that they were not prepared to square their practice by their theory he returned to Pittsburg and resumed the work of teaching school. About this time he met with Alexander Campbell who had also read the New York document that had exercised such an influence upon his own mind. The two soon discovered that their thoughts were running in parallel channels as to religious questions, and they became very close friends, and in a little while they were in perfect accord in their faith. The attachment that bound them together was of the warmest and tenderest character, and of this relation Mr. Scott speaks as follows:

"When my acquaintance with him began, our age and feelings alike rendered us susceptible of a mutual attachment, and that was formed, I trust, on the best of principles. If the regard which we cherished for each other was exalted by anything purely incidental, that thing was an ardent desire in the bosom of both to reform the Christian profession, which to each of us appeared in a state of most miserable destitution." About twenty years after these two kindred spirits first met, Mr. Campbell wrote to Mr. Scott in the following strain:

"We were associated in the days of weakness, infancy, and imbecility, and tried in the vale of adversity, while as yet there was but a handful. My father, yourself, and myself were the only three spirits that could (and providentially we were the only persons thrown together that were capable of forming any general and comprehensive views of things spiritual and ecclesiastical) co-operate in a great work or enterprise. The Lord greatly blessed our very imperfect and feeble beginnings; and this is one reason worth a million that we ought always to cherish the kindliest feelings, esteem, admiration, love." Circumstances soon took Mr. Scott into the bounds of the Mahoning Association where he became conspicuous for his powerful and fearless advocacy of the principles of the reformation, and under his championship those principles spread rapidly. When the Association met at New Lisbon in 1827, the Braceville church sent the following communication: "We wish this Association may take into serious consideration the peculiar situation of the churches of the Association; and if it could be a possible thing for an evangelical preacher to be employed to travel and teach among the churches, we think that a blessing would follow." After carefully considering this request, the Association decided to comply with it; and it was "voted that all the teachers of Christianity present be a committee to nominate a person to travel and labor among the churches, and to suggest a plan for the support of the person so appointed." The committee made the following report which was adopted in all of its items:

"1st. That Bro. Walter Scott is a suitable person for the task, and that he is willing provided theAssociation concur in his appointment, to devote his whole energies to the work. 2d. That voluntary and liberal contributions be recommended to the churches for creating a fund for his support. 3d. That at the discretion of Bro. Scott, as far as respects time and place, four quarterly meetings for public worship and edification be held in the bounds of this Association this year, and that at all those meetings such contributions as have been made in the churches in those vicinities be passed over to Bro. Scott, and an account of the same be produced at the next Association; also that at any time and in any church, when and where Bro. Scott may be laboring, any contributions made to him shall be acounted for to the next Association."—Ibid.

It is worthy of remark that Alexander Campbell was present at that Association, and being a "teacher of Christianity," he was a member of the committee that made the foregoing report. It is thus seen that in 1827 he was in favor of the co-operation of churches through messengers, that he was in favor of selecting and sending out evangelists through such co-operation, and that he was in favor of making provision for the support of those thus sent out. This was while he was issuing his burning fulminations against a "stall-fed clergy," and human societies of a religious character. This shows that the fiery darts found in the *Christian Baptist*, aimed at certain ecclesiastical establishments, had no reference to co-operative associations whose purpose is to convert sinners and edify the

churches. When he was pronouncing his scathing phillippics against societies he had no reference to co-operation through messengers from a number of churches for the spread of the gospel, for he participated in such co-operation.

In regard to the support of the ministry Mr. Campbell expressed the following sentiments in the third volume of the *Christian Baptist*, in an essay on the ancient order of things: "The bishop of a Christian congregation will find much to do that never enters into the mind of a modern preacher or minister. The duties he is to discharge to Christ's flock in the capacity of teacher and president will engross much of his time and attention. Therefore the idea of remuneration for his services was attached to the office from the first institution. This is indisputably plain, not only from the positive commands delivered to the congregations, but from the hints uttered with reference to the office itself. Why should it be so much as hinted that the bishops were not to take the oversight of the flock 'for the sake of sordid gain,' if no emolument or remuneration was attached to the office? The abuses of the principle have led many to oppose even the principle itself."—Page 360.

As the principle of laboring through co-operative organizations and supporting those that labor in the gospel has been greatly abused, as Mr. Campbell truly says, so has his teaching on this subject been abused. What he said with reference to the abuses of co-operation and the support of the ministry, has been applied in opposition to all organized co-operation, and systematic support of Christian teachers and evangelists. His opposition to societies was limited to those that were engaged in propagating sectarianism, and sought to supervise the faith of churches and individual Christians; and his opposition to a paid ministry was confined to such as cared more for the fleece than the flock. If this distinction be observed Mr. Campbell's consistency in these matters becomes manifest. His endorsement of the organization of the American Christian Missionary Society at Cincinnati in 1849, and ever afterwards was in perfect harmony with his endorsement of the co-operation into which the Mahoning Association resolved itself in 1826, which sent out its first missionary in 1827, in the person of Walter Scott.

Being appointed an evangelist, Mr. Scott threw himself into the work with all the energy and ability that belonged to his ardent nature. The first of the quarterly meetings provided for by the New Lisbon convention, was held at Braceville, and a remarkable meeting it was. The preachers present were Walter Scott, Adamson Bentley, Jacob Osborne, Marcus Bosworth and Darwin Atwater. The preaching was such as had never been heard in that region before, and reached the multitudes that gathered to hear it, almost with the force of a new revelation. The philosophy of Augustine, revamped and systematized by Calvin, had been theretofore regarded as the certain teaching of the word of God. When those preachers presented the simple gospel of Jesus Christ as God's power for salvation, renouncing all philosophies and speculations concerning abstract and direct operations of the Holy Spirit in conversion, and insisted that men have the power and are in duty bound to hear, believe and obey the gospel whenever it is brought to their attention, and thus receive and enjoy its salvation, the people were struck with wonderment. They had been taught to believe that they must come to an assurance of the forgiveness of their sins, and their acceptance with God, through some sort of an emotional process commonly called "Christian experience;" and when they heard those men of God announce the strange doctrine that people reach the knowledge of salvation through the testimony of the Holy Spirit borne in the inspired Scriptures, and that the plan of salvation is addressed to the intelligence and understanding of the children of men, they seemed to be inducted into a new world of thought and feeling. They began to touch solid ground and find a tangible foundation for their faith. Dreams and visions began to give place to the plain declarations of the word of God, and the people who sat in the region and shadow of death began to see new light and enjoy new life. The fog of mysticism and superstition began to roll away under the influence and effulgence of truth, and the people began to come to the enjoyment of intellectual and spiritual freedom.

Mr. Scott's powers of analysis enabled him to make the following itemized classification of the elements of the gospel, namely: (1) Faith; (2) Repentance; (3) Baptism; (4) Remission of sins; (5) The gift of the Holy Spirit; (6) Eternal life if faithful until death. After meeting one day Jacob Osborne

asked Walter Scott if he had ever supposed that "baptism in the name of the Lord was for the remission of sins." Mr. Scott, hesitating a little, threw the question back upon Mr. Osborne, who said: "It is certainly established for that purpose. It holds the same place under the gospel in relation to pardon, that the positive institution of the altar held to forgiveness under the law of Moses; under that dispensation the sinner offered the prescribed victim on the altar and was acquitted, pardoned through the merits of the sacrifice of Christ, of which his offering was a type. So under the gospel age the sinner comes to the death of Christ, the meritorious ground of his salvation, through baptism, which is a symbol of the death, burial, and resurrection of Jesus Christ." Replying to this Mr. Scott said, "It is evidently so."

The discovery of the plan of salvation as itemized by Mr. Scott, filled him with transports of joy. Referring to the matter A. S. Hayden says: "This arrangement of these themes was so plain, so manifestly in harmony with soundest reason, and so clearly correct in a metaphysical point of view, as well as sustained by the Holy Scriptures, that Scott was transported with the discovery. The key of knowledge was in his possession. The points which before were dark and mysterious, were now luminous. It cleared away the mists and let in the day just where all had struggled for ages, and many had stranded. The whole Scripture sorted itself into a plain and intelligible system in illustration and proof of this elementary order of the gospel. A darkened cloud withdrew. A new era for the gospel dawned."—His. of the Disciples, etc.

The immediate visible results of the Braceville meeting were not such as Mr. Scott had hoped for, and he became somewhat discouraged. Nevertheless, retaining his faith in the gospel and its power, and seeking by prayer and holy meditation to come into closer felloship with the Lord Jesus Christ, the source of strength and all real success, he pressed forward in the work whereunto he had been called. He resolved to lay seige to New Lisbon whence he had been sent forth on his evangelistic work; and accordingly he began a most noteworthy meeting there in November, 1827. He was in fine condition every way, and pitched the meeting to a high key, and held it up to the highest point of interest and power to the close. There lived in New Lisbon at that time a man of exalted worth and great influence among his neighbors—a man of remarkable piety and an intelligent member of the Presbyterian Church. He was a close and careful student of the Scriptures, and had become dissatisfied with prevailing religious ideas, having noticed a marked discrepancy between the New Testament method of conversion, and the theories and practices that obtained generally at that time. He conversed freely with his wife on the subject, setting forth the plainness and simplicity of the gospel as his personal investigations had led him to see it. In one of these conversations his wife said to him, "William, you will never find any one that will agree with you on that subject." His reply was as follows: "When I find any person preaching as did the apostle Peter in the second chapter of Acts, I shall offer myself for obedience and go with him." This honest man and seeker after the right way was William Amend.

One evening as Mr. Scott was preaching with marvelous unction and power on one of his favorite themes, and toward the close of his discourse, Mr. Amend, on his way home from the Presbyterian prayer meeting, pressed his way into the crowded house where new and strange things were being preached. The general topic of the discourse was the "Reign of the Messiah," and the preacher was showing that the kingdom of Christ was set up on the day of Pentecost, and that Peter, having the keys of the kingdom, opened its doors on that occasion, proclaimed the law of induction into it, and made known for the first time the gospel conditions of pardon. Mr. Amend caught the drift of the great argument at once, and was thrilled in every fiber of his being by the grand ideas that were borne in upon him on the speaker's eloquence. When the orator reached his climax in Peter's language, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit," and called upon any of his auditors who had faith in the Savior and were willing to take him at his word, to "come forward and confess him, and be baptized for the remission of sins," to the amazement of both preacher and audience Mr. Amend, who had remained standing from the time he entered the house, promptly moved forward and took his place at the seat designated for converts. A keen clap of thunder from a clear sky would not have more surprised the electrified congregation, and such an unlooked-for

event shook the community as with the throes of an earthquake.

Mr. Scott could not understand the matter. He saw the dignified man when he entered the building, and knew that he had heared but a small part of the sermon, and yet, under the influence of what he had heard, he accepted the gospel of the Son of God. Some time after this startling event Mr. Scott sent Mr. Amend a written request for an explanation of the matter, and received the following reply:

"I will answer your questions. I was baptized on the 18th of November, 1827, and will relate to you a circumstance which occurred a few days before that date. I had read the second chapter of Acts, when I expressed myself to my wife as follows: Oh, this is the gospel; this is the thing we wish, the remission of our sins! Oh, that I could hear the gospel in those same words as Peter preached it! I hope I shall some day hear, and the first man I meet who will preach the gospel thus, with him I will go. So, my brother, on the day you saw me come into the meeting-house, my heart was open to receive the word of God, and when you cried, 'The Scripture shall no longer be a sealed book, God means what he says; is there any man present who will take God at his word and be baptized for the remission of sins,'—at that moment my feelings were such that I could have cried out, 'Glory to God! I have found the man whom I have long sought for.' So I entered the kingdom, when I readily laid hold of the hope set before me."—Ibid., p. 77.

Many others accepted the truth during the New Lisbon meeting, and the cause of restoration thereby received a mighty impetus. At a meeting in Warren the following January, three persons went forward, and Mr. Scott, having taken their confession, said: "These persons will be baptized to-morrow after the sermon, for the remission of their sins." In these stirring events are seen striking illustrations of the readiness, even eagerness, with which the people accepted the divine plan of salvation when it was presented in the language of the Book, without any admixture of human opinions or speculations. Walter Scott and his co-laborers preached the Word, and not their explanation of it, and it went home to the hearts of the people, and turned many to the Lord. James G. Mitchell, in giving an account of the Warren meeting, as recorded by A. S. Hayden, concludes as follows:

"It is due Bro. Walter Scott to give him credit as among the first on the continent of America, if not the very first, who took the old field-notes of the apostles and ran the original survey, beginning at Jerusalem. The first man I ever heard preach baptism in the name of Jesus, with its antecedents, for the remission of sins, and reduce it to practice. And from this period, 1827, it spread like fire on a prairie all over the country, and happy thousands have rejoiced to learn how to become disciples of Christ according to the divine arrangement and purpose of God."

While many joyfully received the new teaching, and walked in the way pointed out to them, there were not a few who closed their ears to the truth, and some of them filled the air with all kinds of extravagant misrepresentations as regards Mr. Scott's preaching. Such expressions as "water salvation," "baptismal regeneration," "worse than Romanism," etc., went flying through the country, claiming to correctly represent the teaching of the successful evangelist. These rumors reached the ears of Alexander Campbell who was universally regarded as the greatest of the leaders in the new movement, and aroused in him a fear that Mr. Scott's unbounded zeal and ardent temperament might have led him to make some indiscreet statements; and he sent his father into Mr. Scott's field of labor to investigate the matter. Thomas Campbell was a man of a conservative turn of mind, and it was felt that he would take a sober view of the situation, and give wise counsel in the premises. Having taken time and pains to acquaint himself with the facts in the case, both by inquiry and personal observation, he made the following report:

"I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration. It is one thing to know concerning the art of fishing—for instance, the rod, the line, the hook, and the bait, too; and quite another thing to handle them dextrously when thrown into the water, so as to make it take. We have long known the former (the theory), and having spoken and published many things correctly concerning the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purpose of his immediate relief and complete salvation, but I must confess that in respect to the direct exhibition and application of it for that blessed purpose, I am at present for the first time

upon the ground where the thing has appeared to be practically exhibited to the proper purpose. 'Compel them to come in,' saith the Lord, 'that my house may be filled.' * * * Mr. Scott has made a bold push to accomplish this object, by simply and boldly stating the ancient gospel, and insisting upon it; and then by putting the question generally and particularly to males and females, old and young: Will you come to Christ and be baptized for the remission of your sins and the gift of the Holy Spirit? Then come away. This elicits a personal conversation; some confess faith in the testimony, beg time to think; others consent, give their hands to be baptized as soon as convenient: others debate the matter friendly; some go straight to the water, be it day or night, and upon the whole, none appear offended."—Baxter's Life of Walter Scott, p. 158.

But one sentiment obtained among these early proclaimers of the gospel, as to the plan of salvation and the conditions of pardon. Preaching the gospel, hearing the gospel, believing the gospel, repenting of sin, confessing Christ, baptism for the remission of sins, and the gift of the Holy Spirit, was the order that they all followed in their preaching and practice, and a single discourse was enough to enable intelligent people to locate the speaker.

CHAPTER XIV.

THE PRINCIPLES OF THE REFORMATION SPREAD INTO KENTUCKY—DEBATE BETWEEN MR. CAMPBELL AND MR. McCALLA.

On the occasion of the debate between Mr. Campbell and Mr. Walker in Ohio, the former promulgated the following general challenge: "I this day publish to all present that I feel disposed to meet any Pedobaptist minister of any denomination, in good standing in his party, and engage to prove in a debate with him, either *viva voce* or with the pen, that infant sprinkling is a human tradition and injurious to the well being of society, religious and political." Prior to this time he had been somewhat averse to such discussions, but his engagement with Mr. Walker, and other circumstances, had produced a conviction in his mind that debates, conducted in a proper spirit, and with a proper end in view, would be very useful in disseminating truth and displacing error. On this point he expressed himself thus: "We ardently wish for, we court discussion. Great is the truth and mighty above all things, and shall prevail. We constantly pray for its progress and desire to be valiant for it. Truth is our riches. Blessed are they that possess it in their hearts, who know its value, who feel its power, who live under its influence. They shall lie down in the dust in peace, they shall rest from their labors in hope, and in the morning of the resurrection they shall rise in glory and be recompensed for all their sufferings in its support."—Richardson's Memoirs, Vol. 2, p. 30. After his debate with Mr. McCalla he expressed himself more fully in regard to his opinion of public discussion as a means of promoting truth. He said: "This is, we are convinced, one of the best means of propagating the truth and of exposing error in doctrine and practice. We now reap the benefit of the public debates of former times, and we have witnessed the beneficial results of those in our own time. And we are fully pursuaded that a week's debating is worth a year's preaching, such as we generally have, for the purpose of disseminating truth and putting error out of countenance. There is nothing like meeting face to face in the presence of many witnesses, and 'talking the matter over;' and the man that cannot govern his own spirit in the midst of opposition and contradiction is a poor Christian indeed."—Ibid

This testimony is warranted by the experience and observation of mankind. Truth shines brightest in close contrast with error, and it is true that the great majority of the people never see the contrast except in debate. They merely see one side of the question and take it for granted that the truth lies on that side. Discussion not only advances truth, but it develops and expands the minds of those who come under its influence. Truth has always had to make its way in the world through conflict, and it is thus that the minds of men are sharpened, informed and strengthened. Our restoration owes much to this instrumentality. Mr. Campbell's debates with Messrs. Walker, McCalla, Owen, Purcell, and Rice had much to do with establishing and promoting this movement; and Benjamin Franklin, H. R. Prichard, D. R. Dungan, T. W. Caskey, T. W. Brents, G. T. Carpenter, D. R. Lucas, J. R. Lucas, N. A. Walker, L. B. Wilkes, Clark Braden, J. S. Sweeney, O. A. Burgess, M. E. Lard, J. W. McGarvey, and others have done excellent service in this important field, and their labors have been pro-

ductive of great and lasting good. Perhaps it is no less true now than when Mr Campbell said it, that a week's debating would be worth more for the promotion of truth than a year's preaching of the kind that is often heard.

In May,, 1823, Mr. Campbell received a letter from Mr. McCalla, of Kentucky, in which the writer informed him that he would accept the challenge that Mr. Campbell had issued at the close of the debate with Mr. Walker three years before. Manifestly the Presbyterians had been smarting under the defeat which their cause had sustained in the hands of Mr. Walker, and Presbyterianism was suffering throughout the country as a result of that contest. Consequently they selected a man supposed to be better able to meet Mr. Campbell, than their former champion had shown himself to be. Accordingly arrangements were made for holding the debate at Washington, in the North-east part of Kentucky. Mr. McCalla had been trained for the legal profession, and had practiced some at the bar; and he was regarded by his brethren as quite an able polemic, and they hoped that the damage done to their cause in the former engagement would be repaired by him. Although the specific theme involved in the discussion was infant baptism, the debate took quite a wide range, and the design of baptism received some attention. As it was in that discussion that Mr. Campbell made the distinction of formal and actual remission of sins, it is thought expedient to present *in extenso* in this place, his argument on that point. It is as follows:

"Our third argument is deduced from the design or import of baptism. On this topic of argument we shall be as full as possible because of its importance, and because perhaps neither Baptists nor Pedobaptists sufficiently appreciate it. I will first merely refer to the oracles of God, which show that baptism is an ordinance of the greatest importance and of momentous significance. Never was there an ordinance of so great import or design. It is to be but once administered. We are to pray often, commemorate his resurrection every week, but we are to be baptized but once. Its great significance can be seen from the following testimonies: The Lord saith, 'He that believeth and is baptized shall be saved'. He does not say, 'He that believeth and keeps my commands shall be saved, but he saith, 'He that believeth and is baptized shall be saved.' He placeth baptism on the right hand of faith. Again, he tells Nicodemus that 'unless a man be born of water and of the Spirit he cannot enter into the kingdom of God.' Peter, on the day of Pentecost, places baptism in the same exalted place. 'Repent,' says he, 'and be baptized, every one of you, for the remission of sins.' Ananias saith to Paul, 'Arise and be baptized, and wash away thy sins, calling upon the name of the Lord.' Paul saith to the Corinthians, 'Ye were once fornicators, idolaters, adulterers, effeminate, thieves, covetous, drunkards, rioters, extortioners: but ye are washed in the name of the Lord Jesus,' doubtless referring to their baptism. He tells Titus, 'God our Father saved us by the washing of regeneration and renewing of the Holy Spirit.' See again its dignified importance. Peter finishes the grand climax in praise of baptism: 'Baptism now also saves us by the resurrection of Jesus Christ from the dead.' * *

"I know it will be said that I have affirmed that baptism saves us. Well, Peter and Paul have said so before me. If it was not criminal for them to say so, it cannot be criminal in me. When Ananias said unto Paul, 'Arise and be baptized, and wash away thy sins, calling upon the name of the Lord,' I suppose Paul believed him and arose and was baptized, and washed away his sins. When he was baptized, he must have believed that his sins were now washed away in some sense that they were not before. For, if his sins had been already, in every sense washed away, Ananias' address would have led him into a mistaken view of himself, both before and after baptism. Now, we confess that the blood of Jesus Christ alone cleanses us who believe from all sins. Even this, however, is a metaphorical expression. The efficiency of his blood springs from his own dignity and from the appointment of his Father. The blood of Christ, then, really cleanses us who believe from all sin. Behold the goodness of God in giving us a formal token of it, by ordaining a baptism expressly 'for the remission of sins.' The water of baptism, then, formally washes away our sins. The blood of Christ really washes away our sins. Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins until he washed them away in the water of baptism.

"To every believer, therefore, baptism is a formal and personal remission, or purgation of sins. The believer never has his sins formally washed away or remitted until he is

baptized. The water has no efficiency but what God's appointment gives it, and he has made it sufficient for this purpose. The value and importance of baptism appear from this view of it. It also accounts for baptism being called the 'washing of regeneration.' It shows us a good and valid reason for the dispatch with which this ordinance was administered in the primitive church. The believers did not lose a moment in obtaining the remission of their sins. Paul tarried three days after he believed, which is the longest delay recorded in the New Testament. The reason of this delay was the wonderful accompaniments of his conversion and preparation for the apostolic office. He was blind three days; scales fell from his eyes; he arose then forthwith and was baptized. The three thousand who first believed, on the self-same day were baptized for the remission of their sins. Yea, even the jailer and his house would not wait till daylight, but the 'same hour of the night in which he believed he and all his were baptized.' I say this view of baptism accounts for all those otherwise unaccountable circumstances. It was this view of baptism misapplied that originated infant baptism. The first errorists on this subject argued that it was so necessary for the remission of sins, it should be administered to infants, whom they represented as in great need of it on account of their 'original sin.' Affectionate parents, believing their children to be guilty of 'original sin,' were easily persuaded to have them baptized for the remission of 'original sin,' not for washing away of sins actually committed. Faith in Christ is necessary to forgiveneness of sins, therefore baptism without faith is an unmeaning ceremony. Even the Confession of Faith, or at least the Larger Catechism, says that baptism is a sign of remission of sins. How then can it be administered to those without faith? Is it with them a sign and seal of engrafting into Christ, of remission of sins by his blood and regeneration by his Spirit? as the answer to the question declares.

"Our argument from this topic is that baptism being ordained to be to a believer a formal and personal remission of sins, cannot be administered unto an infant without the greatest perversion and abuse of the nature and import of this ordinance. Indeed, why should an infant that never sinned—that, as Calvinists say is guilty only of 'original sin.' which is a unit—be baptized for the remission of sins?"

This language was used by Mr. Campbell in 1823, and it indicates growth in his understanding of the relation of baptism to the remission of sins, but, as has been pointed out in a previous chapter, his ideas on the subject were not yet quite clear nor fully matured. He seems to be laboring under the impression that he is not presenting his thoughts in a lucid manner, and hence the frequent repetitions that he employed. He appears to be stressing the idea that the blood of Christ is the real, meritorious ground of the remission of sins; but at the same time he sees, somewhat indistinctly, a close and vital relation between baptism and the remission of sins; and he speaks of remission as it is related to the blood of Christ, as real remission, and as it is related to baptism, as formal remission. Subsequently, as has been indicated, when his mind became perfectly clear on this subject, he saw the inappositeness of this language, and substituted for it the phrase "provisional or prospective remission;" and this substitution brings him into harmony with himself and all the rest of the reformers. He saw that "formal remission" is ambiguous and capable of a construction that he did not mean to put upon it; and to clear it of all ambiguity he explained what he meant by it—as every man has a right to do. In the enjoyment of the clearer light that afterwards dawned upon him, he became accustomed to speak of the remission that comes to a believer in baptism, as "actual remission," using such language as the following: "He that goes down into the water to put on Christ, in the faith that the blood of Jesus cleanses from all sin, and that he appointed immersion as the medium, and the act of ours, through and in which he actually and formally remits our sins, has, when immersed, the actual remission of his sins."—Christian Baptist, p. 436. By the aid of his increased light he was enabled to see different kinds of causes, rather than different kinds of remission. In 1835, when his mind was at the zenith of its power, and his ideas on the subject entirely mature, he said: "Saved by grace, the moving cause; by Jesus, the efficient cause; by his death, and resurrection, and life, the procuring cause; by the gospel, the disposing cause; by faith, the formal cause; by baptism, the immediate cause; and by enduring to the end, or persevering in the

Lord, the concurring cause."—Christian System, p. 249. At this time he sees various causes co-operating to bring about one end; and he has discarded and left behind him the phraseology that might be taken, and had been taken, to mean that he held the notion of a dual remission.

This debate raised Mr. Campbell very much in the estimation of the Baptist preachers of Kentucky, and brought to their notice and favorable consideration, some of the leading principles of the restoration. While in Kentucky on this occasion he visited the interior of the State. He preached to an immense concourse of people at David's Fork, in Fayette county, where Jeremiah Vardeman, who was his moderator in the McCalla debate, labored. He also visited Lexington, the "Athens of the West," the seat of Transylvania University, which was in a flourishing condition at that time. The Baptist church was ministered to by James Fishback, who had studied both law and medicine, but had abandoned both for the Presbyterian ministry. Subsequent investigation led him to the conclusion that affusion is not baptism, and he forsook the Presbyterian Church and united with a small Baptist congregation in Lexington, which at the time of Mr. Campbell's visit had grown into a large and powerful church, owning a very capacious house of worship. By invitation of Mr. Fishback, Mr. Campbell occupied the pulpit of that church, preaching a powerful sermon to a very large audiance. He was not in very robust health that day, but his discourse was such as to make a deep impression upon his hearers. Theodore S. Bell, who afterwards became a distinguished physician in Louisville, Ky., was present, and subsequently gave his impressions of the sermon in the following terms:

"I never had heard anything that approached the power of that discourse, nor have I ever heard it equalled since. Under the training of my mother, one of the most thorough scholars in the Bible that I ever knew, and of Dr. Fishback, although I then made no pretentions to Christianity, I was almost as familiar with the Bible as with my alphabet. But that speech on Hebrews lifted me into a world of thought of which I had previously known nothing. It has been forty-five years since I heard that pulpit discourse, but it is as vivid in my memory, I think, as when I first heard it."—Memoirs, Vol. 2, p. 93.

From that time Mr. Campbell's reputation as a man of powerful intellect and profound knowledge and understanding of the Bible, was fully established in Kentucky, and the principles of the Restoration began to take hold of the minds of the people. There was at that time a young Englishman in that Sate who had already, though recently from England, become somewhat distinguished as a Baptist preacher. While preaching in Louisville, in 1822, he procured and read Mr. Campbell's famous sermon on the law, and his logical and scholarly mind at once saw the distinction between the law and the gospel; and in a sermon delivered in the State Capitol in 1823, he drew that distinction with clearness and force, very much to the discomfort of some Baptist preachers present. This young minister was Philip S. Fall, who was perhaps the first Baptist preacher in Kentucky to espouse the cause of the Restoration. He was one of the most accomplished scholars in the State, and became a very efficient and successful educator in the commonwealth: and he did much to shape the course and destiny of the Restoration in that region of country.

It was about this time that an enterprise was inaugurated, that became a most powerful factor in the dissemination of the principles of the new movement. Mr. Campbell, after consulting with Walter Scott and others, determined to establish a monthly periodical that might be used to push forward the principles which had now become firmly established in the minds of many brethren. Accordingly, in August, 1823, the first issue of the *Christian Baptist* made its appearance, bearing the following inscription:

"To all those, without distinction, who acknowledge the Scriptures of the Old and New Testaments to be a Revelation from God; and the New Testament as containing the religion of Jesus Christ—who, willing to have all religious tenets and practices tried by the Divine Word; and who feeling themselves in duty bound to search the Scriptures for themselves, in all matters of religion, are disposed to reject all doctrines and commandments of men, and to obey the truth, holding fast the faith once delivered to the saints—this work is most respectfully and affectionately dedicated by THE EDITOR."

The prospectus which had been issued a few months before, contained the following an-

nouncement of the spirit and purpose of the magazine:

"*The Christian Baptist* shall espouse the cause of no religious sect, excepting that ancient sect called 'Christians first at Antioch.' Its sole object shall be the eviction of truth and the exposing of error in doctrine and practice. The editor, acknowledging no standard of religious faith or works other than the Old and New Testaments, and the latter as the only standard of the religion of Jesus Christ, will, intentionally, at least, oppose nothing which it contains and recommend nothing which it does not enjoin. Having no worldly interest at stake from the adoption or reprobation of any articles of faith or religious practice, having no gift nor religious emolument to blind his eyes or to pervert his judgment, he hopes to manifest that he is an impartial advocate of truth."

Throughout its career the *Christian Baptist* went forth bearing the following motto: "Style no man on earth your Father: for he alone is your Father who is in heaven: and all ye are brethren. Assume not the title of Rabbi; for ye have only one Teacher; neither assume the title Leader; for ye have only one Leader—the Messiah."

This motto, together with the extract from the prospectus, presents the very genius and life of the Restoration Movement that had been inaugurated. It meant a return to the faith, practice, simplicity and humility of New Testament Christianity. In harmony with the aims set forth in the prospectus, and in agreement with the motto that the paper floated from its mast-head, the editor made some of the most powerful and stinging assaults upon the kingdom of the clergy—the titled gentry of the cloth—that ever found their way into literature. In an article entitled "A Looking Glass for the Clergy," which purported to be a recently discovered Epistle of Peter addressed to preachers, the ensuing language is found:

"Now you who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see you take to yourselves marks, nay, many outward marks, whereby you shall be known of men. Be you not called as men are called; but be you called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name; so may you show forth your honor and your calling."—Christian Baptist, p. 166.

Such attacks upon the presumptuous pretensions of the "clergy," and relentless exposures of their false doctrines and unscriptural practices, aroused in many of them a spirit of deepest animosity, and arrayed them in bitterest hostility to Mr. Campbell and the cause he was promoting. But many of the people saw the justness of these exposures, and appreciated their importance and utility; and the paper grew in favor and circulation daily. Its editorials were fresh, vigorous, and thought-provoking, and moved its readers to search the Scriptures to see if its teaching was true. It brought on such an era of Bible study as had not prevailed for a long time; and the more the Bible was read and studied, the more clearly were seen the errors and evils which the periodical opposed, and the more obvious became the truths which it advocated. Its work was largely preparatory and iconoclastic, but a work very necessary to be done. The ground had to be cleared before it could be cultivated. The McCalla debate and Mr. Campbell's brief stay in Kentucky in 1823 became the occasion and means of largely extending the circulation of the *Christian Baptist*, and this contributed to the more rapid spread of the principles of the Restoration.

In 1824 Mr. Campbell visited Kentucky again, and made quite an extensive tour through the State, making new acquaintances and further extending the cause of the Restoration within the borders of that commonwealth. By this time some of the Baptist preachers had taken umbrage at Mr. Campbell on account of an article on "Experimental Religion," which had appeared in the *Christian Baptist*, in which the "getting religion" system was pretty thoroughly ventilated and exposed. The notion that quite generally prevailed at that time in regard to conversion, was that the first step in the transaction is regeneration, which was supposed to be accomplished by a direct and irresistible operation of the Holy Spirit. Under this system no one was thought to be fit for the kingdom of God, who could not relate an "experience" which gave evidence that such an operation had occurred. People were taught to rely upon their feelings for assurance of the forgiveness of sins and acceptance with God, rather than on the promises of the gospel. A sinner was regarded as so spiritually dead that the word of God, which was looked upon and spoken of as a "dead letter," could produce no vital effect in the direction of salvation, till the Spirit had performed His "work of grace" upon the heart. Hence when the aforesaid article appeared in which the word of God was shown to be

"living and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart;" that the "gospel is the power of God unto salvation;" that it pleased God "by the foolishness of preaching to save them that believe;" that "of his own will begat he us with the word of truth;" that people are born again of the incorruptible seed of the word of God," etc., many began to look upon Mr. Campbell as a rank heretic, and the Restoration as a hot bed of heresy. This movement sought and still seeks to exalt the Christ as the King of saints and the only lawgiver for his kingdom, and magnify the gospel as the instrument whereby the Holy Spirit does His work in the conversion, sanctification and salvation of the children of men.

Mr. Campbell's second visit to Kentucky was full of thrilling interest, and fraught with far-reaching results. His first labors were in Mason and Bracken counties, and in these labors he was attended by William Vaughn, a Baptist preacher of more than ordinary ability, and of the highest standing among his brethren. When he reached Flemingsburg he met one of the most unique characters in the Baptist ministry—a man who was destined to exercise a powerful influence in behalf of the Restoration. John Smith was a man of remarkable powers of mind, but his literary advantages had been very inferior. He had intended to attend the McCalla debate, but he was hindered from doing so by sickness in his family. His home was in Mt. Sterling, and as Mr. Campbell was to visit that town, he determined to meet him in Flemingsburg and accompany him back home. He was a Calvinist of a very pronounced type, but already he had come to see that Calvinism did not seem to be consistent with the gospel of Jesus Christ. On one occasion when he was exhorting sinners to accept Christ, he suddenly stopped and exclaimed, "Something is wrong among us, but how to get it right I know not."

When he reached Flemingsburg he met Mr. Vaughn, and the following colloquy took place between them:

Smith: "Well, what are his religious views on doctrinal points? Is he a Calvinist or Arminian, an Arian or a Trinitarian?"

Vaughn: "I do not know; he has nothing to do with any of these things."

Smith: I could tell when I heard him, what he was."

Vaughn: "How?"

Smith: "He is a man of sense, and, if he takes a position and does not run out into any of these isms, I could tell where he would land if it was run out. But do you think he knows anything about heartfelt religion?"

Vaughn: "God bless you, Brother Smith, he is one of the most pious, godly men I was ever in company with in my life."

Smith: "But do you think he knows anything about a Christian experience?"

Vaughn: "Why, Lord bless you! he knows everything. Come, I want to introduce you to him."

The following account of the introduction and some events that followed, is given by Mr. Smith in his own striking style:

"We went to the house. Says Brother Vaughn, 'Brother Campbell, I want to introduce you to Brother John Smith.' 'Ah,' said he, 'is this Brother Smith? Well, I know Brother Smith pretty well, though I have never seen him before.'

"I then felt as if I wanted to sit down and look at him for an hour, without hearing a word from any one. I wanted to scan him who had been so much talked of, and who had, in the 'Christian Baptist,' and in his debates, introduced so many new thoughts into my mind. Time had now come, however, to start to the meeting-house, and we all started. On reaching there, the house being small, we found preparations had been made for seating the congregation on logs and planks in the rear of the house. A small stand of planks laid on blocks against the wall, had been erected for the speaker. These accomodations, however, were not sufficient for the immense crowd, and many had to stand up. I took my seat on one end of the plank on which he stood, determined now to find out to what ism he belonged in point of doctrine, for I was full of doubt and suspicion.

"He commenced in the usual way, and read the allegory of Sarah and Hagar in the fourth chapter of Galatians. After a general outline of the whole epistle and how it ought to be read, in order to a correct understanding of the apostle's meaning, he commenced directly on the allegory. I watched all the time with my whole mind to find out to what ism he belonged, but he seemed to move in a higher sphere than that in which the isms abounded. In a simple, plain and artless manner, bearing with one hand on the head of his cane, he

went through his discourse. No gesture or any kind of mannerism characterized him, or served to call off the mind from what was being said.

"The congregation being dismissed, I said to Brother Vaughn, 'Is it not a little hard to ride thirty miles to hear a man preach thirty minutes?'

"'Oh,' said he, 'he has been longer than that. Look at your watch.'

"On looking, I found it had been two hours and thirty minutes, and simply said, 'Two hours of my time are gone and I know not how, though wide awake.'

"Returning to Brother Reynolds', Brother Vaughn asked me, 'Did you find out whether he is a Calvinist or an Arminian?'

"'No; I know nothing about him, but be he devil or saint, he has thrown more light on that chapter and the whole Scriptures than I have heard in all the sermons I ever listened to before.' Soon after dinner, in company with four or five other preachers, among whom were brothers Payne, Vaughn, and old William Moss, we started for Brother Cannon's, who lived some three or four miles off, on the road to Mt. Sterling.

"Going along I threw myself in company with Brother Campbell, to ride with him. In the commencement of our conversation, I made a remark to him like this: 'Brother Campbell, I do not wish to meet any man in the judgment, having entertained an unfavorable opinion of him without good grounds, and I will now say to you what I have never said to any human before—that religiously speaking, I am suspicious of you, and having an unfavorable opinion of you, I am willing to give you the reason why.'

"'Well, Brother John,' said he, 'If all my Baptist brethren would treat me as candidly as you have done, I would think more of them, as it would afford me an opportunity to explain my views.'

"But before I could reply, he laughed and said, 'I expected when I saw you to know all you thought of me;' he then told me he had heard that during the Bracken Association, held in Carlisle last September, a number of preachers went to a certain house to dinner, and were abusing me terribly for the attack I had made upon the clergy, when you said that 'the clergy needed so much of such abuse that you were willing to be whipped almost to death to get the others killed.'

"I told him I had so said, and did it sincerely, too. I then mentioned the strange piece before alluded to, on 'experimental religion,' and suggested that something must be hidden behind that, as I knew he understood as well as any one what the 'populars' meant by experimental religion, and was not so ignorant as the piece would seem to intimate.

"'My father,' said he, 'gave me a scolding for publishing that piece too soon, as he thought the people were not ready for it. But I have a series of essays on hand on the work of the Holy Spirit, which will explain the whole matter, and this was only thrown out to call the attention of the clergy.'

"On the next morning we parted company with the balance of the preachers, and Brother Campbell and myself started for Mt. Sterling. Much interesting conversation took place on the way, and conduced much to my correct understanding of his views. I will not attempt to relate all that passed. One little incident I will relate. Having crossed Licking River and riding slowly up the bank, I asked Bro. Campbell to tell me his experience. He readily did so, and in turn asked a relation of mine, which was given.

"After hearing his experience, I would cheerfully have given him the hand of fellowship. It was one which any Baptist church would have cheerfully received, and was almost substantially such as mine. He took occasion to say that he had never discarded the existence of such experiences on the part of the sinner, but objected to the use made of such things, as determining the proper prerequisites of baptism, and went on to explain the necessity of taking the word of God, rather than our feelings, as guides in such things.

"Many other questions were asked by me, and explained by him, till we reached Mt. Sterling. Here I heard from him three discourses, and going on as far as North Middletown, I parted with him.

"This, to me, interesting sojourn with Bro. Campbell, led to the removal of many obstacles and to the solution of many difficulties of a religious kind, and left me persuaded of better things of him than when we first met. But it was not till after a year of careful examination of the Scriptures that I was fully convinced of the scripturality of his views, and commenced the advocacy of the Bible as a sufficient rule of faith and practice."—Memoirs, Vol. 2, pp. 108-112.

This conversation, with many other circumstances that might be narrated, makes it manifest that the disciples did not deny the

experiences, as matters of fact, that were related as proof of conversion and remission of sins. They simply disputed the claim that these experiences prove the thing that they were supposed to establish, and contended that many of them had no foundation outside of the heated imaginations of those that were exercised thereby. They held that, as the pardon of sins is something that takes place in the mind of God, the only medium through which men could know that they were forgiven was the word of God. Their idea was that God had promised to forgive sins on the terms of the gospel, and that when people sincerely comply with those terms, they have the assurance of the promise of God, that they are forgiven. This takes the matter out of the realm of feeling and puts it in the domain of faith.

As intimated above, Mr. Smith by and by accepted the principles of the Restoration, and became one of its most industrious, powerful and successful defenders and promoters, traveling and preaching at great personal sacrifice, spreading the good news far and wide, converting and baptizing sinners, and wheeling hundreds of Baptists into line with the new movement. In conversation with his wife in 1828, he summed up the results of his labors in the past few months in this laconic and characteristic statement: "Nancy, I have baptized seven hundred sinners, and capsized fifteen hundred Baptists." One of his contemporaries made the following significant comment upon his work: "It was John Smith that gave impulse and tone to the Restoration in Bracken, as he had already done in North District, Boone's creek, and other associations." When the Boone's Creek association met in 1828, requests from some of the churches for such a modification of the constitution as would bring it more into harmony with the Scriptures, came up for consideration; and after some sharp discussion, the action indicated in the following record was taken:

"This Association, having taken into consideration the request of some of the churches for an amendment of her Constitution, after mature deliberation, is decidedly of opinion that the Word of God does not authorize or prescribe any form of constitution for an association in our present organized state; but we do believe that the Word of God authorizes the assembling of saints together for worship:

"We, therefore, recommend to the churches the abolition of the present Constitution, and, in lieu thereof, the adoption of the following resolution:

"Resolved, That, we, the churches of Jesus Christ, believing the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and obedience given by the great Head of the Church for its government, do agree to meet annually on the third Saturday, Lord's Day, and Monday, in September, for the worship of God; and, on such occasions, voluntarily communicate the state of religion among us by letters and messengers."—Williams' Life of Elder John Smith, p. 266.

Thus it is seen that the leaven of truth was working powerfully in Kentucky at quite an early day. But let it not be supposed that this progress was made without struggles and sacrifices on the part of those engaged in the work. Those were times that tried the souls of men and women, and put them to severe tests with respect to loyalty to the truth. Preachers were often denied the use of meeting houses for the purpose of preaching the gospel of the Son of God, but nothing daunted they would stand by some friendly tree in the forest and proclaim the unsearchable riches of Christ, while the people would gather about them and stand, sometimes in the snow, to hear the plan of salvation declared. Frequently hospitable barns would receive the preacher and people who had been denied admittance into church houses. Preachers, often at their own charges, went from place to place preaching Christ, denying themselves the pleasures of home, and neglecting their own financial affairs. Sometimes, in going from one appointment to another, they would stop at their homes only long enough to get a change of clothing. One day John Smith reined up his horse in front of the door of his house and, without dismounting, called to his wife to bring him some clean clothes and get his soiled ones. When she appeared to make the exchange, she said, "Mr. Smith, don't you think it is about time you were changing the place of your washing?" "No, Nancy," he said, "I am perfectly satisfied with your work, and see no reason for a change." But these grandmothers in Israel did not take it as an unkind hardship that they were thus left to toil and take care of home affairs, looking after business and providing for the children. They made these sacrifices joyfully,

that their husbands might call men and women out of darkness into the marvelous light of the kingdom of God. Neither preachers nor their wives were looking for easy places. They were willing to suffer the loss of all things pertaining to this life, that others might be brought to the knowledge of the truth as it is in Christ Jesus.

CHAPTER XV.

THE PRINCIPLES OF THE RESTORATION PUT TO THE TEST—AYLETT RAINES—RESTORATIONISM—UNION BETWEEN THE STONE MOVEMENT AND THAT OF THE CAMPBELLS—JOHN ROGERS AND JOHN T. JOHNSON.

Early in the history of the Restoration circumstances occurred that put its principles to a severe test. Whether the disciples of Christ could be united in faith, and at the same time hold differing opinions in regard to speculative matters, having fellowship together in the one body of Christ on this basis, became a question of absorbing interest and vital importance. It was not to be expected that all thinking minds would reach the same opinions on questions not directly explained, or settled *ex cathedra* in the Scriptures. Speculative opinions constituted the bases of fellowship upon which the denominations were founded and by which they were differentiated, and to them the utmost importance was attached. Could the disciples be one in Christ, united in faith, and at the same time entertain divergent opinions on subjects of merely speculative interest? was a question that came up for consideration and settlement among the promoters of the union movement. It was at this point that the first great danger arose to try the nerves and test the wisdom of the pioneers in this cause, and put to the proof the principles which they had espoused, and upon which they had launched their enterprise. It was the question whose solution was to determine the fate of the Restoration. If the disciples could not be united in faith and have fellowship with each other, while holding contrary opinions as respects matters lying outside of the circle of faith, then the movement was doomed to dismal failure. But if they could do these two things, the success of their plea could not be thwarted. Thus the most momentous interests were placed in the balance.

At the same time that Scott and others were pushing the plea for Christian union with such vigor and success in the Western Reserve of Ohio, the Restorationists, a sect of Universalists, were quite active in the same region of country in the promulgation of their ism. Prominent among these propagandists was a young man of fine intellect and unfaltering courage, by the name of Aylett Raines. The preaching of Walter Scott was moving the people so mightily, and was so novel in matter and method, that Mr. Raines, who was an independent thinker and somewhat belligerent, determined to hear him, more, perhaps, for the purpose of criticising than anything else. But the first sermon he heard made a favorable impression upon him, and he heard him again and his first impressions were deepened and strengthened. He began to see that the gospel of Jesus Christ is something very different from what he had supposed it to be. He discovered that his restorationist philosophy, whether true or false, is not the power of God for salvation—that a belief of it would save nobody, and that a disbelief of it would condemn nobody. The conviction laid hold of him that he had not been preaching the gospel of salvation at all—that he had been preaching something that had no power to either save or damn. This writer had the good fortune to be intimately associated with Mr. Raines in Eminence College, Ky., for four years, and frequently heard him narrate many thrilling events that took place in those early times.

His Restorationists brethren expected that he would publicly call in question Mr. Scott's positions, but they were disappointed and chagrined at his silence. Instead of attacking what Mr. Scott preached, he accepted it as the ancient gospel and began to preach it, though he for a while held on to his philosophy of Restorationism. In a friendly discussion which he had with a Mr. Williams, another Restorationist preacher, the latter became convinced that the position occupied by Mr. Raines was correct, and they went down into the water and baptized each other for the remission of sins; and thus Mr. Raines became fully committed to the union movement. At the next meeting of the Mahoning Association the question was raised as to whether Mr. Raines should be received into the Association, holding, as he did, the aforesaid philosophy. Thus was presented the issue upon which the destiny of the new movement hung. Perhaps men

less dominated by the spirit of Christ, than were the grand men that manned that craft, would have run her full tilt upon that rock and caused a fearful wreck.

Both Thomas and Alexander Campbell were present at that meeting and did a great deal to direct the course of events aright on that crucial occasion. Jacob Orsborne brought the matter formally before the Association, and asked that it be definitely and finally settled. Thomas Campbell, after deprecating the introduction of such questions into the Association, said: "Brother Raines has been with me during the last several months and we have fully unbosomed ourselves to each other. He is philosophically a Restorationist and I am a Calvinist, but notwithstanding this difference of opinion between us, I would put my right hand into the fire and have it burned off, before I would hold up my hands against him. And from all I know of Brother Raines, if I were Paul, I would have him in preference to any young man of my acquaintance, to be my Timothy." Following this Alexander Campbell made a speech, in which he clearly set forth, as he had repeatedly done before, the difference between faith and opinion, urging that when a man holds, avows, and preaches the everlasting gospel of Christ as presented in the Scriptures, large liberty must be allowed him in the domain of private opinion. He proposed that Mr. Raines should publicly express a willingness to preach the gospel as the apostles did, and hold his opinions as private property, and thus be in harmony with the principles of the Restoration. Mr. Campbell expressed a belief that Mr. Raines, if he would do this, would soon get such a comprehensive understanding of the gospel and its plan of salvation, that he would not want people to be saved who would not obey the Savior. Mr. Scott being present, expressed sentiments in accord with those uttered by the Campbells, and Mr. Raines declared it to be his purpose to pursue the course suggested. The question being put "Whether there was any law of Christ by which a brother could be condemned who deported himself as Mr. Raines proposed to do," the Association voted by a large majority that there was not.

Thus the great principle, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent," triumphed gloriously, showing itself to be practical, and capable of being applied to the perplexing questions that were disturbing Christendom. A practical demonstration was thus given that the disciples of Christ could unite on the plain and express teaching of the New Testament, in spite of conflicting opinions in regard to questions of doubtful and speculative character. It was clearly shown by this transaction and its results, that the divisions of the Christian world over matters of a merely philosophical nature, are useless, as the Scriptures show them to be sinful. The two extremes of Calvinism and Universalism met and shook hands in fraternal fellowship upon the faith of the gospel of Jesus Christ—a fellowship that human opinions could not break. Thomas Campbell held his Calvinistic opinions in abeyence, as did Aylett Raines his Restorationist philosophy, and both preached the gospel of the Son of God, with its facts to be believed, its precepts to be obeyed, and its promises to be enjoyed. Thomas Campbell never preached Calvinism after he promulgated the immortal principle stated above, and he probably did not adhere to it mentally long thereafter; and the outcome of the matter in the case of Mr. Raines is succinctly set forth by him in a letter addressed to A. Campbell in the following language:

"I wish to inform you that my 'restorationist' sentiments have been slowly and imperceptibly erased from my mind by the ministry of Paul and Peter and some other illustrious preachers, with whose discourses and writings, I need not tell you, you seem to be intimately acquainted. After my immersion I brought my mind, as much as I possibly could, like a blank surface to the ministry of the new institution, and by this means I think many characters of truth have been imprinted in my mind which did not formerly exist there. * * * I hope during the remainder of my days to devote my energies not to the building up of sectarian systems, but to the teaching of the Word." Toward the close of his long life he expressed his appreciation of the brotherly treatment accorded him by the early advocates of the principles of the Restoration in the following glowing words:

"The great kindness and magnanimity with which the Campbells and Walter Scott treated me after my baptism, and before I was convinced of the erroneousness of my restorationist philosophy. They used to say to me, 'it is a mere philosophy, like Calvinism and Arminianism, and no part of the gospel.' They made these isms of but little value and therefore not worth contending for, and they did not put themselves in conflict with my philosophy, but rather urged

me to preach the gospel in matter and form as did the apostles. This all appeared to me to be reasonable, and I did it; and one of the consequences was, that the philosophy within me became extinct, having no longer the coals of contention by which to warm or the crumbs of sectarian righteousness upon which to feed." —Memoirs, Vol. 2, p. 248.

This ignoring of human opinions and philosophies in the basis of fellowship possibly might suggest to a superficial thinker, the idea of too much latitude on the part of preachers and teachers of the Christian religion. But when it is remembered that there was an express understanding and pledge among them that they would not teach or preach their opinions or philosophies, all difficulty at once disappears. The principle of respecting the silence of the Bible in regard to doctrine, as well as its plain utterances, is what kept them from wrecking their barque upon the reefs of opinionism. If they had gone to preaching their speculations, they would have been torn into shreds, and divided into warring and wrangling sects, like the peoples round about them. From the standpoint of preaching opinions the keen and discriminating mind of Alexander Campbell saw that there would soon be "all kinds of men preaching all kinds of doctrine," and that division and subdivision would inevitably be the result; and hence he was at pains to frequently draw the distinction between faith and opinion, and to emphasize the importance of preaching the former to the exclusion of the latter; and the preachers wisely made a covenant with each other to this effect. Each one understood that it was no concern of his what private opinion another might hold in regard to a given philosophy. They did not propose to establish a court of inquiry as to the correctness or erroneousness of anybody's opinion as to predestination, original sin, the nature and extent of the atonement, restorationism, etc. They located all such matters within the sphere of private opinion, in which they understood that the individual had absolute liberty, and that no earthly authority could rightfully abridge that liberty. Every person was at liberty to hold such opinions on all such subjects, as might commend themselves to his judgment and understanding, without molestation or interference from any human source.

But it was equally well understood and approved that no individual was at liberty to force his opinions upon others, or disturb the peace and harmony of the brotherhood by injecting them into his public teaching. Liberty thus limited is a blessed individual and inalienable right which rises above all proper interference; but when pressed beyond these limits it becomes mischievous license, calculated to do great harm. Thomas Campbell entertained Calvinistic views, but held them as private property, and preached the gospel. Aylett Raines entertained restorationist views, but held them as private property, and preached the gospel. It is easy to see how, on this basis, peace, harmony and unity were preserved and schisms prevented. But if Mr. Campbell had preached Calvinism, and Mr. Raines Restorationism,there would have been clashing, bickering, and division, and the Restoration would not have survived its infancy. Occasionally in the history of this movement cases have arisen, which illustrate the folly and mischievousness of departing from the principles that were discovered and accepted at the beginning of our Restoration Movement as guiding stars in the religious heavens. A Mr. Furgerson rose up with the opinion that people who reject the gospel in this life, will be given another chance in the world to come; and a Mr. Thomas came forward with a philosophy concerning soul-sleeping. These men were not content to hold these speculations as private property, but must preach them to the disturbance of the brotherhood, thus drawing away disciples after them. Herein lies the greatest danger that has ever confronted our Restoration Movement, and perhaps it will never have to deal with a greater obstacle to its progress so far as it relates to internal matters. So long as brethren can be satisfied with preaching and teaching the plain word of God, without injecting their philosophies and theories into it, this grand cause will move grandly on, and no opposition will be able to seriously impede its onward march. But whenever, and to whatever extent, men burden the simple gospel of Christ with theories and explanations not found in the Book, contention and division are sure to arise to vex and confound us. When the Scriptures say, "Go into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," "Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit," "Arise, and be baptized, and wash away thy sins, calling on his name," etc., let

it be preached that way and left that way, just as Christ and the apostles preached it and left it.

In 1831-2-3 the principles of union as advocated by the early promoters of the Restoration were tested on a still larger scale. By contact and association the Campbells and their friends and Mr. Stone and his friends discovered that they all held many things in common, and that these were really the most important principles of both movements; and they began to agitate the question of union between the two bodies. It occurred to them that they might give the world a practical demonstration of the feasibility of the union they were pleading for, and thus commend their principles to the favorable consideration of the community at large. It was manifest that if two peoples as much alike in faith and practice as the disciples and Christians, could not or would not unite it would be useless and even farcical to urge union upon the rest of divided Christendom. The principal items of difference between them had reference to the name by which they should be called, and the nature of the Lord Jesus Christ, or the doctrine of the "Trinity." Mr. Stone thought that the followers of Christ should be known as Christians, while Alexander Campbell preferred the designation of disciples, although his father rather coincided with Mr. Stone. This difference was soon and easily adjusted, however, on the happy ground that it is legitimate for the children of God to be called by any name that is approved in the New Testament, and all admitted that such is the case as to both of these names.

While A. Campbell admitted that the Scriptures approve the application of the name Christians to the disciples, he contended that its first application in this way was made by heathens in Antioch, and this idea caused him to prefer the name disciples. While the question is perhaps more curious than profitable, yet it is thought to be of sufficient importance to merit brief attention in this connection. The passage involved is this, as rendered in the Revised Version: "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first at Antioch."—Acts 11:26. Samuel Davidson renders it thus: "And it happened to them, that even a whole year they were gathered together in the church, and taught a great multitude; and the disciples were first called Christians in Antioch." This rendering is much better than the other because it preserves the pronoun "them," which the other loses, and upon which a good deal depends as to the meaning of the passage. But in our judgment both renderings fail to convey the strict meaning of the passage. The following is a strictly literal translation of it: "And it happened to them, to be assembled even a whole year in the church and to teach a great multitude and to call the disciples Christians first at Antioch." The antecedent to the pronoun "them" is Paul and Barnabas, and the pronoun is followed by three verbs in the infinitive mood, and we are acquainted with no rule of grammar that requires it to be understood that the transactions indicated by these verbs were performed by different persons. Those who were assembled are the ones that taught, and those who taught are the ones who called the disciples Christians. This is the obvious and common-sense construction of the passage.

Moreover, the verb "to call" is in the active voice, and carries with it no suggestion that it should be translated into the passive form. The word occurs nine times in the New Testament, either as a verb or participle, and in every case where it conveys a passive idea it appears in the passive voice. The only seeming exception to this is in Rom. 7:3, which reads thus, substantially, in all translations: "So then if, while the husband liveth she be joined to another man, she shall be called an adulteress." This is not a real exception, and it receives that appearance only from the translation. If the apostle had meant to convey the passive idea, there was nothing to hinder him from using the passive voice of the verb, and no doubt he would have done so. The true idea seems to be this: "So then if, while the husband liveth, she be joined to another man, she will proclaim (herself) an adulteress." The idea is that the woman who, under the circumstances alluded to, remarries, advertises herself as an adulteress. So that there is no exception to the rule stated above. This makes the position that Paul and Barnabas called the disciples Christians very strong.

Furthermore, the rule is that this word conveys the idea that the act indicated by it is done with the sanction of God, as the following passages clearly show: "And *being warned of God* in a dream," etc., Mat. 2:12. "And *being warned of God* in a dream," etc.—Matt. 2:22. "And *it had been revealed* unto him

by the Holy Spirit," etc.—Luke 2:26. "*Was warned of God* by a holy angel," etc —Acts 10:22. "Even as Moses *is warned of God*," etc.—Heb. 8:5. "By faith Noah, *being warned of God*," etc.—Heb. 11:7. "Who refused him that *spake* on earth," etc—Heb. 12:25. These passages, with the one in Romans noticed above, and the one involved in the question under consideration, furnish a complete induction of the use of the verb *chreematizo* in the New Testament; and the words italicised are all employed in translating this one term. Thus usage shows that divine agency is involved in the act indicated by this verb, and hence it follows that the disciples were called Christians in Antioch by divine agency or authority. Once more: This sentence is introduced by the Greek particle, *te*, of which Prof. Thayer, in his Greek-English Lexicon of the New Testament says: "*Kai* introduces something new under the same aspect yet as an external addition, whereas *te* marks it as having an inner connection with what precedes. * * * Things are thus connected which are akin, or which are united to each other by some inner bond, whether logical or real." If the disciples were called Christians in Antioch by their enemies, it has no sort of "inner connection" with what precedes, and sustains no kinship to anything going before. On the contrary there is an abrupt and harsh break in the thought, and a sudden and unlooked for change of subjects. From these three considerations the conclusion seems well nigh irresistible that Paul and Barnabas, by divine authority, called the disciples Christians in Antioch.

As regards names the early restorers saw that the only thing essential to unity was to discard all human and unscriptural names, and wear only such as are approved by the Scriptures—any of them or all of them. It was discovered that a single name was not necessary to unity, for it was noticed that the primitive church was united, although the members were known by various names, such as disciples, Christians, saints, brethren, etc. In this matter and within New Testament limits the followers of Christ are free. But the solution of the other question was not quite so easy. Mr. Stone had taught some things that seem to have made the impression that he questioned the deity of Christ, and that he was out of harmony with the views that generally prevailed in regard to a nebulous something called the "Trinity." In those days not to be an avowed "Trinitarian," whatever that may have meant, branded one as the rankest heretic. Mr. Stone attacked the Calvinistic doctrine of the Trinity, and thus put his "orthordoxy" in great peril, and he was accused of the heresy of Arianism which was supposed to be very dishonoring to the Lord Jesus Christ. The Campbells were supposed to be pronounced Trinitarians, and it looked as if it would be difficult to harmonize these apparently contradictory elements in a sufficient degree to admit of a cordial and permanent union between those respectively adhering to them. But when the principle involved in the distinction between faith and opinion was brought to bear upon the question, it appeared that the matter might be capable of a satisfactory adjustment. Mr. Stone and Mr. Campbell were both inclined to metaphysics, and perhaps they both speculated more than was profitable on the abstruse and untaught question of the Trinity. But happily they soon came to see that it was wholly a speculative matter that did not pertain either to human salvation or Christian living, and that it should not be made a test of fellowship among disciples of Christ, nor of controversy among brethren—that it should be relegated to the realm of opinion and every individual left free to hold such opinions on the subject as might seem to each one to be most in accord with Scripture teaching and human reason. They all believed that Jesus Christ is the only begotten Son of God, that he died for our sins according to the Scriptures, that he was buried, and that he arose again the third day, according to the Scriptures. They believed that he died for our sins and arose again for our justification; and that his blood cleanses us from all sin. They believed that we are reconciled to God by the death of his Son, and that we are saved by the life of Him who ever lives to make intercession for the redeemed, and that he is the one Mediator between God and man. They saw that these great facts and truths are plainly taught in the word of God, and they agreed to teach and preach these things just as they are laid down in the Book, and always speak of Christ in the exact language of Scripture, and preach no theory in regard to his prenatal relations to God. The wisdom of this course is pronounced and unquestionable.

This is the only basis upon which union was either practicable or desirable. They could all preach that "In the beginning was the Word,

and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." These statements can be received by faith, and preached as true without producing a jar among the disciples of Christ. But when one begins to explain the mode of the divine existence and define the relations between God and the Word, trouble begins. One who does this descends from the high plane of faith, to that of opinion, and becomes a disturber of the peace of the church of Christ. As has already been intimated, about all the trouble that the Restoration has ever experienced, has resulted from the introduction of human opinions and speculations into the teaching of both pulpit and press. The divine injunction is "Preach the word," and perhaps in nothing is the divine wisdom more manifest than in this command. It was the gracious pleasure of God to send his word into this world, and it is the duty of his ministers to preach that word just as he has given it. Christ did not say, "Go into all the world and explain the gospel to the whole creation; nor did Paul say to Timothy explain the word. Attempts to explain the gospel—the word—have produced much confusion and distraction among Christian people. In regard to the being of God, the pre-existence of Christ, the nature and work of the Holy Spirit, the conditions of salvation, and the final destiny of the wicked, the only safe thing to do is to use the Bible language without human explanations. The word of God is truth, but human explanations are simply human opinions and may be false and misleading. In regard to salvation the Savior said, "He that believeth and is baptized shall be saved," and that is what those who preach under the great Commission are commanded to tell those to whom they preach in his name. Acting under this Commission, a man inspired of God told inquirers to "Repent, and be baptized in the name of Jesus Christ for the remission of sins," and when men go to injecting their speculations into this plain language, and begin to talk about "actual and formal remission," alleging that actual salvation—actual remission—comes before baptism, and only formal remission—formal salvation—is conditioned on baptism, they take undue liberty with the word of God, make it void by their whims and theories, pervert the gospel, and endanger the souls of the people. The gospel does not ask man to explain it, it only asks them to preach it; and when that is done, it will do the rest. Let him that hath my word, preach my word faithfully, saith Jehovah, and preachers must tell people what God says and not what he means. This is of special importance as regards what men are to do to be saved.

To "preach the word" is to proclaim these things just as they were given by the Master and announced through holy men who spoke as they were moved by the Holy Spirit. Every person who is loyal to the King can and will do this, and thus honor God, preach the truth, save men, and preserve the unity of the spirit in the bond of peace. But when human opinions and speculations are mixed with the plain declarations of the word of God, the divine counsel becomes darkened, the minds of hearers become confused, and the peace and unity of the church are put in jeopardy. No man is authorized to give any philosophy of baptism for the remission of sins, or explain how it is that "He that believeth and is baptized shall be saved;" and whenever that field of speculation is entered the door is opened for the introduction of every notion that can be conceived in the human mind. That Christ died for our sins, according to the Scriptures, is a question of fact and faith that a babe in Christ can proclaim, but who can explain the philosophy of it? When once men begin to impose their speculations upon it, and give out theories of the atonement, systems almost without number are liable to spring into existence and produce parties and sects. The same is true in regard to the plan of salvation on the manward side. It is easy enough to proclaim the conditions of pardon as laid down in the New Testament, and any ordinarily intelligent person can do this; and in the doing of it there is no danger of severing the body of Christ. But when men begin to speculate and philosophize as to the sense in which baptism is for the remission of sins, thus speaking where the Bible does not speak, they transgress one of the cardinal principles of the Restoration, and open the way for disputation, bickering and divsion. This is precisely the soil out of which sects originally grew, and it is no less prolific now than then. No man is called upon to tell why "He that believeth and is baptized shall be saved," nor is it likely that any one is competent to do this except to say that God has so ordained. The Lord has commisioned no one to give the sense in which baptism is for the remission of sins, and he who undertakes it comes dangerously

near rushing into presumptuous sin. Realizing that human opinions are the source of strife and divisions the pioneers in this movement said that, as regards matters in which there is a plain "Thus saith the Lord," they would preach the word "without note or comment." This conclusion was based on the wise assumption that the Lord is capable of stating his will in the best and simplest form, and that his goodness and mercy would prompt him to do so. It was esteemed a reflection upon Jehovah to suppose that human wisdom could make the divine will plainer than the statement of it in the language of inspiration. Such was the understanding upon which the Restoration was inaugurated, and such was the basis upon which union was brought about between the disciples and Christians.

A study of these early movements—especially the union now under consideration—brings into prominence a man who has not figured in our history according to his deserts. He was a man richly endowed with the becoming grace of Christian humility and modesty; and sometimes that kind of a person is overlooked and forgotten in the coming and going of human events. John Rogers was born in Clarke County, Ky., on the 6th of December, 1800. When he was about one year old the family moved to Missouri which was then a part of Louisiana, and under the French government. His parents were strict and devout Methodists, and very naturally his early impressions inclined him towards the church of his people. While he was yet quite young the family returned to Kentucky and settled not far from Carlisle, in Nicholas County. In 1810 his father returned to Missouri to settle up some business affairs, and while there he was foully murdered by a man who had followed him from Kentucky manifestly for that purpose. When John Rogers was about seventeen years old a most remarkable religious revival occurred at Concord, near Carlisle, under the labors of Ruben Dooley, James Hughes and Barton W. Stone and others. In an unpublished autobiography kindly furnished me by his daughter, Mrs. Julia Neal, speaking of those singular meetings, Mr. Rogers says: "Occasionally I attended them, and witnessed the disorders of jerking, dancing, swooning, etc. Yet it was palpable to a serious observer that, connected with all these disorders, there was much piety and deep religious feeling. The spirit of prayer pervaded all hearts." Several of the Rogers family went into the Concord church during that meeting, including Samuel, John's oldest brother, who became one of the most earnest and successful preachers in the Restoration, and baptized thousands of converts. His life and labors are well known through his autobiography.

John Rogers became interested in the salvation of his soul, and began to "seek religion" according to the ideas then current. For months he tried to work himself into the condition indicated by the "experiences" that he heard others relate, but without success. He finally concluded to obey the gospel of the Lord Jesus Christ, and throw himself upon the promises of the word of God. This he did, and came to the enjoyment of the peace and happiness that he had been seeking in vain for a long time, and united with the Church of Christ in 1818. He soon began to preach the gospel as the power of God unto salvation to every believer. His ministry was very successful both in the evangelistic field, and in laboring for individual congregations. Early in his ministry he settled with the church in Carlisle, and continued to minister to that congregation till his death, which occurred in Dover, Ky., in December, 1866. While holding a meeting there he contracted a severe cold which developed into pneumonia, which terminated his life in the 66th year of his age. He was a princely man in appearance, tall and straight as an arrow, and up to the time of his last illness he was in full possession of all his powers and faculties, both physical and mental. I am able to make this statement from personal knowledge, for I saw and conversed with him not long before his death.

It is his connection with the union of the disciples and Christians that gives chief interest and importance to John Rogers in this history. The leaders on both sides saw the desirability and feasibility of the union, and appreciated the demands that their principles and professions made upon them for union. Consultations led to the appointment of John Smith, of the disciples, and John Rogers, of the Christians, to travel among the churches and advocate union, and urge the brethren to put their theory into practice, and follow their principles to their logical results. These pioneers understood that the best way to commend their plea for union to the general public was to unite among themselves. The la-

bors of Smith and Rogers made the year 1832 an eventful and ever memorable one in the history of religion in this country. Mr. Rogers sets forth his estimate of this movement in the following extract taken from his unpublished autobiography already referred to:

"The year 1832 introduces a new and unspeakably important era in the history of Christianity in Kentucky. In 1803 Stone and his compeers separated from the Synod of Kentucky, and took their stand upon the Bible alone, as the true basis of Christian union, communion, co-operation and progress in Christian knowledge and piety. This was another unspeakably important era in the history of the church in Kentucky and these United States. It would seem difficult to overestimate the principles of this reformatory and progressive movement, as there can certainly be no advancement in Christian knowledge but in harmony with it. The human creed, as a limb of popery, says, 'hitherto shalt thou go, and no further.' I do not mean to say, that Protestant sects have made no advancement in Christian knowledge; but I do mean to say most emphatically, that they have advanced, not by means of their human creeds, but in spite of them, under the great Protestant principle of private judgment, and the pressure of the public sentiment of the age, political and religious."

Let it not be supposed that the consummation of this union was brought about without friction. The foibles and weaknesses of humanity would not lead an observant person to expect so happy an event. It is difficult to emancipate the human mind fully from the thraldom and domination of opinionism, and lift it at once to the plane of the rightful liberty that we are entitled to in Christ Jesus. On this point Mr. Rogers says:

"It was not to be expected that a union between two large bodies of people entertaining speculations so antagonistic as ours had been, could at once unite without opposition from individuals on both sides. Hence Brother Smith, my fellow-evangelist, was called to account, like Peter, for going in among our people, and communing with them. It was charged that in doing so, he was trampling upon the great principle of union as taught by A. Campbell. So, some of our people opposed the union as a violation of the principle of reformation as at first set forth by Stone and his co-laborers. My brother, Samuel Rogers, was at this time (1832) living in Christian County., Ohio, and was laboring to introduce the principles of union as taught by A. Campbell. But many said, 'you are violating and forsaking the principles of reformation as taught by the venerable Stone.'" Thus it appears that there were sectarians in each of these anti-sectarian movements, and that they were obstacles to the accomplishment of the great end that both movements had in view. But by the exercise of patience and kindness the scruples of most of the objectors were overcome. Light usually comes on gradually in the material world, and the same principle holds good in the intellectual and spiritual world. The knowledge of truth is a matter of growth, and one never reaches its fullness at a single bound. This fact is most clearly illustrated in the early stages of this Restoration, as well as all previous ones. The language of Mr. Rogers on this point is worthy of serious considreation. He says:

"When we left the Presbyterian Church we were in the dark upon the subject of baptism, and continued so for a number of years. The reason is obvious. The human mind cannot investigate every subject at once; and as your minds were engrossed with the consideration of the subject of faith, and special operations of the Spirit in order to faith, creed, party names and the five points of Calvinism, you never once thought of baptism. But as soon as you had leisure to look about you, and call up your views of baptism and test them by the Book, you saw at once and acknowledged your mistake, and were forthwith baptized by scores; and now there is scarcely a Pedobaptist among us, so mightily has the truth triumphed. Since that time the subject of apostolic succession, and a special call to the ministry, have been weighed in the scales of the sanctuary, and in the estimation of many of us found wanting. And even those among us who contend for these positions theoretically, reject them practically. * * * So also the doctrine of baptism for the remission of sins has, within a few years, been brought before us, and much investigated. Some among us have embraced it cordially; others reject it. What then? Shall those who embrace it condemn those who, though they believe in conversion, cannot go the whole length with us in this matter? God forbid. Or shall those who do not receive it, condemn those who do? I trust not; charity forbids it. Our principles forbid it. Here,

then, dear brethren, firmly united upon the Book, upon the highest ground that can be taken, let us move forward, investigating every religious subject, testing every sentiment by our creed, cultivating the love of truth and holiness; never making any opinion a test of Christian fellowship; never resting till we are filled with the knowledge of His will, in all wisdom and spiritual understanding; that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work. Brethren, mistake us not; we sincerely wish to see promoted among us a religion which will purify our hearts from all sin, and fill our lives with all good fruits."

It should be stated that this extract is contained in a letter published in the *Christian Messenger*, edited by B. W. Stone and J. T. Johnson. It is a brief but comprehensive statement of the spirit and aim of the Restoration. It shows that those early disciples could and did have fellowship with one another in Christ notwithstanding doctrinal differences. They did not all agree touching the design of baptism, but they preserved the unity of the spirit in the bond of peace by not speculating about it, just as in the case of the divinity of Christ. They preached just what the Scriptures say in regard to the matter and left it that way, and thereby showed their wisdom. Whatever might have been their private opinions in the premises, they all preached the word just as they found it, and left their philosophies and opinions to one side, and thus avoided internecine strife and disruption. Wise men were they.

In another communication in the same periodical, dated March 27, 1832, Mr. Rogers says:

"In my public addresses to the churches, as well as in my private interviews, I dwelt much on the importance and necessity of personal reformation—a reformation not consisting merely in a return to the primitive order of worship in the congregations, but in a return to primitive holiness of heart and life—to that purity and peaceableness and gentleness and goodness and patience and forbearance and longsuffering—those breathings of soul after the mind that was in Christ—to that spirit of humble, fervent, constant prayer to him whose eyes are over the righteous, and whose ears are open to their prayers; and that spirit of deep concern for the conversion of the world—the conversion of our neighbors and our children, which characterized the first Christians. Aye, this is the reformation we want. And I state with pleasure that I found the churches alive to this subject."

This excerpt shows that while those great men were largely occupied with matters pertaining to doctrine, organization, etc., they were neither forgetful nor neglectful of those practical features that have reference to the formation of the highest type of Christian character. They knew that a correct doctrine without a correct life, would fall far short of saving the individual, and uniting Christians. They gave much attention to matters pertaining to the development of spiritual life and power in the members of the body of Christ, and emphasized the necessity of living soberly, righteously, and godly among men.

The joint labors of Smith and Rogers were quite successful in bringing the two peoples together in one body. Nearly all of the disciples and most of the Christians went into the union, and thus redeemed the two names from sectarian and denominational use. The brethren were simply Christians or disciples, for the names were used interchangeably, as much the one as the other. That either of these sacred names should be employed in a denominational sense is to be deplored. The following reference to a meeting held at Concord church in September, 1832, is of special interest on account of a fact which is stated. Respecting it Mr. Rogers says: "This meeting at Old Concord I distinctly remember. Old Thomas Davidson who had been a member of the church a great while never, till this meeting, saw it to be his duty to renounce his Pedobaptism, and be immersed. He was, I believe, the last Pedobaptist that remained in our congregation at Concord." Thus it is seen how gradually those people grew out of their errors and came to the knowledge and practice of the truth.

From the time of the consummation of this union the Restoration went forward by leaps and bounds. Denominationalists saw that the union for which Stone, Campbell, Smith, Rogers, and others plead, was feasible, and not a figment of imagination; and people of the world saw that the restorers were in earnest about the matter, and were ready to make any reasonable sacrifice to promote the cause which they advocated. This is suggestive of the tremendous results that would

follow the union of all the disciples of Christ the world over. Soon after the accomplishment of the union in Carlisle, Ky., the preachers of the denominations concluded that they would give an exhibition of union among themselves, and started in to hold a union meeting of this character in the same town. Mr. Rogers gives the following account of this meeting:

"The meeting was gotten up by a Baptist preacher, who was then preaching in Carlisle. The Methodists and Presbyterians were expected to participate. Our union had just taken place, and our friends thought that they, too, would try the efficacy of a union meeting. * * * The first discourse was delivered by Mr. V. on 1 Cor. 2:1-2. He descanted briefly on the inherent depravity of human nature, and for proof he referred us to the first and third chapters of Romans. Singular proof, thought I. In the second place he spoke of the prophecies relating to Christ, and of their fulfillment in his birth, life, death and resurrection, as proving him to be the Savior of the world. He closed by exhorting the people to repent and turn to God, in the usual vague, indefinite, orthodox style. In the evening of the Sunday the same gentleman gave us a discourse on the 34th verse of the 8th chapter of Mark. Several common and very correct sentiments were advanced upon this subject. One sentence, however, being a little uncommon in its structure, struck me with peculiar force. Said he, 'My friends, you will soon be transfixed by the fiat of the Almighty, in your eternal condition!' He was followed by Mr. D., (the author and finisher of the meeting), with an exhortation, in which he affirmed that the cause of Christ had never received such a shock (I presume he meant simply that what he called Campbellism had greatly shocked the Baptist cause) as it had within the last four or five years, since the Waldensian age—that some pretended that the divisions which had taken place within that time, had grown out of differences with regard to religious principles, but, said he, 'it is a mistake. It is because iniquity has abounded, and the love of many has waxed cold!' This is manifestly a two-edged sword, and can with great ease, and probably with much propriety, be turned against Mr. D., its maker. Certainly it is as indefinite, and as capable of two interpretations, as heathen oracle ever was.

"Saturday arrives, and Mr. S., appears and takes his seat in the union meeting-house. He gave us a discourse on Rev. 12:10. He said a number of pretty things concerning the relations of the church to Christ as a husband, and of her duties and privileges growing out of those relations. He took care, however, not to tell us how the members of the church were constituted such—how they were married to Christ. In the evening a Mr. C., another son of Episcopacy, appeared and delivered a discourse on Acts 2:37. I was in hopes he would include the 38th verse. But no—never a word was said with reference to it. He proceeded to show why the people on Pentecost said, 'Men and brethren, what shall we do?' And having done this, he ceased his operations without telling the people what to do. This, thought I, is as if a physician should visit a patient ready to die under the operation of disease, with an infallible remedy in his pocket, and deliver to him a long and learned lecture on the cause or causes of his disease, and then abruptly leave him without telling him what to do for a cure! By the way, I could not help thinking the axe was borrowed, though it did not exactly fly off the handle. He was followed by a radical. Now, thought I, we shall have some first principles. Said he, 'The people who cried out, what shall we do? were told to repent.' Very well Michael, a good start. But to my astonishment, not one syllable further with Peter's answer would he go. But after all, this, probably is the best course they can pursue. For if they will not receive Peter's doctrine, what better can they do than just to skip it? * * *

"Lord's day evening Michael, the radical, again addressed the congregation. Towards the close of his discourse he became much animated. Said he, 'I believe in the good old way people got religion twenty or thirty years ago'. 'Yes' said he, 'thousands of good Christians have been made on dry land.' What an argument against baptism for the remission of sins! A mere appeal to popular prejudice—the argument of demagogues—of Demetrius and his fellow craftsmen who cried for the space of two hours, 'Great is Diana of the Ephesians!' 'Ah,' said he, 'my friends, no outward ordinance can change the heart of a sinner.' Well done, Michael! So say I. But why beat the air? We believe that the hearts of men ought to be changed before baptism,

and, therefore, no outward ordinance changes the heart. But will this radical—this man of first principles—and the rest of our opposers, never learn the difference between a change of heart and the forgiveness of sins? No two things are more distinct."

Although this is a picture of a religious condition that existed in 1832, the same condition, with very slight modifications, has continued on down to this year of our Lord, 1903, and a great many people have not yet learned to make the distinction that John Rogers and his associates in the work of reformation, saw with perfect distinctness three-quarters of a century ago. They understood that remission of sins is an act of divine mercy, which takes place in the mind of God, and, therefore, is not a matter of sensation on the part of the sinner. They discovered that a knowledge of the remission of sins rests upon divine testimony, and not upon feeling. This important distinction they perceived very clearly, and they labored assiduously to bring the religious world to a recognition of it; but it is a lesson that it seems difficult for Christendom to learn.

Another factor that was quite potent in bringing about union between the disciples and Christians, was the association of B. W. Stone and J. T. Johnson in the editorship of the *Christian Messenger*—a periodical which Mr. Stone had been conducting for several years. Mr. Johnson was born near Georgetown, Ky., in October, 1788. He studied law and was admitted to the bar before he reached his majority. In 1815 he was elected to the Kentucky legislature, and was re-elected several times. He was possessed of a handsome fortune, but in the great financial crisis that began in 1819, all of his property went to pay security debts, and left him nothing but a noble manhood and indomitable energy and courage. He was twice elected to the Congress of the United States. At one time he was, by appointment, a judge of the Kentucky Appellate Court, serving in that capacity nine months. In the midst of remarkable success in politics, he determined to abandon that sphere of life, and devote himself to his family and profession. But there was a work for him to do that he then knew not of. He had united with the Baptist Church in 1821; but he had been so entirely engrossed in political and business affairs, that he could not give the subject of religion a very thorough personal examination. But when the Restoration began to trouble the waters of public sentiment, he undertook to investigate the matter for himself. The following is his own language: "During the years '29 and '30, I had more leisure. The public mind was much excited in regard to what was vulgarly called Campbellism, and I resolved to examine it in the light of the Bible. I was won over, and contended for it with all my might in the private circle. I was astonished at the ignorance and perversity of learned men, who were reputed pious, and otherwise esteemed honorable. My eyes were opened, and I was made perfectly free by the truth. And the debt of gratitude I owe to that man of God, A. Campbell, no language can tell."—Biography of J. T. Johnson, by John Rogers, p. 21.

Immediately after Mr. Johnson accepted the principles of the Restoration he began to preach them with great zeal and power, urging them as the only true and feasible basis of Christian union. Like many others of the pioneer preachers, he thought that it was only necessary to bring the principles which his judicial mind saw so clearly, to the attention of religionists to secure their adoption. He was not acquainted with the nature of religious prejudice and bigotry, nor did he understand how powerful and tenacious is the hold that hereditary and traditional faith has upon the human mind. He gives the following account of his first efforts and their results: "I attempted a reformation and enlightenment of the church of which I was a member. My efforts were scorned. Having put the church to the proof—she having refused to receive a person on the good confession and immersion, and having done other things as unscriptural—I resolved to build on the Bible alone, as containing the infallible rule of faith and practice. Accordingly, on the second Saturday of February, 1831, B. S. Chambers, W. Johnson and myself, formed a congregation of God, at the Great-Crossings, my birth-place. At this meeting I had the happiness of baptizing my wife, my brother Joel and his wife. From that time onward I endeavored to redeem the time and the solemn pledges I had made in behalf of this good cause. I at once surrendered a lucrative practice of the law, and have made many sacrifices in the best of causes."—Ibid, p. 22.

Perhaps it would not be invidious to say that John T. Johnson was the Paul of the

Restoration in its youthful days. Without reserve and regardless of sacrifices and self-denials, he threw himself into the work with all the fire and force of his ardent nature. He traveled extensively preaching the everlasting gospel which he loved better than his own life, and planted churches throughout a wide district of country. Besides preaching extensively in Kentucky, he pushed as far South in his labors as New Orleans, and planted the cause in several important places along the Mississippi River and its navigable tributaries. While on a preaching tour in Missouri, in 1856, he died of pneumonia in Lexington. He was in the midst of an interesting meeting, in the month of December, and the weather was very cold. He preached one night in a warm house, and when he went out into the cold atmosphere he took a severe cold which terminated his life and labors on earth. An account of his death, signed by H. M. Bledsoe, Allen Wright, J. S. Muse and J. W. McGarvey, contains the following deserved tribute to his worth: "The hand of affliction is once more laid very heavily upon our whole brotherhood. Brother John T. Johnson is no more! As we write this sentence we tremble in anticipation of the startling effect it will have upon thousands of pious hearts. No better man is left behind him, nor one more universally beloved by those who knew him. His name has been a signal of success in the labors of the gospel, and thousands of his sons and daughters in the Lord will rise up and call him blessed." In a memorial sermon delivered in Paris, Ky., Aylett Raines, one of his true yoke fellows, said:

"He is dead. He lived as he died, and he died as he lived, a Christian. No more shall we see his face—no more hear his voice in this vale of tears. He has gone from his labors to his reward—from his trials to an infinite weight of glory! He was truly a soldier of the cross—his weapons not carnal, but spiritual, mighty through God, to the pulling down of strongholds. Brave in his country's battles—braver in the battles of the Great King! His was a spirit that never quailed! Too true, too noble to be the vehicle of cowardice; kind, magnanimous, generous, confiding, self-sacrificing, energetic, indefatigable. His like we shall not shortly see again. Twenty-five years did he wield the sword of the Spirit; and many are the hearts of the King's enemies which he pierced with that Jerusalem blade of heavenly make and temper. Truly he did the work of an evangelist, and made full proof of his ministry. Day and night, spring, summer, autumn and winter, he was in the field; and great is the number of his converts. With these—when this world's audit shall approach—he will shine as the brightness of the firmament, and as the stars, for ever and ever.

"He was a philanthropist—a Christian philanthropist—but by way of eminence, the orphan's friend. In almost every section of our state, his plea has been heard in advocacy of the orphans. He had a heart that felt and bled for human woe—a soul deeply imbued with that religion which prompts to the taking care of the widows and orphans in their afflictions. These, especially those of Midway, will rise up and call him blessed, and be set in brilliants in his crown of rejoicing forever more. Farewell, noble brother! Often have we, shoulder to shoulder, and hilt, to hilt, encountered the motly hosts of darkness. Often have we wept and often rejoiced together, in the triumphs of the gospel. Noble pioneer of apostolic Christianity, farewell! Others of your fellow-laborers will shortly follow! Our heads are whitening with age—our souls are ripening for glory—our treasures are increasing in heaven—our affections are withdrawing from earth—a short farewell till we meet where

'Congregations ne'er break up,
And praises never end.'"

Such is a brief sketch of the man who became associated with the saintly B. W. Stone in the editorship of the *Christian Messenger*, that with pen as well as tongue he might the more effectually labor for the accomplishment of that which lay so near his heart, namely, the union of all the people of God in one body. Their joint labors were abundantly blessed, and the union of the disciples and Christians soon became firmly established, greatly to the astonishment of the denominations of the day. The leaders of the sectarian parties were not only surprised at this union, but they were grieved thereby, and seemed to take pleasure in predicting its speedy disintegration. John Rogers, in the unpublished work already referred to, represents them as expressing the following sentiments:

"It will soon blow over. Such heterogeneous materials—Trinitarians, Arians, and Socinians—can never harmonize. When the novelty of the thing passes away—when their

first love has had time to cool, they will fall to pieces, and be rent into factions." "Meantime," says Mr. Rogers, "the sects did all they could to bring about the accomplishment of their wishes and prophecies regarding us. They therefore said to our people (Christians), 'We thought well of you; you are a praying, spiritual people who believe in experimental religion: but you have united with those Christless Campbellites who deny all heart religion—who believe in water salvation—water regeneration,' and much more to the same effect. But when they had occasion to speak to those on the other side (disciples), they would say, 'We deeply regret your union with those Stoneites; why they deny the Trinity, the divinity of Christ, the efficiency of his blood,' and much more of like import. (There were many exceptions to this course, I am happy to believe). But thank heaven! their predictions of the destruction of our union, together with their attempts to bring them to pass, have all failed. And now after the lapse of more than twenty eight years (1860), our union stands more firmly than before—a glorious, practical matter-of-fact demonstration that the gospel scheme is not only the power of God to salvation from sin, but equally the power of God to salvation from schisms."

It is difficult for us, in this year of grace, 1903, to correctly appreciate that important event in the history of the church. It is astonishing to us that such an event should have been astonishing to the people of that generation, and that they should have attempted to bring it to naught. It was a union of elements that were quite discordant in some respects, and but for the principle that lies in the distinction that was so sharply drawn between faith and opinion, and the understanding that matters of opinion should be held in abeyance, their combination into a harmonious and solid and lasting union would have been impossible. As has been previously said in this work, that was an age of opinionism, and great importance was attached to the theological opinions of the day. Indeed the walls of partition that divided the church were made up of speculations about untaught questions. The people of both branches of the Restoration saw that these must be given up as regards preaching and fellowship; and when this was done, the rest was easy. The question of the "Trinity" was regarded by the parties of the day, as very vital, and although no one could give any satisfactory or intelligent account of it, a man who did not claim to be a "Trinitarian" was regarded as a rank heretic. To indicate the ease with which the principles of the Restoration could get over that difficulty, the following extract is made from an article written by Mr. Campbell on the "Trinity." The article seems not to appear in the Burnett edition of the *Christian Baptist*, but Mr. Rogers, in his unpublished autobiography, makes the quotation and refers to the ninth number of the seventh Volume for it. It is as follows:

"I have been asked a thousand times, 'What do you think of the doctrine of the Trinity? What do you think of the Trinity?' Some, nay, many, think that to falter here is terrible—that to doubt here, or not to speak in the language of the schools, is the worst of all errors and heresies. I have not spent perhaps an hour in ten years in thinking about the Trinity. It is no term of mine. It is a word which belongs not to the Bible, in any translation of it I ever saw. I teach nothing, I say nothing, I think nothing about it, save that it is an unscriptural term, and consequently can have no scriptural idea attached to it. But I discover that Trinitarians, Unitarians, and simple Arians are always in the field upon this subject, and that the more they contend the less they know about it. This is one of the untaught questions that I do not discuss, and in the discussion of which I feel no interest. I neither affirm nor deny anything about it. I only affirm that the whole controversy is about scholastic distinctions and unprofitable speculations: and to believe that God so loved the world as to send his only begotten Son into the world that whosoever believeth on him might not perish, but have everlasting life, is quite another and different thing from believing any system of Unitarianism, Trinitarianism, or Arianism."

This union was based upon the principle of speaking where the Bible speaks, and being silent where the Bible is silent—the exaltation of Christ and his word, and the suppression of theological and speculative opinions. This principle lies at the foundation of the Restoration Movement, and is diametrically opposed to that license which claims that every man may thrust his opinions before the brotherhood regardless of the sad consequences that might thereby be produced. Such a course as this would have prevented union

in the beginning, and is now, it is painful to know, producing division among us. "All kinds of men preaching all kinds of doctrine" are producing all kinds of divisions and alienations; and unless this is speedily checked, we will do what the enemies of our movement were not able to do in the beginning, namely, split ourselves into numerous factions. May the great head of the church, who has so greatly blessed and prospered this cause, guide it in safety over the shoals of speculation and opinionism upon which we have unfortunately fallen, and bring us again out into the open and peaceful sea of that perfect harmony which pioneers left as a rich legacy to their successors. Let the faith be exalted and opinion suppressed, in our public ministrations.

Of the Union thus accomplished, John Rogers, in the work already referred to several times, says: "Our people in Kentucky, Tennessee, and almost all the Western states, were delighted with these terms of union—so simple, so Scriptural, and so palpably practicable. Stone was a man of deep piety; a lover of good men; of practical godliness; and was, in his very nature, opposed to strife and contention. He infused much of the same spirit into those associated with him. And hence our people were distinguished for honesty, spirituality, prayerfulness and practical purity. We were sick of our unprofitabe strifes of words about untaught questions; and therefore when A. Campbell proposed the simple Scriptural plan of union, we were soon ready to adopt it. We loved union, and had been praying for it; and therefore we hailed every movement that promised anything in that direction."

CHAPTER XVI.

THE RESTORATION SPREADS WESTWARD BY UNLOOKED FOR MEANS—JOHN P. THOMPSON.

The rapidity with which the principles of the Restoration advanced in Kentucky, attracted the attention of a Baptist preacher who had moved from that state into Indiana, and settled in the White River region of that country. News reached him that many of his former friends and brethren in Kentucky were being led astray by the great "heresy of Campbellism," and he determined to return to the field of his former labors with the view of checking the progress of the new movement and saving his brethren from what he regarded as a strong delusion. During his visit he had an opportunity to hear John Smith preach. A meting was in progress at Ohio Locust in Mason county, and one morning Buckner H. Payne, a young preacher and a business man, preached to an astonished and delighted audience. At the close of his discourse and just as Mr. Smith was about to address the assembly, a gentleman approached him and called his attention to a man somewhat striking in apperance, who was standing in the rear of the house. Mr. Smith inquired who he was, and was informed that he was John P. Thompson, who had "come all the way from the White River country, in Indiana, to destroy Campbellism, and to lead back the people to the old paths again." Mr. Smith requested his informant to introduce him to the stranger at the close of the service, saying that he "must know the man that had come all the way from Indiana to oppose what he believed to be wrong." He based his discourse on this text: "The natural man recieveth not the things of the Spirit of God; for they are foolishness to him: neither can he know them; for they are spiritually discerned." His effort was to show that this passage, when fairly interpreted, does not support Calvinism; and as was his wont he preached a powerful sermon.

At the close of the meeting an effort was made to find Mr. Thompson, but nowhere could he be found. Diligent search was made for him but in vain. No one could give any acount of him, but next day it was learned that he had returned to Indiana with a suspicion in his mind that Calvinism was not as firmly grounded in the Scriptures as he had supposed, and that the doctrine of the Restoration was not as bad a thing as it had been reported to him as being. The following is his own account of the incident:

"I went to Kentucky to learn by what means so many of my former neighbors and friends had been turned from the old paths. I heard Elder Abernethy, a leading Reformer in Bracken, defend the new heresy, but I saw no reason to distrust the soundness of my own faith. I was about to return home, when I heard that John Smith, already renowned throughout the land, would preach next day at Ohio Locust. I determined to hear him, assured that, if I was wrong he could make it so appear. I listened with attention to the introductory remarks of Buckner H. Payne,

but when he sat down my armor was still sound. I rebuffed his arguments with the text which came frequently into my mind, 'The natural man receiveth not the things of the Spirit of God.' When John Smith arose and cited that very text, I said to myself: now, my brother, if you can do anything for me, so be it. He began, and with the skill of a master workman, in forty-five minutes stripped me bare of my armor, under which I had long fought the battles of moderate Calvinism! I saw that, if his views of that Scripture were correct, I might say, as Napoleon said at Waterloo—'All is gone!' I shall ever believe that God caused John Smith to meet me that day at Ohio Locust."—Life of John Smith, pp.263-264.

Mr. Thompson returned to his home in Rush County, Indiana, and entered earnestly and anxiously upon the investigation of the Scriptures to see if the strange things he had heard John Smith preach, were so, and his investigations led him out into the clear light of the truth as it is in Christ Jesus; and the truth made him free from the shackles of sectarianism and traditionalism, and brought him into the liberty of the children of God. Not long after his return to the state of his adoption a meeting was held at a private house in his neighborhood, and according to his custom, he addressed the assembled multitude. It was not his intention to declare to the people the new truths that he had so recently learned, but his heart was so full of the glad tidings that he could not restrain himself, and in the midst of his discourse he turned aside from the theme he was discussing, and poured forth in torrents the fullness of the gospel of Jesus Christ in its beauty, simplicity, and gracious freeness. The people were taken by surprise, but the plea was so ably and convincingly presented that many of them at once accepted it, and that day's service marked the beginning of a great reformation that rapidly overspread Eastern Indiana.

Although this was perhaps the first introduction of the fully developed Restoration into Indiana, yet, even at an earlier date many people in different parts of the State had begun to tire of the religious systems then prevailing, and were struggling to free themselves from the errors that had so long held them in bondage. There, as well as in many other parts of the world widely separated from each other, a feeling of unrest and dissatisfaction seemed to spontaneously spring up, and a yearning for better things took possession of the hearts and minds of thoughtful men and women. Individual churches had begun to drop their human names and abandon their unscriptural practices. Associations were beginning to see the illegitimacy of their exercise of supervision over the faith of the congregations, and to resolve themselves into "annual meetings" for mutual edification and encouragement. There was no concert of action or understanding among the leaders in these movements, and often they knew nothing of one another. In 1810, several years before Indiana became a state, R. T. Brown, John Wright, Jacob Wright, Peter Wright, and others, began operations along these lines in the Eastern part of the territory, and organized a number of Freewill Baptist churches without any articles of faith except the Scriptures; and it was not long before the name "Baptist" was dropped.

Not far from the scene of these operations there was a conference of fifteen German Baptist churches sometimes called "Dunkards" or "Tonkers," that practiced Trine immersion. Among these people Abram Kern and Peter Hon were prominent preachers, but they rejected the practice of Trine immersion, and so great was their influence that they were not long in getting most of their brethren to abandon that custom. This removed the principal difference between them and their neighboring churches that had recently given up the name "Freewill Baptists," and were calling themselves "Churches of Christ," or "Churches of God," and whose members were calling themselves "Christians," and an effort was made to unite the two peoples. John and Peter Wright and others went among the German Baptists, and induced them to abandon their name and be known simply as Christians. This being done the union was easily consummated, and the cause of reformation received fresh impetus and power. Not long after this union was effected, a conference of "Newlight" churches in the same section of the country, through the instrumentality of the Wrights, dissolved their organization, and entered into the union movement. Thus in a short time three separate and distinct religious bodies voluntarily laid aside their separate existence, and, by coalescing, illustrated the ease with which the children of God can get together when they are mutually dominated by the spirit of Christ.

Sometime after the close of the American civil war, the question of the resumption of specie payment became a theme of general and absorbing interest, and various theories were advanced whereby their respective authors proposed to solve the problem. It was while the discussion of this question was going on that Horace Greely made use of the famous aphorism that "the best way to resume is to resume." His idea seems to have been that if the government would go to paying its financial obligation in specie, the question would be solved, and so it was. Just so as regards the union of Christians. The best way to unite is to unite. Such union is not so much a positive as a negative work. It is not to come so much by doing things, as by ceasing to do things. When people abandon all unscriptural practices, and become satisfied with the ordinances and appointments of the Great Head of the church, they will be already united, and that, too, without one body absorbing all the rest. All will absorb and be absorbed alike. This is exactly what happened in Indiana, Kentucky, Ohio, and other states, in the early days of the century just past. People of various bodies saw that they were practicing things that were not authorized by the word of God, and they determined to cease such practices, and when they carried this determination out, they were together in a happy union. It was through the foisting of unscriptural practices upon the church that division was brought about, and the way—the only way—to get rid of this effect is to remove the cause. The grand and noble people who inaugurated this movement saw this principle, and, having the courage of their convictions, they joyfully made the sacrifices that were necessary to put themselves right in the sight of God and men. They did what they asked others to do, and what others must do before union can be accomplished. It is not a question of absorption, but one of conformity to the will of God. All honor to the men and women who took the lead in this grand enterprise. They were the heroes and heroines of their time, and placed before their contemporaries and all subsequent generations an example worthy of imitation. They did not say, "Come to us," but "Go to Christ." We are so far removed from those people and those times, that, when we urge the plea that the pioneers urged, to superficial observers we seem to be urging our religious neighbors to forsake their ground and come to ours. This is true only in a very subordinate sense. We saw that the union of God's people could never take place till all went to New Testament ground, and we started and got there first; and we find it to be such a delightful place that we want all others to come and have fellowship with us in this common inheritance. It is idle to talk about having union on any other basis.

When Indiana received the restored gospel, she became a source of great strength to the cause of reformation. She produced an army of pioneer preachers of remarkable worth, courage and power, and soon became a rich base of supplies. In addition to the men already mentioned, David Stewart, J. B. New, A. Littell, J. M. Matthes, John Walker, B. F. Reeve, Elijah Goodwin, L. H. Jameson, S. K. Hoshour, William Irwin, Benjamin Franklin, Beverly Vawter, Elisha Shortridge, Elijah Martindale, John Brown, Joseph Wilson, Thomas Lockhart, John O'Kane, B. K. Smith, James Conner, J. M. Canfield, O. A. Burgess, H. R. Pritchard, J. W. Wolf, T. J. Edmonson, A. M. Atkinson, L. L. Carpenter, etc., are representatives of three generations of preachers who took part in founding and developing the Restoration in Indiana. This state has been particularly strong in the mental and moral character of her preachers, and from her borders many exceptionally strong men have gone forth to labor successfully in other fields. Many of the men mentioned in this list are entitled to lengthy biographical sketches, but limitations of space forbid it in this department of this book. No doubt some of them will receive this merited honor elsewhere in this volume.

It will not be considered invidious or partial if special attention be given to one of the men whose name appears above. Perhaps not more than one man did more in the same length of time to spread and establish the principles of the Restoration, than did Benjamin Franklin, and it is scarcely necessary to say that the exception is Alexander Campbell. Mr. Franklin was not a polished man in the literary sense of the term. His early advantages as to education were very meager indeed, and about all the information he ever possessed he acquired by dint of private study and personal research. But this was not altogether a misfortune, for when a man gets knowledge in that way it is his own, and as far as it goes it makes him master of the situation. Having made his own weapons,

he knows how to use them to the best advantage. From personal examination he knows the ground, and understands how to select his positions so as to be strong in the cause to which he gives his energies. Mr. Franklin was a man of unusual strength of native intellect, and was able to perceive truth clearly and state it strongly. Sometimes his method of argumentation was homely—never ornate—but he sent truth home to the common mind with wonderful power, and the "common people heard him gladly." As preacher, editor, and debater, he filled a large place in the early and middle history of the Restoration. For many years he edited the *American Christian Review*, which for a long time was the most influential and widely read weekly paper in the brotherhood. He traveled and preached extensively in the United States and Canada, and turned thousands of people to the Lord, and multiplied scores have risen up to call him blessed. He rests from his labors and his works follow him.

Onward the restoration wave swept into Illinois. In 1830 a few families moved from Kentucky into this state, and settled in Morgan county. Soon afterwards others followed them, and a church of about fourteen members was founded in Jacksonville. In 1831 Josephus Hewett went into the same community. He had been a successful preacher in Kentucky, and he was very efficient in the work of Restoration in this new field. In 1832 B. W. Stone visited Illinois to look out a new home, and while in Morgan County, he turned his attention to the matter of uniting the disciples and Christians in that region. This had been accomplished in Kentucky and Indiana, and there seemed to be no good reason why it should not be done in Illinois. It was thought to be eminently expedient for those who were advocating union, to unite among themselves all along the line, and thus practice union as well as preach it. The effort proved successful, although a few held aloof at first, under the mistaken idea that the movement was premature. It may be questioned whether a righteous cause can ever be undertaken prematurely. When it is proposed to remove wrong by doing right, the sooner it is undertaken the better. Two preachers of the "Christian Connection" went into the union, and it was not long before those who had held off, fell in line. In 1834 Mr. Stone moved to Jacksonville and re-established the *Christian Messenger*, with D. P. Henderson as associate editor. The periodical was a conspicuous factor in pleading for union and establishing primitive Christianity in Illinois. A number of preachers, additional to those already mentioned, participated in this pioneer work in that part of the state, among whom may be mentioned James Stark, William Gillum, Austin Sims, George Sims, W. H. Happy, James Green, H. W. Osborn, John T. Jones, and A. J. Kane.

From Morgan County the work spread into Sangamon County, and established itself in Springfield, the capital of the state. The ancient gospel was introduced into this important center by Josephus Hewett and John T. Jones, who began a meeting in a small house built by the citizens generally, but occupied mainly by the Presbyterians. Some of these objected to the use of the house by the men who were content to be Christians only, and preach the simple gospel of Jesus Christ, and hence they went to the courthouse. A Methodist preacher opposed the doctrine preached by Messrs. Hewett and Jones, and a debate resulted. A church was established upon the foundation of apostles and prophets, with Jesus Christ as the chief corner-stone, and a house of worship was at once erected for their use, largely through the kindness and liberality of the people regardless of church affiliations. About this time A. J. Kane, W. M. Brown, and Wick Taylor, able ministers of the word of God, took up their abode in Springfield and Sangamon County, and gave increased impetus to the work in all that region of country. About the same time John Tyler, father of B. B. and J. Z. Tyler, settled near Decatur and started the cause in that vicinity. In 1834-5 William Davenport, Ben Major, Elijah Dickenson, Benjamin Radford, E. B. Myers, A. B. Myers and others removed from Kentucky and settled in and near Walnut Grove (Now Eureka), and laid a solid foundation for the work in that neighborhood. About the same time W. T. Major, also from Kentucky, took up his abode in Bloomington, and soon erected a meeting-house at his own expense, and established the cause in that vicinity. (Most of these facts are taken from an article prepared many years ago and published in the *Christian Evangelist* of Feb. 26, 1903.) These points all became radiating centers from which the ancient order of things rapidly spread over the state, and soon became quite influential throughout the commonwealth.

About the time Missouri was admitted to statehood in the Union, the seeds of the Restoration were planted in her soil by Thomas McBride and Samuel Rogers. They traveled extensively in the state, always prepared to "camp out," which they often had to do as they went from one settlement to another. They established congregations in many places, and by their immense labors and great sacrifices they built up and gave permanency to the work in a short time. One who is acquainted with the labors of the apostles as recorded in the New Testament, cannot fail to see a striking similarity between the evangelism of the primitive church and that carried on by the pioneer preachers of the Restoration Movement of the nineteenth century. Samul and John Rogers, John Smith, John T. Johnson, T. M. Allen, John A. Gano, Walter Scott, the Creaths, and a host of others too numerous to mention, went everywhere preaching the word, baptizing penitent believers, and organizing churches after the Jerusalem model. And this they did without the prospect or hope of reward so far as this world is concerned. They were not place-seekers, but place-makers. They labored and others have entered into their labors, and are occupying houses built and furnished for them. Perhaps one of the most pressing needs of the church at the present time is a return, on the part of the ministry, to the self-denying zeal that consumed the fathers of the Restoration. What a contrast between the conduct of those self-sacrificing men, and the unseemly scramble for places that too often disgrace the ministry of the present day! It is almost the rule now for a score or more of preachers to jump at any good place that may become vacant. These applicants may be doing very well from the standpoint of the good of the kingdom of God, but they are ready to give up work that is promoting the interest of the cause of Christ, for the sake of promoting their own personal interests of various kinds. In those days preachers were evangelists and sowed the seed of the kingdom broadcast, established churches and placed elders over them, and then pushed on into other new fields with the word of life and salvation. They adopted the "ancient order of things," and hence their marvelous success. On this plan the evangelists of the first century operated, and they were not long in extending the gospel throughout the Roman empire, notwithstanding the immense bulwarks of opposition they had to tear down. The same order produced similar results under the labors of the first promoters of this new movement in the early part of the century just past. The opinion is here recorded that the same policy adhered to and faithfully carried out, would not be long in extending the kingdom of God throughout the modern world.

Between 1827 and 1837 such men as Joel H. Haden, T. M. Allen, M. P. Wills, F. R. Palmer, Abaslom Rice, James Love, Jacob and Joseph Coons, Jacob Creath, E. Ballenger, Allen Wright, M. Sidener, Henry Thomas, and Duke Young, moved from Kentucky to Missouri, and became towers of strength to the cause of primitive Christianity in that state; and the Restoration moved forward with great rapidity. These grand preachers operated mostly in the region of the state that is traversed by the Missouri River, and soon dotted it over with churches composed of the best people of the various communities in which they wrought. In their hands, as in the hands of the apostles, the gospel proved itself to be the power of God for the salvation of men. They resorted to no cheap clap-trap methods to entrap the unthinking, but addressed their plea to the understanding and consciences of the people and sought to get them to act from convictions of truth and duty. They plainly and forcefully pointed out the way of deliverance from the thraldom of sin and sectarianism, and the people had a mind to walk therein. They convicted men of sin and caused them to cry out for salvation, and then told them plainly and in the language of Scripture, what to do to be saved. Grand, faithful, noble men were these that were willing to sacrifice themselves upon the altars of the kingdom of God. Shall we see their like again? Associated with the men just mentioned, was another class of preachers who may be regarded as belonging to the ranks of the pioneers—such as Sandy E. Jones, Allen Wright, S. S. Trice, S. S. Church, etc., who wrought righteousness, put to flight armies of aliens, and endured hardness as good soldiers of the King.

After this first generation of advocates of the ancient order of things in Missouri, came such giants as Moses E. Lard, W. H. Hopson, G. W. Longan, A. Proctor, L. B. Wilkes, J. W. McGarvey, T. P. and H. H. Haley, and many others whose names and labors have given additional lustre and power to the Restoration in the West. When the character,

ability, and devotion of the preachers who planted and gave early cultivation to the Restoration Movement in Missouri, are taken into consideration, it is not to be wondered at that it at once gained a firm footing, and that Missouri leads all the states in the number of disciples within her borders.

And still westward this star of empire held its way, invading Iowa, Kansas and Nebraska, passing over the great mountain range, and on to the quiet waters of the Pacific ocean, leaving streaks of light in every state through which it passed. Perhaps in no feature of the movement is the hand of Providence more manifest than in the place of its origin. It sprang into existence in the Eastern part of the New World, mounted the crest of the wave of emigration to the West, and kept up with the movement of that wave across the continent, firmly establishing itself all along the line, thus making for itself a spinal column, so to speak, reaching from ocean to ocean. And as this column grew westward it threw out ribs to the North and South; and now that it has reached the western boundary of the continent, and is firmly rooted all the way through, the time is fully ripe to push evangelization in the other two directions with energy. It is the opinion of the writer that the Lord prepared this country for this plea, and this plea for this country; and that the doors that stand widest open before us to-day for evangelistic work, are those that look North and South in the United States. Every consideration of duty, privilege and opportunity admonishes us to pass through these wide-open doors and occupy the inviting fields into which they look. The good Lord planted our feet upon these shores and laid out our work for us in this land, and plainly said to us, First in America, and then to the uttermost parts of the earth. What else can be the meaning of the coming of the Campbells, Scott and others from the old country to this New World? In a sense they saw the star of reform in the East, and came hither to do it service. God gave us our birth in the very heart of American Christendom, and sent us on a mission to American Christendom. Our providential mission was and is to preach union to the church and salvation to the people of this land. We should not do less for the old-world missions, but more for the country to which the Lord especially sent us. We ought to spend five dollars in the mission field at home, for every dollar that we spend in the foreign field. The old countries are pouring their populations in upon us all the time, and the "Greeks" are at our doors. We should strive to bring it to pass that not one of them can touch our shores without coming in contact with the gospel of Jesus Christ in its purity, simplicity and power. A divided church will never convert the world, and hence the importance and significance of our special mission to divided Christendom. We were sent to close up the breaches in the walls of Zion, and solidify the army of the Lord of hosts, so that the God of battles can carry on a most successful warfare both defensive and offensive. If we can go into the region beyond and do a work there for God and humanity, well and good; but let us see to it that we do not neglect the field in which the Lord gave us our being, nor the work that he put directly into our hands. Our route to the heathen world lies through the Christian world, and we should endeavor to possess the land as we go. If the Christian forces of America were solidified and mobilized into one grand army, the matter of taking the non-Christian part of this country, and the whole heathen world for Christ, would be a question of but a little time.

In nearly every town of a thousand inhabitants in this country, there are from three to six or eight churches to be kept up and maintained, when one would answer every purpose, and accomplish vastly more good. From three to six or eight meeting-houses must be built and cared for when one would do; that many preachers with their families must be supported, when one would be sufficient. One fourth or less of the men and money now employed in these communities, would achieve all the results that are now produced, and more too—leaving three-fourths or more to be used in the fields that are now unoccupied. Why this criminal waste of resources? Why this unwise and harmful procedure, when cries from a thousand Macedonias are reaching our ears every day and hour? As long as this state of case prevails at home, our efforts abroad will be weak and comparatively fruitless. God sent us to remedy this crying evil, not to say crime, at home, and when this heaven-imposed task is accomplished, the rest will be easy. The work at home is just now getting well under way, and effort and diligence in pushing it forward should be increased more than tenfold: and we cannot stand acquitted or approved before God unless we come up to the measure of our obligations,

responsibilities and opportunities in this matter. The Lord sent us to break down the middle walls of partition between his people, that they might come together into one unbroken phalanx under the one Captain General of our salvation, that the world might believe in the only begotten Son of God. This is the grand work to which God has called the disciples of this age and the fact of the marvelous growth and spread of this movement in the land of its birth seems to indicate that the Lord is with it and the people who are pushing it forward. The per centum of the increase of its membership is greater by considerable than that of any other religious body in this country, and many considerations appear to combine to testify that this land is the special field for this work at this time. When we shall have accomplished the work that God has given us to do here, he will providentially open doors into other fields for us. Again it is urged that, while we do not slacken our efforts in foreign fields, we greatly augment our work at home. It is believed that these reflections are fully justified by the history of this movement on these shores.

CHAPTER XVII.

LITERATURE AND INSTITUTIONS OF LEARNING AS FACTORS IN THIS MOVEMENT.

Soon after the principles of the Restoration were first promulgated, it became evident to those who were leading the movement, that they needed a paper by which a much larger number of people could be reached, than could be influenced by the evangelistic labors of the preachers, however diligent and self-sacrificing they might be in their work. After some consultation the conclusion was reached that a monthly periodical should be started with Alexander Campbell as editor and proprietor. Accordingly, in August, 1823, the first number of the *Christian Baptist* made its appearance, and an edition was issued every month thereafter for seven years. It would be difficult to overestimate the value and influence of that publication in its advocacy of the principles of the Restoration movement, and in exposing and confuting popular religious errors of the day. In addition to the trenchant editorials that sparkled like diamonds in its columns, the pens of many of the best thinkers among the restorers contributed to its pages, and it constantly grew in power and favor among the people. Many men in different and widely separated sections of country received their first knowledge of the movement—its principles and purposes, from this publication.

There were many doctrines and traditions of men in those days, that had to be exposed and removed before the truth could find a place in the minds of the people; and hence the work of both pulpit and press was largely and necessarily of an iconoclastic character. The preachers and writers of that time knew exactly how to dissect sectarianism so as to show its unscriptural nature and harmful effects, and they made diligent and skillful use of the knife to the pain and sorrow of many a denominational preacher. John Smith was particularly fond of this kind of work—so much so that sometimes his good wife chided him for it, and urged him to preach the truth and trust to that to remove error; and this is a fallacy that influenced a good many people. In conversation on this subject one day at the dinner table, Mr. Smith held up a glass of water and quaintly said to his wife, "Nancy, can I fill this glass with milk before I get the water out of it?" The minds of the people were full of the water of error, and often that had to be drawn off before the milk of truth could be introduced. This was a prominent part of the work of the *Christian Baptist*, and it was accomplished with remarkable skill and efficiency. Its editor was a ready writer, possessed of a broad scholarship, and having a fine command of the English language. He was wonderfully gifted with ability to locate the joints in the harness of error, and his splendid and incisive sentences pierced like javelins; and it was sad for the luckless wight that dared cross swords with him. In the treatment of bodily ailments it is sometimes necessary to use the knife and cautery, and while such treatments may produce temporary pain, the final and permanent result is good. In civil government it is frequently expedient to resort to the employment of instrumentalities in correcting evils, that might, *per se*, be considered harsh or even cruel; but the good of society in general demands such procedure. In the history of God's dealings with the people it is noticeable that severe chastisement was often made use of in his efforts to reclaim them from their backslidings and apostasies. The early promoters of the principles of the Restoration found it necessary to act upon the same general prin-

ciple; and it is a principle that probably never can be abolished while evil and wrong are in the world. The *Christian Baptist* had an effect upon the public sentiment of its day, similar to that produced upon the material atmosphere by an electrical storm. It stirred the minds of men and made them think and investigate. But few things, if any, are more unfortunate in human affairs, than mental stagnation; and this is emphatically true when it relates to mental stagnation in religious matters. Wherever the *Christian Baptist* found a lodgment in a comunity it created a storm-center that had a most wholesome effect. It carried with it an effective antidote to the religious ignorance, superstition, and folly that generally prevailed. But it was constructive as well as destructive. While it was tearing down structures that had been erected upon false and faulty foundations, it did not neglect to build upon the true basis. It insisted upon the "ancient order of things" in Christianity, urging that the traditions of men should give place to the commandments of God, and that human speculations should retire before the faith of the gospel of Jesus Christ. It sought to elevate the Bible above creeds, and Christ above popes, bishops, and councils. This magazine shook religious circles in this country from center to circumference, and the shock was even felt across the waters. The seven volumes of this work were condensed into one volume in 1835 by D. S. Burnett, and it is still a book of great worth. Mr. Burnett was one of the most gifted and polished preachers and writers of his day.

While the seventh volume of the *Christian Baptist* was still running, Mr. Campbell started the *Millennial Harbinger* which was intended to supercede the former magazine. In the last article in the *Christian Baptist* Mr. Campbell alludes to his reasons for making the change in the following language: "I have commenced a new work, and taken a new name for it on various accounts. Hating sects and sectarian names, I resolved to prevent the name of Christian Baptist from being fixed upon us, to do which efforts were making. It is true men's tongues are their own, and they may use them as they please; but I am resolved to give them no just occasion for nicknaming advocates for the "ancient order of things." The general spirit and aim of the *Baptist* were transferred to the *Harbinger*, and for more than thirty years this periodical made its appearance every month under the guiding hand and genius of Mr. Campbell, and was always a powerful instrument for the promotion of primitive Christianity. During the career of the *Harbinger* W. K. Pendleton, R. Richardson, A. W. Campbell and Isaac Errett were associated with Mr. Campbell in its editorial department; and it is perfectly safe to say that it would have been extremely difficult if not impossible, to find a stronger corps of writers. In addition to this array of editorial talent, the pages of the *Harbinger* were enriched with contributions from the pens of many brilliant contributors. Its influence in extending the cause of the Restoration was incalculable. It was continued several years after the death of Mr. Campbell, under the editorship of that princely man, accomplished scholar and gentlemanly Christian, W. K. Pendleton. It has recently been condensed into two volumes by B. L. Smith, and is a very valuable part of the permanent literature of the disciples.

Some time in the fifties several papers were merged into the *American Christian Review* under the editorship of Benjamin Franklin, who has already been mentioned as one of the most successful preachers of the middle period of the Restoration. The *Review* was a faithful reflection of its editor in every respect. In its advocacy and defense of the movement to restore primitive Christianity, it was bold and fearless, and while it was not especially polished in its literary features, it was full of life and power. Under the indomitable energy and persevering industry of its editor it grew into an immense circulation. Toward the close of Mr. Franklin's life John F. Rowe became an associate editor of the *Review*, and after the death of the editor-in-chief Mr. Rowe continued to edit the paper a number of years. When it ceased to be published Rr. Rowe started the *Christian Leader*, which he edited till his death, and since then it has been edited by J. S. Bell, and has considerable circulation.

In 1866 the *Christian Standard* was projected under the editorship of Isaac Errett, a very strong, accomplished, and graceful writer, as well as a pulpit orator of unusual power. The idea had sprung up that the Restoration was threatened with the danger of being dwarfed into something narrower and smaller every way, than was contemplated by its originators, or consistent with the spirit and purpose of the movement. It was thought that

there was a tendency to erect matters of human opinion and expediency into tests of fellowship, and thus re-entangle the brethren in the meshes of human authority and dominion from which they had so happily escaped. The impression grew up that the liberty of Christ's freeman was being put in jeopardy, and that this apparent tendency should be checked and counteracted. A number of brethren who believed this, thought that a paper was needed to stay the current that seemed to them to be flowing in the direction of bondage to opinionism, and hence the birth of the *Christian Standard*. For the purpose in view a better selection for editor than Mr. Errett could not have been made. He was a man of broad mind and liberal views, but at the same time true to the great principles of the Restroation, and loyal to the gospel of Jesus Christ. He was conservatively progressive, unwilling to compromise a single element of truth and righteousness, and utterly opposed to binding human opinions and speculations upon the shoulders of his brethren. Under his regeme the *Standard* was a powerful factor in shaping the course of the restoration movement throughout his editorial career of nearly three decades. It was not only a tower of strength within the limits of the Christian brotherhood, but it was recognized in the general field of religious journalism as a very ably edited periodical. After the death of Mr. Errett it was conducted for a while under an impersonal editorship, but that proving unsatisfactory J. A. Lord was selected as editor, and he holds that position at the present time. In his hands the paper has done well, and is pleading the cause of primitive Christianity with remarkable energy and power.

Some time after the *Standard* was started the impression was created in the minds of some brethren that it was leaning a little too much toward liberalism, and it was thought that another paper was needed to check this supposed tendency. The disciples have no trial court for the adjustment of matters of general interest but the court of public opinion, and the most efficient means of pleading before that court is the religious journal. In 1868 the *Apostolic Times* came into existence under the editorship of Robert Graham, Moses E. Lard, Winthrop H. Hopson, Lanceford B. Wilkes and John W. McGarvey. Perhaps five stronger men could not have been found in the whole Christian brotherhood, than those whose names stood at the head of the editorial columns of the new paper. They have all gone to their eternal reward except J. W. McGarvey who is still at work with vigor and efficiency. The *Apostolic Times*, with varying fortunes and several changes of name, has continued down to this time, its present title being the *Christian Companion*, and its present editor is John T. Brown, the editor and proprietor of this book. Its mission has been a useful one, and while its conservatism has at times, perhaps, been a little extreme, it has performed the functions of a balance-wheel in the machinery of our church life and work. The disciples recognize no authority but that of truth—the truth of the gospel of Jesus Christ, and the brethren will submit to nothing that does not, apparently at least, come to them clothed in the authority of truth. A religious journal seeks to reach the largest possible number of people, with its conception of truth, and when one paper pulls a little too strong in one direction, and another pulls a little too strong in the opposite direction, the two manage to so counteract each other's influence that the cause in which both are interested, is kept in about a perpendicular position. The conviction is here recorded with pleasure, that the press of the disciples has always desired and striven to promote the true interests of the cause of Christ, and questions of difference have related to the best means of doing this. Our editors have been strong, courageous and conscientious men, aiming, each in his own way and according to his best understanding of the matters involved, to help on the cause of the Master. If discussions have sometimes been somewhat acrimonious, that is to be attributed to the frailties that are common to human nature, and not to improper motives.

The *Christian-Evangelist*, now in its fortieth volume, was the outcome of the combination of several papers published in different places. B. W. Johnson and J. H. Garrison have been its most noted editors, and since the death of the former the latter has been and still is its editor-in-chief. This paper has been progressively conservative in its teaching, and kind and conciliatory in its spirit, sometimes approaching the danger line in its efforts to harmonize things that seem almost irreconcilable. While others have magnified differences of opinion among the disciples, appearing to even recognize practical and permanent divisions among them, the *Christian-Evangelist* has possibly sought to minify such differ-

ences to too great an extent—even to the extent of obscuring some dangers that have menaced our peace and unity. But here we again see extremes neutralizing each other and causing things to stand erect. The *Christian Evangelist* has done a great work in its field in behalf of primitive Christianity. Its first aims seemed to be to meet the demands of the Restoration in the Middle West, but it has outgrown geographical limits and circulates from the Atlantic to the Pacific, and from the Lakes to the Gulf.

The *Gospel Advocate* is probably the oldest of the papers published among the disciples, being now in its forty-fifth volume. It was started by Talbert Fanning who was its editor-in-chief during the remainder of his life, and conducted its editorial department with remarkable ability. In process of time David Lipscomb became associated with Mr. Fanning in the editorship of the *Advocate*, and ever since the death of the latter Mr. Lipscomb has been its chief editor. E. G. Sewell and others being associated with him. The *Gospel Advocate* is literally what the name indicates—an uncompromising advocate of the simple gospel of the Son of God. It will tolerate no compromise of scripture truth, but contends earnestly for the faith once for all delivered to the saints. In addition to its advocacy of primitive Christianity, it has championed some peculiar views concerning the relations of Christians to civil governments, contending that disciples of the Lord Jesus Christ should take no active part in civil affairs, either by way of holding office or voting. This contention seems to rest upon the idea that a citizen of the kingdom of Jesus Christ cannot properly be a citizen of an earthly government. While the *Advocate* has been powerful and successful in its advocacy of the plan of salvation, it has made but little impression in favor of this peculiar tenet. It has also been very pronounced in its opposition to missionary societies as instrumentalities for the spread of the gospel throughout the world. It does not oppose missionary work, but contends that the congregations are sufficient in their local capacity for this work. It even allows that contiguous congregations may combine in some form to support an evangelist, each church sending its contributions directly to the evangelist, or all sending through one mutually chosen for that purpose. But this seems to be a surrender of its main contention, for the combination of a dozen congregations is the same in principle as the combination of a thousand; and the selection of one man to transmit funds does not differ in principle from the selection of a dozen. But the *Advocate* is so ardently devoted to its opinion in this matter, that it almost appears sometimes to be willing to make it a test of fellowship and a sufficient cause for division among the disciples of Christ. It is also characterized by strong opposition to the use of instrumental music in church worship, and looks at it much in the same light as it regards missionary societies.

There are other papers among the disciples, of recent origin, but limitations of space forbid special mention of them.

COLLEGES AND UNIVERSITIES.

Perhaps no instrumentality, aside from the preaching of the gospel itself, has had greater influence in promoting the principles of the Restoration, than that exercised by the institutions of learning that the disciples have founded and fostered. The need of an educated ministry was perceived in the early stages of the movement, and the idea was conceived that there should be a pronounced element of Christian education in all education. Not only was it seen to be important to provide means for the education of men to preach the gospel, but also for the Christian education of the sons and daughters of Christian parents, and children generally. There sprang up a demand for colleges in which the Bible should be used in the curriculum, that its principles and truths might be impressed upon the minds and hearts of the young in their every-day education and development. As man is a physical, mental and spiritual being, all these departments of his nature should grow together, and none of them be neglected —least of all his spiritual nature. The disciples have always been friends and promoters of education in the best and broadest sense of the term, and as soon as circumstances became favorable they began to agitate that question and take steps to bring into existence educational institutions of learning that would cover in their regular work the entire field of human nature in its physical, mental and moral needs.

Kentucky University has the distinction of being the oldest institution of its kind in the brotherhood. Bacon College was chartered in 1836 and began operations in Georgetown, Ky., largely as the result of the energetic ef-

forts of T. F. Johnson. Walter Scott was its first president pro tem. and John T. Johnson labored for it most industriously from its inception to the close of his most useful life. In a little while it was moved to Harrodsburg, Ky., and its name changed to Kentucky University. Its creditable career there was terminated by the burning of its buildings, when it was moved to Lexington, Ky., where it absorbed Transylvania University and started afresh upon a career of usefulness and power in which its friends may well take pride. Some of the most noted and devoted men of the Restoration have been connected with it in various ways. The success of J. B. Bowman in raising funds for endowment was almost phenomenal for that time. The saintly Robert Milligan graced the presidential chair for many years, and the power of his godly life was felt by students and teachers alike. For a long time Robert Graham, of blessed memory, was a bright light in the faculty, and the Chesterfieldian Joseph D. Pickett graced a professor's chair. Some of its most distinguished professors are still living and laboring in the University. For years Chas. Louis Loos was the honored president of the institution, and although, in view of advanced age, he resigned that responsible position, he still fills a professor's chair. Professor White, for many years the efficient occupant of the chair of mathematics, still lives at an advanced age, but has retired from the active work of teaching. A. R. Milligan and A. Fairhurst have labored long and efficiently in their respective departments. And there are others who will probably receive notice in other departments of this work. B. A. Jenkins is its present president.

The College of the Bible has no organic connection with the University, but it works in perfect harmony and co-operation with it. It has educated hundrers of young men for the ministry of the Word, and these are at work throughout the United States and in other countries, for the advancement of the kingdom of the Redeemer. Eternity alone can reveal the extent of the work that the College of the Bible has accomplished in the promotion of the glorious principles of the Restoration Movement. Men have been and still are connected with it, concerning the work of each of whom a volume might be written. For years its presidential chair was occupied by the accomplished and scholarly Robert Graham, who, though he is dead, yet speaks and will continue to speak for years to come, through the noble men who as students received his instructions and were impressed by his pure Christian life. From the time of the organization of this college Prof. (now president) J. W. McGarvey has been most intimately connected with it, and it is not invidious to say that he has done more to make it what it is than any other man in the brotherhood. As a Bible scholar he has no superior and but few equals, and his general information is quite comprehensive. He is perfectly familiar with the plea of the disciples, and his attachment to these principles is characterized by the most unswerving loyalty, and the young men who have received instruction at his feet are, for the most part, of the same type. For many years I. B. Grubbs, the Christian logician and exegete, has filled a professor's chair in this college with marked ability, and for him the students have a very strong attachment both on account of his efficiency as a teacher, and his tender and fatherly interest in them personally. The scholarly B. C. Deweese is also a professor in this institution and does most excellent work.

BETHANY COLLEGE.

Early in the history of the Restoration Mr. Campbell conceived the idea and formed the purpose of establishing somewhere in the Eastern part of the country, a college for the Christian education of young men, but before his plans were matured or even his purpose was made known, Bacon College was inaugurated; and for a time he held his purpose in abeyence so as not to divert attention and funds from the Kentucky institution. This college having gotten well under way and its success being assured, Mr. Campbell proceeded to carry out his plans, and in the winter of 1840 a charter was procured for Bethany College. The trustees held their first meeting in May, 1840, and met again in September of the same year, and elected Mr. Campbell president, and this position he filled with eminent satisfaction to the patrons of the institution and the entire brotherhood, till his death in 1866. In May, 1841, W. K. Pendleton, A. F. Ross, Charles Stewart and Robert Richardson were elected to professorships in the college, and the following October the collegiate department was opened for the reception of students, and the college started upon its magnificent career of power and usefulness.

Although Bethany was the second child in the family of colleges among the disciples, it soon forged to the front and for many years held the place of first importance among our institutions of learning. A great number of those grand men who constituted the second generation of Christian preachers among the disciples, were educated at Bethany, and went forth from its classic and almost sacred halls to preach the everlasting gospel of Jesus Christ; and from the beginning of the history of the institution to the present time it has been sending out men well equipped for various positions of honor and importance. The members of the faculty have always been up to a high standard of scholarship and moral excellence, and their influence has been a great factor in developing and extending the Restoration Movement. In addition to the distinguished men already mentioned in connection with the faculty, C. L. Loos was a prominent and efficient professor for many years, and did much to help make the College a powerful agency in the promotion of Christian education.

HIRAM COLLEGE—BUTLER COLLEGE—EUREKA COLLEGE—CHRISTIAN UNIVERSITY—DRAKE UNIVERSITY—TEXAS CHRISTIAN UNIVERSITY—COTNER UNIVERSITY.

These institutions, established, we believe, in the order of their mention, have all done excellent service in behalf of primitive Christianity, and have been efficient means for the advancement of the principles of the Restoration. Limitations of space forbid extended notices of these worthy enterprises, but no doubt ample justice will be done them elsewhere in this book. It is proper to mention them in this connection, for this chapter, incomplete enough as it is, would be unbearably incomplete without such mention. We felt obliged to write more fully of Kentucky University and Bethany College because of their more intimate connection with the early progress of the Restoration Movement; and we do not believe that this will be regarded as at all invidious, as it is certainly not intended to be.

Perhaps the disciples have made one serious mistake as it respects educational matters. In their zeal for the advancement of learning, and in their pardonable sectional pride, it is probable that they have endeavored to establish too many institutions of college and university grades. The expression of an infallible opinion on this point is impossible, and the brethren have acted in all good conscience and in accordance with their highest wisdom in the case at the time; but probably it is quite generally recognized now that mistakes have been made. If the policy of establishing one great university in the United States had been adopted, and all energies bent to the accomplishment of that end, by this time we might have had an institution that would compare—not unfavorably—with the best colleges and universities of the land. This mistake cannot be remedied now, but its existence should serve as a warning against its repetition in the future. We have a number of creditable institutions that are doing excellent work, and they are worthy of hearty support. They are better calculated to equip young men for the special work of the ministry among the disciples than any state or sectarian institution; and the young ministers that they send out will bear comparison with those that go out from any other institution in the country. And if success is to be measured by results, it is verily believed that they are greatly in the lead on an average.

CHAPTER XVIII.

MISSIONS AND MISSIONARY ENTERPRISES.

The Restoration was born in a missionary atmosphere, and all of its early ministers were missionaries. Under the Great Commission they went forth to proclaim the everlasting gospel of Jesus Christ, realizing that it is God's power for the salvation of men. They were a company of heroes who were thrilled with the spirit that animated Paul when he said, "Woe is me if I preach not the gospel." They, like the apostle, did not wait to be assured of a support beforehand, except as they found such assurance in the Master's declaration that "the laborer is worthy of his hire," and in their faith in God and his promises. And after all, this is a very good foundation for men of God to stand upon and rejoice in the work of the Lord. There is danger of being too mechanical and too commercial in this matter. As sacrifice—the offering of a life and the pouring out of blood in death—was necessary to the inauguration

of the scheme of redemption, and the same principle was necessary in the days of the apostles, it is equally essential now, to press the cause forward and bring it to final victory. The pioneers knew this, and in their lives and works they exemplified it. They were self-sacrificing men who took their lives and whatever fortune they possessed in their hands and went forth to do battle for the Lord of hosts. They did not wait for any human authority or power to tell them to go, accompanying the injunction with a pledge of financial support. And it was their simple trust in God, added to their simple faith in the gospel of Jesus Christ, that gave them such influence with the people and led them to so many signal victories for the Lord's kingdom. The revival of this spirit of heroism and sacrifice would no doubt give fresh impetus to this glorious cause, and bring vastly increased numbers of souls into the church of the First-born.

But while the pioneers thus practiced self-denial in going out to preach the glad tidings of salvation without human assurance of support, they saw that more and better work could be done by systematic co-operative methods; and as soon as the Mahoning Association laid aside its associational functions it became a co-operative society for the furtherance of the truth of the gospel. This co-operative association embraced a considerable number of churches, and had a system of collecting and disbursing funds for the support of evangelists, the first of whom, as has been stated elsewhere, was the intrepid and valiant Walter Scott. Most of the prominent leaders in the movement were present when these measures were adopted and gave them their approval, and similar organizations for similar purposes were formed in different parts of the country according to the needs of each particular community; and no one supposed that in such procedure any New Testament teaching was contravened or any principle of the Restoration disregarded. Finally the idea was conceived that a general organization embracing all the churches in the United States, having for its sole purpose the work of evangelization on the largest scale, would be Scriptural, legitimate, and of the greatest utility. Accordingly, in 1849 the American Christian Missionary Society was organized at Cincinnati, Ohio, with Alexander Campbell as its first president, which position he held till the close of his life. A large number of the leading brethren were present when this organization was effected and gave it their hearty endorsement, and ever afterwards heartily co-operated through it. It is but historical and fair to say that in process of time this organization elicited opposition from a few brethren who thought that it was out of harmony with both Scripture teaching and the principles of the Restoration. It is to be believed that the opposing brethren were and are conscientious in their opposition, but it is to be asserted that those favoring this co-operative work were and are equally conscientious and equally intelligent; and as they have always been vastly in the majority they, on the principle that in methods of work, where the Bible lays down no plan, the judgment of the many must prevail over that of the few, have the unquestionable liberty to choose their own methods, provided, however, that they do not violate any plain teaching of the word of God. And this liberty must not be interferred with by the few, although these are under no compulsion to adopt the methods of the majority. If they think that they know a better and more Scriptural way, let them work on that basis and be known by their fruits. There should be no bickering between these two classes of brethren in Christ, for there is room in this wide world for all, and there should be no rivalry except as to who can do the most good. Those who use co-operative methods should not despise those who do not, nor should the latter condemn the former. Wherever and whenever and however the gospel is preached, let all rejoice in the fact that it is preached. Paul rejoiced in this fact, though some preached of contention and strife, hoping thereby to add affliction to his bonds. Although their motives in preaching the gospel were bad, their preaching gave the large-souled man of God joy.

But those who are contentious and accuse their brethren of violating the Scriptures and forsaking the principles of the Restoration should look into this mirror: They assume to understand the Scriptures far better than the great body of their brethren, and to have a better comprehension of the principles and purposes of the Restoration than the grand men who inaugurated it and conducted it to a large success. A. Campbell, R. Richardson, W. K. Pendleton, John Smith, Walter

Scott, J. T. Johnson, J. A. Gano, John Rogers, Samuel Rogers, A. S. Hayden, D. S. Burnett, Aylett Raines, R. C. Rickets, T. M. Allen, L. L. Pinkerton, William Pinkerton, James Challen, J. M. Matthes, L. H. Jameson, B. K. Smith, H. R. Prichard, T. W. Caskey, and a host of others of similar mental caliber, together with scores of men of the second generation of preachers, of the finest intellectual qualities, did not see that missionary societies were in opposition to the great principles of the restorative movement that they themselves set in motion. Do the few brethren that are setting up this claim now really believe that they have a better understanding of this plea than the mighty and noble men who first made it? It is not contended that numbers prove anything either for or against a proposition, but it is suggested to the brethren who are contending that societies are necessarily contrary to the principles of our great plea, that they should pause and reflect seriously upon their assumption in view of the impressive fact that the originators of the plea did not so consider it. At least they can afford to hold their opinion in abeyence and not make it the ground of rupturing the body of Christ! We are not urging them to adopt methods that do not commend themselves to their consciences in the sight of God, but we are pleading that they do not seek to bind their opinion upon the consciences of their brethren whom Christ has made free, and that they do not press their notion to the extent of rending churches asunder, and destroying fellowship among brethren. This is in palpable and direct conflict with the essential and fundamental principles of the Restoration which was a revolt against the reign of opinionism, and a protest against the enslavement of one brother to the opinion of another: and to the extent of the subjugation of the brethren to the sway of opinion on this question or any other, the Restoration will be like Samson when shorn of his locks.

But it is being urged that when Mr. Campbell gave his sanction to missionary societies his mental powers had so far failed that he was incapable of forming mature and consistent ideas, and that his approval of societies in 1849 was a reversal of his previous convictions on the subject, resulting from undue influences which he did not have the will power to resist. This asseveration is going into history, and it is thought not only proper, but altogether necessary to accompany it with historical refutation. It is to be lamented that brethren will allow their minds to be so biased by an opinion, that they can get their own consent to put forth such an unsustained and unsustainable a theory as this. If Mr. Campbell was thus weak-minded in 1849 when he was only sixty-one years of age—younger by ten years, perhaps, than some of those making the allegation, what about the scores of his co-laborers who had been with him from the beginning of this movement, and who, with him, endorsed the societies? Were they all weak-minded? or were they traitors to the cause that they had sacrificed so much to establish? Who can believe that the man who met the cunning Rice in 1843 in a protracted debate and went through a marvelous intellectual contest, to the admiration of intelligent men, such as Henry Clay, and to the entire satisfaction of his brethren, did not know his own mind nor have will power enough to maintain his convictions against all comers, in 1849?

After this latter date some of the most powerful efforts that ever came from his tongue or pen were made. His public addresses and editorial writings all through the fifties are up to the best of his life. His "Conversations at the Carlton House" that ran through the *Harbinger* in 1851, contain some of the brightest gems of thought ever conceived in the human mind, and embrace some fine exegeses of difficult parts of the letter to the Romans. For literary finish and philosophical thought his Baccalaureate Address, delivered to the graduating class of Bethany College, July 4, 1851, is a masterpiece. A few extracts from this remarkable address are reproduced here:

"Time, as Ovid said of envy, *carpit que carpitur una*. It is simultaneously consuming, and being consumed, by its own operations. Every thing that now exists, of which man takes cognizance, had a beginning, and will have an end, himself alone excepted. The sun himself, with all his glory, will grow dim; the heavens, with all their grandeur, will pass away, and nature herself will sink under the weight of years; but man alone, of all that we have ever seen, is destined to flourish in immortal youth, under a sun that will never set, and in a world that will never pass away. Were this not so, our planet, with all its ten-

antry, and with all its wealth—mineral, vegetable and animal,—would be a maze without a plan; an agony and nothing born.

"To justify the universe and its author, man must live again. He is, indeed, the only indestructible, immortal, and eternal being, that we have ever seen. He had a beginning, is now in progress, but will never have an end. To the eye of all enlightened reason, man is the most mysterious and sublime object his eyes have ever seen. He is, in himself, a living, moving microcosm—a miniature universe—containing the seminal rudiments, the primordial elements of all that was, of all that is, and of all that will hereafter be. There will be no creation in the developments of eternity, the seeds of which will not be connate with the elements of his mysterious and sublime constitution. In the spirituality of his nature, he communes with all that is above him, and in the modes of his present existence he sympathizes with all that is below him, in which the breath of life is. Man, contemplated in his entire constitution, and in all his relations to the past, the present, and the future—to heaven and earth—is, therefore, a spectacle of sublime and awful grandeur.

"But as the eye cannot see itself, otherwise than in a mirror, so man cannot see himself, but in a spiritual and divine mirror. Such a mirror, indeed, could not be created by all the art and contrivance of man. It is, however, kindly vouchsafed to us from the only source competent to its creation and adjustment to the wants of our being. In it, therefore, we must contemplate ourselves in all the dimensions and relations of our being—the most soul-subduing and ennobling study in the large circle of true science and true learning. We cannot survey the heavens exept from an observatory, an apposite stand-point and through a telescope of adequate dimensions. Neither can we survey the light of heaven without the telescope of faith and an elevated position above the mists and vapors of earth and time. But, gentlemen, as these are now to you, matters, I trust, familiar as household words, I deem it expedient to the occasion, and to the relations in which we have hitherto stood to each other, and which are now about to be dissolved, to make one valedictory suggestion, which I desire to impress deeply and indelibly upon your minds, as one of more than ordinary importance. It is this: Just as certain as we all have our own peculiar personal identity, associations, and circumstances, so have we each a distinct, specific, and special mission into the world, which never can be transferred to another, and on the proper execution of which our own honor, dignity and happiness, and those of some others beyond ourselves, few or many, are, by the decree of an all-wise and all-benevolent Creator, made necessarily and irrevocably to depend.

"As the philosophy of language and music is found in the human voice, and displayed in a different number of vowels and consonants with their combinations, so the philosophy of man, according to the development of true science as we understand it, must be sought in his own constitution, and in the relations which he necessarily sustains to his Creator and to his fellow-creatures. But as this is a subject too great for man, our Creator has kindly given to us a special revelation on all the premises before us, from which we learn that, as in our own personality we have many members, each of which has its own office, so, in the great family of man, every man has his own office and work.

"In a great army, every soldier is contemplated either as a commissioned or non-commissioned officer. So in the great family of Adam, every man is an educated or an uneducated officer, and has a mission either general or specific, on the proper execution of which must necessarily depend his own happiness, as well as that of his species. The single point, then, young gentlemen, to which I now direct your attention, is this: You must from this moment, as from the day of your majority, contemplate yourselves as having received a special mission into the world. You are to consider yourselves, severally, component parts of the universe, essential to its existence or well-being as it is to yours. The whole universe looks to you as you look to it. It would not be complete without you; nor you without it. In receiving your special being and a special education, you have, in that fact, received a special mission.

"But in speaking thus, perhaps I ought to say, that in this view of the universe I comprehend more than the mere masses which we call suns, and their respective systems of attendant planets. It comprehends these, and

also all their tenantry. And not only their present, but also their past and future tenantry. It comprehends the ultimate and perfect development of every element, seed, and principle, that has hitherto existed, or that may hereafter exist. The universe, past, present, and future, is one and indivisible. There was not, is not, and will not be in it, one creature, or one mode of existence, superfluous or redundant. Of the tenantry of this universe, some are causative and active agents; others are subjective and passive agents in their being and progress. Its author and proprietor is infinitely, immutably, and eternally perfect, holy, and happy, in himself, and worketh always, and in all places, according to the counsel of his own will; 'from seeming evil and from real evil, still educing good; and better still, and better thence again, in infinite progression.' * * *

"Seeing, then, that one individual may change or affect the destiny of another for weal or for woe, and that this weal or woe may be transmitted to many generations, how important and how necessary that every young man, on entering the active theatre of life, should gravely think and feel that he is sent into the world to be a minister of good or evil to mankind. The day of his birth is to be remembered forever, as a blessing or a curse to some of his contemporaries, and their heirs and successors for an indefinite period of time. The character and the fortunes of myriads of our living contemporaries are but the fruits and consequences of the acts and deeds of those who lived one, two, or three centuries ago. For this reason not only individuals, families, and tribes of men, but nations and kingdoms, and empires, for many generations, celebrate the birth of their eminent benefactors. The very day we celebrate as our commencement, with all its pleasing, grateful, glorious associations; with the noble deeds and the illustrious patriots, heroes and philanthropists, whose memories cluster around the day of our national nativity, is a monumental fact in development and proof of the position we would now indelibly imprint upon the living tablets of your hearts and memories.

"Perhaps, too, a mother, a nurse, a school mistress, may have deposited in the mind of that infant the idea, the sentiment, the purpose that grew with his years, and that ripened into that illustrious benefactor or redeemer of his country, whose fame is as broad as the earth and as enduring as time. But we need not abstract reasonings nor elaborate developments, to impress upon your minds, my young friends, the lesson before us. You have already learned that the history of tribes, nations and empires is but the development and proof of my position—that every man sent into the world has a commission from his Creator to do some great and noble deeds, on the performance of which his own glory and happiness, and the glory and happiness of others, is as necessarily dependent as an infant is upon the nurse for his life, growth, and full personal development. It is not necessary that every man, in order to personal nobility,true greatness, and real glory, should be a Samson, a David, a Solomon; nor even a Columbus, a Luther, a Franklin, a Washington. There are as many forms of true greatness as there are of real goodness; and therefore, he that is eminently good, will always be eminently great in some of the admirable attributes of human greatness and human excellency, which throw a halo of true grandeur around human character, and give to man enduring nobility. There are, too, as many niches in God's celestial temple, for constellations of great and noble men, as there are stars in the heavens, and worlds in infinite space. * * *

"But how is this real grandeur, this true greatness and glory, to be achieved? It commences first in thinking right, next in feeling right, and then in doing right. We must first perceive that we are men, and not mere animals; that the mind of man is essentially spirit and not matter; that true glory is the government of ourselves, and not in constraining the admiration of others; that true beauty is not mere sensible form, light and shade, but moral excellence; that true honor is not the noisy breath of human adulation, but the approbation of conscience and the smiles of the God of heaven; that the path of glory is not in clambering up the steeps of earth's ambition, but in condescending to men of low degree, to raise them to honor and happiness.

"We must, though we may think as sages, feel as men encompassed with innumerable infirmities. We must cultivate all the feel-

ings indicated and comprehended in the word humanity. We must aim at raising the man of low degree, and not at equaling or surpassing men of high degree. We must stoop to conquer our own pride, avarice and ambition, and not stretch our pinions to soar above the eagle, nor employ our powers to equal or surpass those who stand, or vainly aspire to stand, on the giddy pinnacles of earth's towering but mouldering temples. We must, in one sentence, seek the glory that cometh from above; and that is the glory of having been the benefactor of many."—Mill. Har., pp. 435-444.

It is incredible that the author of these brilliant thoughts and literary gems of expression could two years before their utterance, have been in a condition not to know his own mind, or so weak in will power as not to be able to stand by his convictions of right. This same volume of the *Harbinger* contains a series of editorials on The Spiritual Universe, which are remarkable for strength of thought and beauty of diction. The following passages are from the eighth number of the series:

"We have already surveyed the spiritual universe as far as our compass and chain can lead us. True, indeed, we look through a glass, and do not, with the naked eye, see its realities. Faith is, therefore, essential to our seeing things invisible to mortal sight. 'It is the evidence of things not seen.' But the testimony of other men, when believed, produces as much certainty as is necessary to all the purposes of life. It yields a certainty equal to our own experience, and puts us in possession of other men's experience, in all cases where it is perfect.

"The experience of some men in some respects, is much greater than that of other men in those respects. In society we are, therefore, obliged to borrow and lend experience, just as much as money, or that which it represents. We always borrow experience by faith, and we can lend it only through faith. My experience is of no value to any man who does not believe it; nor is any man's experience of value to me, unless I believe it. Faith, then, is the only circulating medium in the market and exchange of human experience.

"Although I have never seen Jerusalem nor Babylon, a burning mountain nor a frozen ocean, Paradise nor Tartarus, I can, on adequate testimony, regard them as much realities as London or Paris, both of which I have seen. But it is alleged that human experience is limited to things of time and sense, and cannot, by any possibility, transcend these. But on what authority is it so alleged? On the authority of some man's experience. Not on the authority of all men's experience; for no living man, or set of men, are now in possession of all the experience of all men. It is, therefore, unphilosophical, irrational, and most presumptuous in any man, to say that he cannot believe in the apparition of an angel, or in a special message from heaven, or from some other world than this because it is contrary to his experience, as well as that of all living men and to that of all dead men. Let him first procure the experience of all men, and then he will have some show of reason in so affirming.

"Still, even then, he would have no absolute certainty that a communication might not hereafter be received from another world—from some sun, moon or star, from which we have hitherto heard nothing. This would be to foreclose all future new developments. It would be equal to affirming that there never can hereafter be anything that has not already been. No one, on such premises, could have believed in a universal flood in the days of Noah, nor of cities being burned by a shower of fire from heaven, because, forsooth, till the days of Abraham and Lot, no such event had happened.

"Human experience is a very mutilated volume. The cover is off, the preface torn, a hundred pages wanting in the middle, and no one knows how many hundred are wanting at the end. Would he not be a silly boy, that, on entering school and taking into his hand these fragments, should, on reading them, affirm that he had read the entire volume; and fully comprehended, not only the contents of the volume, but also the contents of every other volume that could possibly emanate from the same author? As silly and as pert every man or grown boy, who affirms that he cannot, or will not, believe in an oral or written communication from the author of the volume of nature, of man, and of providence, because he has never found it on the few scattering leaves in the primer that he has read.

"But it is alleged that a spiritual system and spiritual beings, are wholly without that

evidence on which all faith in human testimony, respecting things material and sensible, rests. We believe human testimony touching matters which are sensible, which we know from the evidence of our own senses and from our own experience, do actually exist. But what living man has ever seen an angel, a spirit, or heard an angel or spirit speak? And how can we believe testimony touching the actions of beings of whose existence we have no evidence—neither the evidence of reason nor that of sense. But is this the sum total of all evidence? Have we not the evidence of consciousness, as well as the evidence of sense? And do we not feel as much certainty or assurance that we have a spirit, as that we have a body, and that this spirit is not destructible, as is the body?

"On the philosophy of the objector, we might ask, has any one ever seen a pain, or heard a pain? And when answered in the negative, shall we negative the existence of pain? Shall we not rather say, that seeing and hearing are not the only inlets or avenues of pleasure and pain? That although we have never seen nor heard a pain nor a pleasure, we have felt both? And is not feeling as good and reliable evidence as either seeing or hearing? We have felt a thinking, reasoning, grieving, rejoicing spirit within, willing, moving, controlling, all the actions of the body, and even of the mind itself. There is a world of ideas, emotions, desires, passions, feelings, within us, as evident to our consciousness, as the world without us is to our five external senses. We have, therefore, as much assurance of the one as we have of the other. The spirit of man, while in the body, is always controlling it. It early discovers its innate powers and supremacy. It may listen to its animal instincts and appetites but it will assert its sovereignty—reigning over it with authority—and that, too, from reason and motives springing from the intuition and recognition of moral, spiritual, and religious relations and obligations, originating not from the flesh, nor from the conditions of its present existence, but from the perception and assurance of things unseen—spiritual and eternal; for which it sighs and groans, and hopes and fears. * * *

"But still it is suggested by the fallen and depraved, that we have no clear, distinct, palpable evidence of a Devil, a tempter, an evil spirit, influencing the actions of men. But what evidence have we of the positive formal existence of any one of the most puissant agents in nature, save in their operations and effects? The bold and daring infidel asks, with an affrontery and assurance indicative of superlative depravity of reason, and conscience, and moral sensibility, who ever saw an evil spirit tempting himself, or any one else! The modest and unassuming Christian philosopher, asks in reply, who evey saw any one of the most appalling and terrific agents in material nature? Who has ever seen the great agent, sometimes called the Law of Gravity? Who or what is gravity—that awful, fearful, yet beneficent agent, which, unseen, unheard, unfelt, wheels the spheres of nature in their awful circuits through immeasurable space; which holds suns, and moons, and stars, in absolute abeyance? Say, weak, frail vascillating materialist, what subtle, invisible, omnipresent, all-pervading, immutable, self-existent principle, agent or personality, is this unseen, unheard, unfelt GRAVITY?

"Is it intelligent, omnipresent, immutable, benevolent, from everlasting to everlasting? Nay, cover thy face, and come down to the lowest causes of terrestrial agencies. What is the thunder that shakes your person and your castle, but the atmospheric report that an electric spark has left home, or been awakened from profound repose? And who or what is that titled prince of life, nicknamed electricity? this omnipresent, all-pervading, and all-potent Anima Mundi? this animating soul of the natural universe? Lightning is but its traveling wardrobe, the clouds its chariot, when, on the wings of the wind, it goes forth to rend the rocks, to break the oaks of Bashan, and to shiver to atoms the cedars of Lebanon. Olympus, in its cloud-capped eminence, robed in eternal snow, skips like a calf, and Sirius like an young unicorn. And whence this power? It is only a volition. But matter has no will. It is naturally and necessarily passive. Active matter, if not a misnomer, is but matter in motion, or matter controlled by volition. Matter, like my pen, is but an instrument. It is animated, controlled, directed, by volition, or by a spirit in motion; for what is volition but a spirit in motion from one object to another? Volition is no attribute of either matter or mind. It is not a part of a spirit—a faculty of a soul. It is the whole soul or spirit in motion. Hence the universe itself is but the effect of an intelligent, omniscient, and omnipotent vo-

lition. It is a spirit in motion in a certain direction, to a certain object; that consummated volition retains its power, and reposes in its own achievements.

"But it is alleged that this is metaphysics. True, but it is the only remedy for those who have been intoxicated by physics. Men cannot recover from sickness, but by one of three medicines—prayer, physics, or metaphysics. Whether nature or art be doctor, intellectual paralytics must take physics or metaphysics. A few grains of metaphysics—say Dr. Rush's celebrated dose of ten and ten—will cure, if not the yellow fever, the yellow jaundice, which preys upon the vitals of all skeptical Christians, as they are sometimes improperly so called; for really true Christians are the only morally healthy and sound persons in the world. * * * "—Ibid., pp. 421-425.

Was the author of this fine writing so unhealthy in his own mind only two years before, that he did not have the power of perception to discern between good and evil, or was too deficient in the power of his will to choose between the two? He who would so affirm lays his own mind open to the suspicion of unsoundness. And in 1855, six years after the organization of the Missionary Society, the great man poured fourth the thoughts of his great mind in a baccalaureate address, extracts from which are as follows:

"Young Gentlemen—You have this day attained to your literary majority. You have now been, by your 'Alma Mater,' declared to be Bachelors of Arts;—a consummation for which you have long and earnestly toiled within these Academic walls. The steep ascent you have, with many toils and vigils, now subdued. A child, by the simple progress of time, without labor, care, or pain, attains a natural and political majority. The wise and the foolish youth of our country, by the simple routine of one and twenty years, are, by our laws, alike declared to be of self-disposing and self-governing capacity. Not so in the paths of literature and science.

In this the hill of science 'must we toil subdued;
Watchings and cares must win the lofty prize.
Honor rewards the brave and bold alone;
She spurns the timorous, indolent and base.
Dangers and toil stand stern before her throne,
And guards, so God commands, the sacred place.
Who seeks it must the mighty cost sustain,
And pay the price of labor, care, and pain.'

"That price you have already paid, that honor you have this day attained. But now how should you—I might, perhaps, better say, how will you—dispose of the future of your earthly being? Aye, this must be, this ought to be, your first and chief concern. You now enter the stadium—you commence a race whose honors and rewards may be, must be, commensurate with the ages of eternity. Man, you concede, has had a beginning, but never, no, never, shall have an end of being. He may rise from glory to glory, in an infinite progression; or, in the same awful ratios, he may fall from infamy to infamy, through the boundless, measureless, endless cycles of an incomprehensible eternity. The only imperishable being you have ever seen, is man. Be he good or bad, having in himself a deathless spirit, he must, willing or unwilling, forever live. Of the ransomed man we may say with the great poet,

'The sun himself shall grow dim with age,
And nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds.'

"Before you, young gentlemen, now stands revealed a natural, a spiritual, a boundless universe, whose dimensions no mind can grasp, no science can survey, no philosophy can unfold. The Bible alone gives it a tongue, and makes it eloquent in the praise of its Creator and its Lord. It is but the vestibule of the place of the great Jehovah, who inhabits eternity, who fills immensity, and who has studded the galaxy of heaven with untold millions of gems that indicate to mortals the pathway to his own eternal pavilion—the presence chamber of our Father and our God. It has been gazed upon with ineffable admiration through the telescope of faith, and has filled with unutterable emotions many a martyr pilgrim, when agonizing in his last conflict with the King of Terrors and the terror of unsanctified kings.

"All the literature and science of earth, acquired by the greatest talent and possessed by the greatest mind, without the science of God and the revealed science of his spiritual universe, leaves the greatest scholar and the

most learned philosopher in total darkness as to his own origin, his stupendous relations to the entire universe, and his interminable destiny amid the unceasing evolutions of the ever creative and conservative operations of Him whose essence can never be comprehended by the most exalted and gifted intelligences that surround His throne. This is the ultimate goal of all rational and real education in the whole oracles of literature, science and art. In any college on earth, no student learns anything more than the art of reading—the art of thinking—the art of speaking, and the art of writing. Be not startled at the annunciation. What! say you, learn we no science? What is science? Listen to your most philosophic poet:

'All science is but art unknown to thee;
All chance, direction which thou canst not see:
All discord, harmony not understood;
All practical evil, universal good.'

"There is more substantial sense in these four lines than in some of the largest folios in the Alexandrian Library, touching these four grand topics.

"We pass through all the schools of literature, science and art, for no higher object than the ultimate attainment of the art of self-enjoyment, by a scientific self-employment. The science of self-employment is wholly for the art of living rationally, virtuously, and, of course, happily. But the use of the term science, is neither so familiar nor so popular as it ought to be. The knowledge of one's own self implies a knowledge of one's own origin, nature and position, or of one's own relation to the first cause and last cause of our being, and the ever pending obligations, duties, pleasures and enjoyments, originating in, depending upon, and emanating from these causes, severally and collectively. For this science you may search long and laboriously, but you will never find it outside of your Bible, or of the circle of those who read it, understand it, believe it, and obey it. You might explore the earth, and air, and sea, with all their tenantry, to satiety, and at the end of the longest life, and at the top of the tallest ladder, in the largest, richest, grandest temple or palace, based on earth and pointing to the skies, be as unsatisfied and unhappy as when you first resolved to career your way up to the threshold of the skies. I say the threshold of the skies, poetically contemplated. For as a philosopher of no ordinary thoughtfulness once said: 'Could we with the velocity of the particles of light, fly to the most distant star we see, and so on for ages in the same direction, even then we should find ourselves but in the center of creation, and still see as many stars before us as we left behind; for space is infinite, without either top or bottom.' Well, therefore, may it be said, that the human understanding is lost and bewildered in the contemplation of the starry heavens; yet the Creator himself fills all this boundless space and glorious thought, and His tender mercies are as boundless. But here the patriarch is yet a pupil, and, with all his science and learning, but an abecedarian, with his primer in his hand, reading his first lesson. * * *

"Young gentlemen, your destiny is only partially in your own hands. The race is not always to the swift, nor the battle to the strong, nor riches to men of understanding, nor favor to the wise; but time and chance happen to them all. So spoke the wisest of mankind, and the richest and most prosperous of the kings of earth. Yet providentially, through our own instrumentality we may rise to glory, honor, and immortality; or sink to poverty, infamy, and ruin interminable. How unspeakably important, then, are the issues of life! How critical the path we choose through this wilderness of sins and sorrows; and how awfully momentous the interests involved! How important, then, young gentlemen that you keep perpetually before your minds the fearful, the awful, the glorious destiny depending upon the proper use you make of your birthrights, your talents, and your education. What fearful or glorious destiny must, under the moral government of God, and the blissful circumstances which he has thrown around you, be yours in the day of eternal rewards! You may, with your natural talents and acquired abilities, under the political, moral, and religious institutions of your country, by a proper use and application of the powers and opportunities vouchsafed to you, ascend from glory to glory; not merely in the circumference of your individual localities, but beyond the circles of earth and time, larger and more enduring than were ever chiseled on marble monuments, or sculptured in the palaces, or mosques, or temples of earth's most renowned sovereigns. * * * *

"But every thing in this grand universe proposed to human aspiration, young gentlemen, is presented at a certain definite and fixed price. There is, I presume, on further reflection, one exception. There is but one enjoyment on earth, absoultely free of cost. Food and raiment, in any and every sense of these words, are always marked at some selling price. We pay for light in our houses, for fire and water, three elements of the old schools; but who has ever paid a farthing for air? And why is it exempt? Because man must have it and enjoy it before he could, by any possibility, purchase it at any price. Hence its grand antitype, the Divine Spirit, is, and was, and ever will be, a gratuity, never to be purchased by money. These rudimental conceptions, young gentlemen, are of much importance to correct thinking, reasoning, willing, speaking, or acting, now, invested with your Virilis Toga, it is all-important that you choose some profession in which you may act a part worthy of yourselves and of your sires, of your country and of your contemporaries, and especially of your Creator and Redeemer. There is, indeed, such a thing as the 'folly of inconsistent expeditions (expectations.)' In my juvenile years I often read—indeed, I memorized—a most instructive essay on that subject; whether by Addison, or Steel, or Johnson, I cannot now say; whether in the Rambler, the Tatler, or in the Spectator, or wherever found, I commend it to your special search, and your more especial consideration. It will pay you ten per cent. per annum for life in real wealth; that is, in actual personal and social employment (enjoyment), provided only you carry it out in actual daily practice. More than half the follies of mankind, terminating in disappointment, remorse, and self-reproach, are demonstrated to be the actual results of inconsistent expectations. Every thing in earth and in heaven, in time and in eternity, is marked and registered at a certain fixed and immutable price. Not, indeed, in copper, silver, or gold, or in their ragged, tattered, and polluted paper and printed representatives, but in the sterling coin of heaven's own mint. * * * *"—Harbinger for 1855, pp. 421-425.

Mr. Campbell was in the full vigor of his intellectual powers in 1849 when the American Christian Missionary Society was organized and received his hearty endorsement. That he was opposed, as all of his associates in the restoration were, to all societies and conventions and associations having for their object the supervision of the faith of Christian people, is a well known fact; but those organizations that he opposed were very different from those that have for their sole purpose the spread of the gospel of Jesus Christ. This is manifest from much of his writing on the subject. The following is taken from the *Harbinger* of 1851:

"Besides these conventional meetings, there are those for the business proper to the Christian community. These are conferential meetings on the whole affairs of the Christian kingdom. There are fields of labor to be selected, evangelists or missionaries to be sent abroad, and the ways and means of accomplishing these objects are to be considered and provided for. Brethren, as individuals, nor churches as individual communities, cannot, in their individual capacity, accomplish these objects. There must be church, as well as individual co-operation, in order to the accomplishment of our obligations to the Lord and His cause in the world. The churches in a county, a province or a state, may, indeed, by their joint consultation, contributions and co-operation, do much to evangelize their respective districts. But the world is the field of the whole church, and the whole church ought, as far as in its power, to co-operate in the great cause of sending the gospel to all nations. She fails in her duties to her Lord, and in the fulfillment of her mission into the world, unless she puts forth her full power, according to her means, in this transcendent enterprise. Stated conventional meetings, for legislation or ecclesiastic jurisdiction, are unknown to the Scriptures."—Page 605.

Here is an explicit statement of the distinction that existed in Mr. Campbell's mind between two classes of societies—one of which he approved, whilst he opposed the other. The mistake has been made of applying what he said in reference to societies that he opposed, to those which he approved. The following extract is copied from the preface to the eighth edition of the *Christian Baptist* where it is attributed to the pen of Mr. Campbell:

"In view of the facts and truths which we have been contemplating, we cannot avoid the conviction that Christian churches were constituted by our Lord his 'primary societies' for the work of evangelization. Not that we

believe, as some have thought, that every church, acting as an isolated body, ought to appoint and sustain a missionary among the heathen. Evidently, this is an impossibility; for, in many cases, a single church has no missionary to appoint; and in many others, where the missionary might be found, there is a want of ability to sustain him. But it is the duty of each to do what is possible. And the fair conclusion is, that, as the realm of heathenism is before the churches, as a common field, and as the work of evangelization lies before them, as a common cause, they should become 'co-workers' for its prosecution. And where scattered bodies of people are called to act together for a common end, the mode which reason and Scripture both suggest is, that of acting together, by means of 'messengers' or delegates. We do not believe that our churches were ever called to act together by means of delegates for a government, or for the exercise of supervision over each other; but that they are called thus to act for the common object of evangelization. When bodies of delegates are appointed and convened for such a purpose, to carry out the great aim of the commission, whether they spring from one small district, and are called an 'association,' or from a still larger one, and are called a 'general convention,' we believe that it may be truly said of them, in the language of Paul, 'they are the messengers of the churches, and the glory of Christ.'

"Hence, we cherish the hope, and breathe the prayer, that the spirit of missionary zeal and of primitive simplicity may shed its effulgence on our American Zion. May it be the lot of the present generation to see the churches of our 'common faith' on this continent acting together to attain the end proposed by the great commission, to see them walking in the steps of the first Gentile church, with unity of aim and enlarged hearts, entering upon the moral conquest of the world, owning their antipodes as their neighbors, and hailing 'the latest news' from the stations of the distant East and West, with an eagerness akin to that which pervades the marts of commerce. To the first Christians it was a thrilling discovery, that through their agency the heathen could be evangelized. To the English Baptists of the present century it was a discovery equally thrilling, that, by the simple means which they employed, the appalling and deeply founded barrier of caste could be broken down, and that Brahmins could be led to sit at the feet of Jesus. The brief annals of our American missions prove that there is no class so refined or savage, so high or so low, but that they may be made trophies of the gospel, and be 'brought in' to add luster to its triumphs. What our religion has done is ample proof that it may do anything that the heart of piety can desire, if it be promulgated with the right spirit, with a loyal deference to the Master's will, by men 'full of the Holy Ghost and of faith.'"

Here is not only earnest advocacy of the largest possible co-operation in missionary work, but it is presented in the most logical and lucid form, unattended by the least suggestion that the hand that penned these fine sentences was moved by a mind that was failing in its powers. This unfortunate, unfounded and incorrect allegation should never have been made, and that it has been made is regretted by all sober-minded and unprejudiced people.

While the American Christian Missionary society has never received the support, financially, that should have been bestowed upon it, it has nevertheless made a record of which its friends need not be ashamed. It has been the means of establishing nearly or quite eighteen hundred churches. It has under its direction about three hundred men and women, who, in one way or another, are working for the advancement of the Master's kingdom. About one hundred and twenty thousand penitent believers have been baptized into the Lord Jesus Christ by its evangelists. These results are quite encouraging, and should inspire the friends of organized missionary work, with new zeal, courage and determination in so good a cause.

In 1874 the women of the Restoration, who for some time had been feeling that they might be doing a more efficient work for the Master, organized the Christian Woman's Board of Missions, and took unto themselves the world as a field of labor. Experience has shown the wisdom of this movement. This board has established many churches both in America and foreign lands, and is establishing missions wherever doors are opened to them and they have the means to go in and possess the land. They have been remarkably diligent and successful in raising money for their work, and wise and economical in its expenditure. In addition to their general work they have charge of the special work of negro

education and evangelization. Details will be found elsewhere in this work.

In 1875 the brethren became restless on the subject of Foreign Missions, and organized the Foreign Christian Missionary Society, and entered upon the great work of going into all the world with the gospel of salvation. A few sporadic efforts in this direction had been previously made, but they were not attended with much success. Now this organization has in its employ in the neighborhood of three hundred and fifty missionaries who are doing good work around the world. Since its organization, this society has raised and expended about two million dollars for the furtherance of its great object, and has established congregations that aggregate more than six thousand members, and Sunday Schools that number about eight thousand pupils, and also a number of day schools, hospitals and dispensaries. Details will be found in another place in this volume.

Seeing the importance of some regular and systematic way of helping weak churches and dispersed disciples in the matter of erecting meeting-houses, the brethren, in 1888 constituted the Board of Church Extension, which has been instrumental in building about seven hundred houses of worship in various parts of the country. Perhaps a more useful enterprise than this has not been inaugurated by the disciples. Particulars will be found elsewhere.

CONCLUSION.

And now let us hear the conclusion of the whole matter. The origin and growth of the Restoration was the marvel of the nineteenth century in the religious world, and it is still pressing forward with great rapidity. At the present time it numbers about one million and three hundred thousand communicants throughout the world—mostly, of course, in the United States. There are about eleven thousand churches, and in the neighborhood of seven thousand preachers. When it is considered that these results have been accomplished in considerably less than a century, and in the face of strong opposition, and under circumstances of great difficulty and embarrassment, the friends of the movement have every reason to thank God and take courage.

With a brief statement of the leading positions generally held by the disciples of Christ this history will close. Of course this statement is not to be taken as a creed in the technical sense of the term, for the disciples have steadfastly opposed creeds in this sense, from the beginning. By a technical creed is meant an instrument whose items of faith must be accepted in order to fellowship in the body that holds it. The disciples have a creed in this sense, but it is not of human origin or construction. It is the divine creed which declares Jesus Christ to be the Son of the living God. This sublime creed the Savior himself made the foundation of his church, and without accepting it no one can have connection with or fellowship in the body of Christ, which is the church. This creed, as elaborated by the apostle Paul, embraces the three following corollaries: (a) That Christ died for our sins according to the Scriptures; (b) that he was buried; (c) and that he arose from the dead the third day according to the Scriptures. So far as matters to be believed are concerned, every one who accepts this great and divine creed is entitled to fellowship in the kingdom of God, regardless of his opinions and speculations on other matters, so long as he holds these in abeyence as private property, or so long as he does not disturb the peace and harmony of the brotherhood with them. These are vastly more important than any individual's speculations. Simply for information and for the sake of being understood the following items of faith and practice are given as those commonly held by the disciples:

1. They believe in the divine inspiration and authority of the sacred Scriptures. They believe that those parts of the Bible that are given as history are historically true and reliable. They believe that the New Testament contains the religion of Christ in theory, and that its authority is supreme in all matters of faith and practice.

2. They believe in the divinity of the Lord Jesus Christ, accepting it as true that he is the ONLY BEGOTTEN Son of God. They believe that He is the Son of God as no other being is or can be. They believe that without the shedding of His blood there is no remission of sins—that His blood cleanses us from all sin.

3. They believe in the freedom of the human will. They believe that men are capable of choosing between good and evil, and of making their choice the rule of their conduct. They believe that the evidence supporting the claims of Christianity is sufficient to establish those claims, and enable men to accept

it as the only true religion; and that if they do not accept it the fault lies in some mental perversity, or, perchance, some moral perversity. They believe that men can be saved by the gospel whenever they hear it, and that if they are not saved by it, it is because they wilfully choose to reject it.

4. They believe that faith in the Lord Jesus Christ is essential to salvation under the gospel of the Son of God, and that this faith comes by hearing the Word of God. To believe the testimony that God has given concerning His Son is to exercise faith in the Lord Jesus Christ, and this exhausts the meaning of the term as respects the purely intellectual powers of the human mind. Then the will, under the influence of this belief, determines to accept the Christ that reason has apprehended as the Son of God, and thus brings the life into harmony with the divine will. Reason has to do with theoretical and intellectual faith, while the will deals with practical or active faith. There is also a moral element involved in the transaction, and this relates to the heart. The principle from which the will acts in practically accepting Christ is love which induces obedience that comes from the heart, and all of this is embraced in faith in the fullest and most practical sense of the term.

5. They believe in the necessity, importance and vitality of repentance, and accept in all its force and fullness the Saviour's declaration that sinners must repent or perish. Repentance is something more than sorrow for sin. It embraces a certain kind of sorrow for sin, but it contains much more than this. It too, involves the will at a most vital and most important point, while it at the same time includes the idea of reformation of life. It is godly sorrow that is embraced in, or essentially connected with, repentance—sorrow looking to God, or sorrow born of a conviction that one has sinned against God. This kind of sorrow—the highest kind of which the human heart is capable—does not arise so much from an apprehension of the effect of sin upon the sinner, as from a deep conviction that God has been offended and His divine authority ignored in the transgression of His law. This kind of a conviction moves the will to determine to cease to do evil and learn to do good, and in the strictest sense of the term repentance is that act of the will which, under the influence of this godly sorrow, changes the current of the life and causes it to bring forth fruit worthy of repentance in reformation.

6. They believe that every penitent believer should openly confess Christ before the world. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," is an inspired declaration of immense importance and significance, and the Master teaches that He will confess before His Father only those that confess Him before men. This is the good confession that the Apostle Peter made, which called forth the Savior's rich benediction, with the promise that Peter had confessed the Rock upon which the church should be built. The disciples require this confession from every one who seeks admittance into the kingdom of Christ under their ministry.. This is their confession of faith, and it is always perfect and never needs revising.

7. They believe that when a penitent believer has confessed Christ, thus manifesting his faith and repentance, he ought to be baptized in the name of the Lord Jesus Christ for the remission of his sins. This belief rests upon a number of very plain statements in the Word of God. It is the obvious and necessary meaning of that part of the Great Commission which says, "He that believeth and is baptized, shall be saved." This eternal law of the kingdom of God expressly puts belief and baptism, with repentance implied, between the sinner and his salvation, which salvation begins in the remission of sins, and disciples are disposed to take the Great Lawgiver at his word, and bow in humble reverence and submission to His proclamation. When convicted believers asked what they must do they were told to "Repent, and be baptized in the name of Jesus Christ unto the remission of sins," and the disciples believe that the Holy Spirit meant just what He said, and they are willing to let those words stand just as they were spoken and written by the Spirit of inspiration, believing that God knew what to say and how to say it. When the Lord tells a penitent believer to "Arise and be baptized, and wash away his sins, calling (having called) on the name of the Lord," the disciples think it altogether safe to go strictly by those instructions, and believe that those who obey the heavenly command will inherit the blessing, and they do not believe that any expectation of coming to the forgiveness of sins in the absence of such compliance is well founded.

When Peter, who originally laid down the law of pardon, says that baptism, an antitype to the flood, "doth now save you," the disciples take it for granted that he speaks as He is moved by the Holy Spirit, and they are willing to "preach the word" just as it was given by divine inspiration. The disciples believe that the inspired Scriptures are perfect, and for that reason they can make the man of God perfect and thoroughly furnish him for every good work; and hence they do not believe that these writings can be improved, either in form or matter, by human wisdom or explanation.

The disciples do not believe that there is any virtue or merit in the baptismal water to take away or cancel sin; nor do they believe that any such power resides in the act performed by the believer, nor in the believer himself. Nor do they believe that either faith or repentance is clothed with any power to take away past sins. All such power resides in God who alone can forgive sins. Neither faith, nor repentance, nor baptism is or can be a savior. All of them combined cannot in themselves constitute a savior. The pardon of sin is purely a matter of grace, and the gracious Forgiver has the inalienable right to bestow this favor on whatever conditions His wisdom may dictate. What men do may influence their future lives, but it cannot remedy the past by taking away its sins—God alone can do that. Perhaps if this were always borne in mind, there would be less confusion on the subject of the pardon of sin. The disciples do not presume to say that no one can or will be saved without baptism, nor do they make any such asservation concerning faith. What God may do outside of His revealed Word and will, is unknown to us. Revealed things belong to us, and we have to deal with them; but secret things belong to God, and with them we have nothing to do. In the gospel the good Lord has only promised salvation to the believer in Christ; but if it should be His gracious purpose to forgive and save many heathens without faith in Jesus, who can find it in his heart to object? But such a gracious dispensation would not nullify faith in Christ as a condition of salvation in the gospel. Apply this sound reasoning to baptism, and the case is just as plain and easy. It is a condition of pardon in the gospel plan of salvation, and what God may do beyond that does not concern us.

8. The disciples believe that the immersion of a penitent believer in water is essential to Christian baptism. Their reasons for this are numerous and strong. The uniform meaning of the Greek word *baptize* in the apostolic age and throughout its previous history was immerse, as any one may see, who will examine the use of the word during the period mentioned. A convenient induction may be found in T. J. Conant's *Baptizein* which embraces every known occurrence of the term in ancient classic Greek literature, and many instances of its use in patristic Greek. The following examples will be of interest in this connection:

Polybius, B. C. 205: "And even if the spear falls into the sea, it is not lost for it is compacted of both oak and pine, so that when the oaken part is baptized by the weight, the rest is buoyed up, and is easily recovered." —History, Book 34.

Same Work: "They passed through with difficulty, the foot-soldiers baptized as far as to the breasts."—Book 3.

Strabo, B. C. 60: "And to one who hurls down a dart from above into the channel, the force of the water makes so much resistance, that it is hardly baptized."—Geography, Book 12.

Same Work: "And around Acragas are marsh-lakes, having the taste indeed of seawater, but of a different nature; for even those who cannot swim are not baptized, floating like pieces of wood."—Book 6.

Same Work: Alexander, happening to be there at the stormy season, and accustomed to trust for the most part to fortune, set forward before the swell subsided, and they marched the whole day in water, baptized as far as to the waist."—Book 14.

Josephus, A. D. 37. "Continually pressing down and baptizing him while swimming, as if in sport, they did not desist till they had entirely suffocated him."—Antiquities, Book 15.

Plutarch, A. D. 50: "Thou wouldst not have seen a buckler, or a helmet, or a pike; but the soldiers along the whole way baptizing with cups, and horns, and goblets, from great wine-jars and mixing-bowls, were drinking to one another."—Life of Alexander.

Same Writer: "That which is moulded by her (the Halcyon), or rather constructed with the shipwright's art, of many forms the only one not liable to be overturned, nor to be baptized."—Land and Water Animals.

Lucian, A. D. 135: "And if the winter's torrent were bearing one away, and he with outstretched hands were imploring help, to thrust even him headlong, baptizing (him), so that he should not be able to come up again."—Timon, or The Man-Hater.

Hippolytus, about A. D. 200: "For thou hast just heard how Jesus came to John and was baptized by him in Jordan. O wonderful transaction! How was the boundless river that makes glad the city of God, bathed in a little water; the incomprehensible fountain that sends forth life to all men, and has no end, covered by scanty and transitory waters." —Discourse on the Holy Theophany, II.

Athanasius, about A. D. 300. "In these benefits thou wast baptized. O newly enlightened! the initiation into the grace, O newly enlightened, has become to thee an earnest of resurrection; thou hast the baptism as a surety of the abode in heaven. Thou didst imitate, in the sinking down, the burial of the Master; but thou didst rise again from thence, before works, witnessing the works of the resurrection."—Discourse on Passover.

These examples are fair samples of the use and meaning of the word which is employed in the New Testament to set forth the ordinance of baptism, and they clearly indicate that nothing but immersion meets the requirements of the word. The consensus of the world's scholarship is in harmony with this conclusion. A few cases in point will be in order.

Prof. Adolph Harnack: "1. Baptizein undoubtedly signifies immersion (eintauchen). 2. No proof can be found that it signifies anything else in the New Testament and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question. 3. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word baptizein any other sense than eintauchen—untertauchen (immersion, submersion)."—Schaff's Didache, p. 5.

Prof. W. W. Goodwin: "I have no idea that the Greek words bapto and baptizo ever had any other meanings, either in the New Testament, or elsewhere, than are given in the English translation dip and immerse, with all the metaphorical meanings which these words will bear."—In a letter to E. O. Sharp. A few samples of testimony from native Greek scholars, will close this part of the subject:

Prof. Timayenis, of the Hellenic Institute, N. Y.: "The Greek word baptizo means nothing but immerse in water. Baptism means nothing but immersion. In the Greek language we have a different word for sprinkling. When you put a piece of wood into water, and cover it entirely, you baptize; you do what is expressed by the Greek word baptizo."

The Bishop of Cyclades, Greece: "The word baptize, explained, means a veritable dipping, and, in fact, a perfect dipping. An object is baptized when it is completely covered. This is a proper explanation of the word baptizo."

Prof. A. Diomedes Kyriasko, of the University of Athens, Greece: "The verb baptizo, in the Greek language, never has the meaning to pour or to sprinkle, but invariably that of to dip. In the Greek Church, both in its earliest times and in our days, to baptize has meant to dip."

9. Holding the position just stated and briefly elaborated, the disciples accept the logical consequence that infant baptism is an impossibility, for they cannot be penitent believers. They also hold that the very nature and purpose of baptism exclude the idea of infant baptism. The Scriptures declare that baptism is an inquiry of a good conscience toward God, and an infant is incapable of inquiring toward or after God with a good conscience or otherwise, and hence cannot be baptized. The word of God establishes an inseparable connection between baptism, and faith and repentance; and as infants can neither believe nor repent, they cannot be baptized. The Scriptures also show that baptism and remission of sins go together, and as infants have no sins to be remitted, they have no need of baptism. The disciples hold that the silence of the Scriptures in regard to ordinances, is to be respected as much as its speech, and as the New Testament is profoundly silent on infant baptism, that rite is rejected as of human invention and tradition.

10. The disciples believe that the "gospel is the power of God unto salvation," and hence they reject all schemes of conversion which embrace the idea of immediate and abstract operations of the Spirit of God in the translation of people out of the kingdom of darkness into the kingdom of Jesus Christ. It pleased God to save believers "by the foolishness of preaching," and it is said that "the word of the cross is the power of God and the wisdom of

God" to those who are being saved. The Scriptures declare that those who "purify their souls in their obedience to the truth * * have been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." The disciples believe that the Holy Spirit exercises His converting power through the "word of God which is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." The Spirit seeks to move men with the ideas, arguments, reasonings, persuasions and motives presented in the gospel of Jesus Christ, and not in some mysterious, abstruse, indefinable and incomprehensible way.

11. The disciples believe that the saints can only reach heaven through final perseverance—that they must add to their faith, courage, knowledge, temperance, patience, godliness, love of the brethren, and love—that it is by faithful continuance in well-doing that immortality and eternal life are to be obtained.

12. The disciples believe in and plead for the union of all God's people in one fold under one shepherd, and this may be said to be their special plea. The basis of union which they present has already been elaborated; and it is not necessary to dwell upon it further here.

The foregoing are the leading positions occupied by the disciples of Christ. There are some individuals among them who dissent from some of these tenets, but the great body of them hold these ideas in common. Their plea allows large liberty in the department of private opinion, but as regards public teaching and practice they strive to "see eye to eye, and speak the same things."

CHURCH OF CHRIST IN AUSTRALASIA.

By J. J. HALEY.

It will be necessary in this brief history of Churches of Christ on the other side of the world to group them under the larger territorial title, including Australia, New Zealand and Tasmania. These countries are islands of the Pacific and Indian Oceans lying in the Southern Hemisphere and constituting a part and a very important part, of the dominions of his Majesty, King Edward the Seventh.

Since the federal union of the Australian colonies of Queensland, New South Wales, Victoria, South Australia and Western Australia, they are spoken of in current parlance as states, but for the purposes of this sketch it will generally be convenient to refer to them as colonies. It has been under the regime of colonial administration that these churches have been established, nourished, and brought to their present proportions, and for a long time to come, doubtless, they will be known as colonial churches. Their ecclesiastical usages and doctrinal views will be sufficiently developed in the story herein to be told of their origin and growth. It will be seen from these narratives that the theology of the Australasian churches corresponds in all essential respects with that of Alexander Campbell and the American brotherhood, and that their preaching of first principles is the same that we are familiar with in this country; but the fact appears, on the other hand, that their ecclesiology is somewhat different, being more nearly conformed to the usages of the Scotch Baptists.

SOUTH AUSTRALIA.

The "Scotch Baptists" were the first known immersionists to establish themselves in the Colony of South Australia. They, after sundry changes of site in Adelaide, settled down in "Pise" or plastered mud room in Morphett Street, Adelaide, and from this gathering our pioneers were evolved. The father of the celebrated Dr. McLaren, of Manchester, formerly presided over this church, and as subsidiary helps to him, Thomas Niel and Philip Santo. Other pioneers who were less prominent, were Mrs. Philip Santo, James C. Verco and wife, Amos Armour, Mrs. Henry Hussey, Miss Colsie Proctor, afterwards Mrs. Armour, and Thomas Magarey. Baptisms were conducted strictly on apostolic lines by stress of circumstances, the river Torrens being availed of for the purpose. The doctrines of this church being distinctly and strongly "Calvinistic" soon became distasteful to the "rising generation" who had not been indoctrinated with these dogmas, and the result was discussion and friction.

Thos. Magarey may be regarded as the prime mover in the dislocation of affairs, he having imbibed reformation views through intercourse with a Brother Jackson, of New Zealand. Expounding those views led to his being treated with scant courtesy, his expositions being regarded as "denying the Holy Spirit," "blasphemy" and "baptismal regeneration." The free discussion of these matters led to further investigation, and the quiet persistency of the innovator produced that change which finally eventuated in the withdrawal of our pioneers.

An edifice of stone was erected in Franklin Street.

As the cause grew in this building, we begin to find the names of other worthy veterans appearing. Philip Messent, George

J. J. HALEY,
Cynthiana, Ky.

Born in Rockcastle county, Kentucky, March 18, 1851; student at Kentucky University, Bible College, and North Western Christian University; preached eleven years in Australia and New Zealand; held pastorates in San Francisco, Midway, Ky., Liverpool, England, and for the last nine years in Cynthiana; has edited, or assisted in editing the following papers: Australian Christian Watchman, Christian Evangelist, Apostolic Guide, New Christian Quarterly, Christian Oracle, Christian Century.

Pearce, Wm. Pollard, W. H. Burford, Andrew Thomson, R. Verco, H. Hussey, John Chambers and their wives soon appeared on the roll. So vigorous became the growth of the church that the chapel became too circumscribed and the fact brought historic Grote Street into existence. The church met for the first time in their new and commodious chapel in Grote Street on Sunday, December 14th, 1856.

During the currency of the latter events herein before enumerated the cause was also quietly working its way in other parts of the colony under the direction of pioneers, some of whose names have not even been mentioned as yet, but also subsequently attained to high prominence in the Brotherhood.

In 1847 a small band of brethren from the churches at Beith and New Mills, Ayrshire, Scotland, emigrated to South Australia. A few of the more faithful of that band settled near Willunga and formed themselves into a little church under the care of John Aird and Robert Lawrie.

In 1849 we find the cause planted at the famed Burra Burra mines through the labors of P. Santo whose occupation led him there. Seeking out a few individuals in this locality, who had been immersed, he soon organized a church, and on January 13th, 1850, the first body of baptized believers assembled together to break bread in commemoration of a once crucified but now risen and exalted Savior. A building was soon after erected, and we find the name of Wm. Brooks as secretary of the church. It was at this time that George Pearce was baptized and united with the church at the Burra.

In 1854 the brethren in the important suburb of Hindmarsh formed themselves into a separate church, having built a house with this end in view. T. Magarey is mainly responsible for this development, and soon a cluster of pioneer brethren appear upon the records of these times—among them—Henry Warren and Samuel Kidner. The record of the opening of the church in Hindmarsh furnishes us with about the first statistical record extant. There were three churches then existing—Adelaide 56, Hindmarsh 13, Willunga or McLaren Vale 15, total 84.

In 1865 George Pierce removed to Lake Alexandrina and soon established two flourishing causes at Milang and Point Sturt. In 1865 statistics stood as follows: Adelaide 100, Alma 56, Hindmarsh 60, Myponga 12, Point Sturt 25, total 253.

Turning our attention northward in this colony we find that the church at Alma Plains had started its farreaching and eventful career under the ministry of that doughty veteran, John Lawrie. From this center of activity the good cause has spread far and wide throughout the great wheat growing plains north of Adelaide, and has contributed in a very large measure to the general success of our plea in South Australia. This church introduces us to another group of estimable pioneers, such as Robert Harkness and wife, the Toselands, Hammonds, Greenshields, Howards, McLachlans, Wilsons, Finlaysons whose prowess has been inherited by succeeding generations from the same sturdy stock.

Just here it might be well to refer to the inception and execution of a movement that forms a distinct epoch in the history of the cause in South Australia. This was the advent of American evangelists. Early in the history

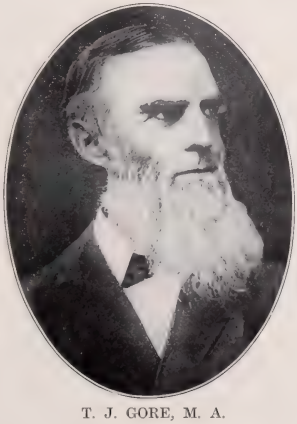
GROTE STREET CHAPEL, ADELAIDE.

of the church in this colony it was manifest to our pioneers that if progress commensurate with the importance of our great plea was to be achieved some more effectual method of presenting its claims to the public must be put into operation. This consideration paved the way for a vigorous evangelization by expert instrumentalities. At first old England was appealed to as more likely to furnish those whose sentiments and methods would harmonize with the idiosyncrasies of her sons and daughters in South Australia. Hence in 1850 T. Magarey writes to J. Wallis, of Nottingham, England.

"It is seriously proposed to call out for a time a brother qualified to do the work of an evangelist among us. We have a wide and abundant field but the laborers are few." In 1860 P. Santo again broaches the matter to J. Wallis and asks definitely for a gifted brother to be sent from England. It was found, however, that the needs of the Mother Country were even greater than those of her offspring, and the appeal was ineffectual. True, Thomas Hughes Milner, of precious memory, paid a flying visit to the new world, but it seemed only like an angel's visit, and did but intensify the thirst of the fathers for more. Finally America was turned to and the brotherhood of this great commonwealth nobly responded to the Macedonian cry.

The first evangelist to appear upon the scene was H. S. Earl who arrived November 13th, 1865. He took Adelaide by storm and leaped at once into public prominence by reason of his silver-tongued oratory. As a result a large influx of members took place in the city of Adelaide and Brother Earl's visit was all too short. It, however, whetted the appetite of the brethren and in 1866 money was sent to America to pay the passage of an evangelist to South Australia. Meanwhile H. S. Earl again returned to this colony in May, 1866, and created a great interest with good results. The church at Hindmarsh was urged to erect a new chapel at a cost of $1,400.00. H. S. Earl in the *B. M. Harbinger* at this time says: "The glorious triumph of the gospel of Christ in this city makes our hearts leap for joy. Every Lord's day vast crowds of people congregate at 'Whites' Rooms' to hear the word of life. Week by week the interest increases and the number of inquirers enlarges." The result of this visit, which was of twenty weeks' duration, and during which H. S. Earl visited Alma, Willunga, and Point Sturt was an addition of one hundred and twenty-five to the various churches. The chapel at Hindmarsh being complete J. W. Webb arrived in October 1866 to labor with that church. At this time also we find an account of the inauguration of the cause at Sterling East through the removal thereto of a few Hindmarsh members. S. Kidner and others engaged in pioneer work in this district and were instrumental in the establishment of a large and thriving cause. The young brethren of the various churches were also beginning to be imbued with a sense of their responsibilities, and inspired with enthusiasm in the good work, started the "Adelphian Society" which was largely accountable for the subsequent production of many of the present day able and earnest preachers, both paid and unpaid.

The church at Two Wells sprung into existence during 1867 through the



T. J. GORE, M. A.

instrumentality of Henry Warren. The church at Malalla was formed in 1872 by members whose membership had been at Two Wells. Another church was also formed at Auburn. On first of March, 1867, the arrival of T. J. Gore, the long looked for evangelist from America, was heralded by a very large Tea and public meeting in "Whites' Rooms." Bro. Gore commenced his labors in Grote Street and his efforts were attended with success. This noblest Roman of them all has spent over thirty years in South Australia, and his abundant labors with tongue and pen have been abundantly blessed. Statistics dated April 1st, 1867 from pages of *British Harbinger* are as follows: "Grote Street 223, Hindmarsh 147, Alma Plains 46, Milang 34, Two Wells 10, Auburn 21, total 481.

In looking back over the period when the work depended on those whom the Australians delight now to call the old pioneers one may well pause to pay them a tribute of praise. They were men of the right stamp, men who in leaving the old land brought with them the word of God and the determination to achieve success in these new lands. Their work in the planting and building up of the Church of Christ cannot be esteemed too highly. They held fast to the simple word of God, and contended faithfully and earnestly that we must speak where the word of God speaks and we must be silent where the word of God is silent. They were men of profound conviction and had fought their way out of old preconceived views into the glorious liberty of the simple truth as it is in Jesus. This made them valiant for the truth and resolutely antagonistic to anything which savored of innovation or departure from the simple gospel. The pioneer sisters ably assisted their husbands in the establishment and upbuilding of the church. They are all to be remembered for their work of faith and labor of love. The church of the present day in South Australia must not forget the fathers and mothers in Israel who were before them and who toiled so unremittingly in the Lord's vineyard.

We may look for a while at the progress that has been made during the last thirty-five years. A goodly number of churches have been established in various parts of South Australia. A number of preachers have labored successfully in the city and suburbs with occasional trips to the country. H. D. Smith, J. Colbourne, M. Wood Green, G. Day, D. A. Ewers wrought well for the Master. There is no need to mention the names of all. The churches laid hold on Foreign Mission work, specially under the earnest teaching of H. D. Smith and started a Missionary Society. This has for some years done good work and is enlarging its scope of operations. It has a practical interest in China and India. The churches in South Australia may be said to be a missionary people. They have an Annual Conference of Churches meeting in Adelaide in the month of September. The conference extends over three days. They are splendid meetings in which evangelistic work is the one great theme. There is much blessing in these meetings and an enthusiasm of the right sort. The meetings are large and the brethren take much interest in them.

Prospects in the state of South Australia are good for much increase in numbers and power. At the last conference in September, 1901, the number of members reported was 3,230. The present force of evangelists comprise the following: J. Colbourne, P. Pittman, F. Pittman, A. C. Rankins, W. Moffit, R. J. Clow, J. E. Thomas, H. J. Horsell, L. H. Crosley, G. B. Moysey, and T. J. Gore.

The churches have taken a firm hold on Sunday school work. Three of the churches have buildings specially for Sunday school work—Grote Street, Hindmarsh and Norwood. The number of children in attendance reported at last conference was 2,485. All of the churches when it is possible have Sunday schools. Last conference reported twenty-eight churches. It is evident that progress has been good if not so rapid as in other places. These churches have a strong and influential Home Mission Committee who look well after the weaker churches and open up new causes when it is possible to do so.

VICTORIA.

As in the apostolic history of the church, the cause in Australia established itself first in the cities. Melbourne, the capital of Victoria, and the metropolis of Australia, one of the most delightful cities in the world, now numbering 425,000 population, witnessed the beginning of the plea for a return to apostolic Christianity in 1853, by the meeting of six persons, in response to a newspaper advertisement, in a private house, "to remember the Lord's death in His own appointed way." This was typically characteristic of the new

CHAPEL, SWANSTON ST., MELBOURNE.

movement for restoration of ancient truths, for nearly all of our Australian churches originated in the meeting of a few people in private houses to remember the Lord's death in "the breaking of bread." About a year later these charter members entered into a permanent organization with others in Prahran, one of the largest suburbs of Melbourne, thus constituting the first Church of Christ, after the ancient order, in the colony of Victoria.

In 1855 ten disciples of Christ from England and Scotland met together and formed a Church of Christ in the city proper. For ten years they did their own preaching for the most part, and called themselves "Christian Disciples," but on the arrival of Henry S. Earl, the most successful and influential of the early preachers in Australia, they adopted the more Scriptural names of "Christians" and "Churches of Christ." Their numbers increased slowly by the arrival of brethren from the old country and an occasional baptism, so that when Mr. Earl arrived in Melbourne, July 25th, 1864, they numbered about 60. "At this time," allowing Brother Earl to tell the story of his labors in his own words, "there were small churches in Carlton, Prahran, and St. Kilda, (suburbs of Melbourne) and a few others in the country, making *thirteen* small churches with an aggregate membership of about 300. The church at Melbourne met in a small, unsightly, and unpopular room in Russell Street. I at once told them that it would be a waste of time and labor for me to preach in that place and the brethren at once volunteered to show me all the public halls available in Melbourne. I decided that 'St. George's Hall,' Burke Street, was the most suitable as it was well located, of good repute and the largest in the city. This hall was secured and I preached my first sermon in it to an audience of not less than 800 on Lord's day, July 31st, 1864. The next Lord's day it was well filled and the following Lord's day it was crowded to overflowing with an audience of about 1,800 persons. All available standing room, as well as every seat, was occupied. This interest and attendance continued unabated to my last sermon on October 8, 1865. At times hundreds of people were unable to gain admittance. Every Lord's day we had decisions for Christ and at the end of my first year's labors 297 were added to the fold, thus doubling the membership. During this time numbers of persons who attended, both members and non-members, urged me to take steps to build a house of worship and promised most liberal donations. One gentleman offered me the use of $1,000 without interest as long as I wished to have it. (Money at that time brought 10 to 15 per cent.) The church appointed a building committee, a lot was purchased in Lygon Street and the building now on that lot was erected."

The change from St. George's Hall to the new chapel in Lygon Street brought no diminution of the large crowds that flocked to

LYGON STREET CHAPEL.

hear the American preacher. The boom continued until the end of Brother Earl's administration and resulted in the establishment of the premier church of the Australian colonies, the mother of many of their strongest congregations. On February 19, 1866, G. L. Surber arrived in Melbourne from Kentucky. The tidal wave raised by the preaching of Earl continued with unabated force and volume under Surber. The building, with a seating capacity of 600, was crowded out for years on Sunday nights and hundreds were baptized; as many as three hundred in one year. On September 3, 1868, O. A. Carr and his wife arrived in Melbourne. He labored in connection with G. L. Surber, and after a time members from Lygon Street, living in Fitzroy and Collingwood, two large suburbs and separate municipalities, joined immediately on to the city, formed a church and put up a building known as the Collingwood Church, for many years one of the strongest of our Melbourne churches. Here Brother Carr labored successfully till he left for Tasmania, some years later. Soon after the organization of the Collingwood church a congregation was formed in North Fitzroy, another one of the numerous suburbs of the capital. It is one of the best of our Victorian churches. At the time of the transference of the church from St. George's Hall to Lygon Street, a division took place over the question of "taking money from the world" which resulted in the organization of a church in "Manchester Unity Hall," now known as the "Swanston Street Church." Beginning with about fifty members it grew slowly but surely till it became one of the strongest congregations with the most wealth, and the best building among us in the city, purchased from the Presbyterians. This church has maintained the traditions of a rigorous conservatism after the mind of the late David King, of England, and is noted likewise for two exceptional and apostolic characteristics, as praisworthy as they are exceptional and Scriptural, the sending out of its minister to preach the gospel in destitute regions and its abundant charity to the poor of its membership.

The period from 1865 to 1880 was a time of strain and stress, the chaotic and polemic period of the churches in Victoria and throughout the colonies. Such questions as the annihilation of the wicked, conditional immortality, the open versus the close platform in the mutual edification system, "milking the goats," as they called taking money from the unimmersed, and cognate issues, coupled with jealousies among the leaders, caused much alienation and dissension among the disciples, notably the colony of Victoria. That period, happily, has long since passed away, as it was bound to do with growing knowledge and charity, and the churches for many years have labored harmoniously together and have been able to keep the unity of the Spirit in the bond of peace. In the year 1870 M. Wood Green, an eloquent preacher, and a man of indefatigable industry, organized the church in North Melbourne, then known as Hotham, which he made into a strong church before he left it. During his Melbourne ministry he labored fruitfully in Swanston Street, Hotham, Collingwood and Lygon Street. These early ministers, Earl, Surber, Carr, Greene and others, preached during the week, and in special services, in the country, for weak churches, and at Ballarat, Maryborough, Castlemaine, Sandhurst and other towns and cities, with numerous additions at every place, making some of them strong churches. In 1875 H. L. Geeslin, an honor graduate of Kentucky University and the Bible College, the scholar and Christian gentleman, a man of noble life and beautiful spirit, went out and labored two years with great acceptance in Lygon Street when unhappily his useful life was cut short by consumption.

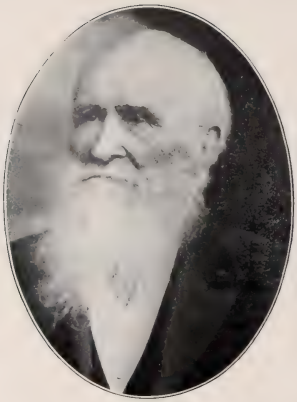
The writer succeeded him, arriving in Melbourne from New Zealand December 6, 1878. The church had run down to a low ebb during the interval between us, and the breech between the churches had not been healed. The first step towards a revival of interest was the rental of the Academy of Music, the finest theatre in Melbourne, for a series of evangelistic services. A lease was taken for thirteen Sunday nights at a rental of $35.00 a night. The audience present the first night was conservatively estimated at 1,500. From the third night on standing room was at a premium in a building that seated 2,500 people. During the last month of these remarkable services 2,700 were present each night, 200 standing through an hour's discourse, and a thousand turned away at the door unable to gain admission. "Bumper houses" followed us back to Lygon Street and great results followed in the way of conversions and additions to the church. This was in the spring of '79. Again in the summer of '81, the year of the World's Fair in Melbourne, the churches of the city

F. G. DUNN.

and suburbs united in taking the Academy of Music for another evangelistic campaign at this propitious time. At the request of the committee I did the preaching, as in the first instance when my own congregation alone was doing the work. This effort during the great Exposition, when people from all parts of the world were in the city, gave another impetus to our cause, not only in Melbourne, but throughout what was then the colonies, now the states of Australia. My six nights' debate with Mr. Butchers, a prominent Methodist preacher of Victoria, published in book form, and extensively reported for the daily papers, followed by six lectures on Baptism on Sunday nights in the Temperance Hall, to audiences of fully 2,000 each, did much to renew interest and increase success. In 1879 I took over the *Australian Christian Pioneer* from T. J. Gore and the South Australian brethren, doubled the size, reduced the price, increased the circulation to a self-supporting basis, edited it five years and six months, changed the name to *Australian Christian Watchman* and left it on a permanent foundation for my successors. It is now edited by A. B. Maston and F. G. Dunn and known as the *Australian Christian*.

The story of the restoration of harmony and the resuscitation of the annual conference must be told by F. G. Dunn, the historian of the Victorian churches in the "Jubilee Pictorial History of Churches of Christ in Australia." I would much prefer to leave out this passage, but the truth of history and justice to all parties concerned, require that at least this much be said: "In common with other religious organizations the Churches of Christ have held their Annual Conferences for the purpose of devising plans for co-operative work in evangelization. Looking at the history of these conferences, it would appear that the earlier efforts, though attended with a certain measure of success, failed to accomplish all that might have been legitimately expected from them. It must be admitted that during this time there was a decided absence of unity among the churches. Many churches stood aloof from the conferences, and individual brethren were not attracted to these gatherings. Indeed, as time went on, their attractive power grew less and there seemed to be a danger of the conferences lapsing altogether. This danger was averted and a new career entered upon mainly through the instrumentality of J. J. Haley. In 1882 the reconstructed conference, under a new constitution, held its first meeting, and from that time up to the present, the successive conference meetings grew in favor with the brotherhood, and increased in usefulness year by year. It was the fine, manly spirit of J. J. Haley that materially assisted in bringing about a better state of things. He would have nothing to do with parties. He declined to recognize the differences that separated breth-

A. B. MASTON.



JOSEPH KINGSBURY.

ren as being of sufficient moment to prevent harmonious working together. Taking this position he was well assisted by others, who equally desired to see the churches working harmoniously together for the consolidation and extension of the Kingdom of God. At this time, about thirty years after the founding of the church in Victoria, the membership was about 2,700. Twenty-one years later (1903) the membership was something over 6,000."

It would be interesting and profitable to continue a detailed history of the cause in Victoria through the last twenty years, and to speak of the labors of Isaac Selby, G. T. Walden, W. C. Morrow, A. B. Maston and other faithful ministers, and a host of intelligent and self-denying lay preachers who have rendered yeoman service in the results that have been accomplished.

In addition to the contribution of these agencies, and the missionary work, home and foreign, that has been done, the organization of the Australian Publishing Company by Brother Maston has been a telling force in the dissemination of truth by the circulation of good literature throughout the Southern Hemisphere. There are now twenty-eight churches in Melbourne and suburbs with an aggregate membership of over three thousand, and strong, self-supporting churches in all the leading centers of population in the state of Victoria, with excellent prospects of a great work to be done in the future.

NEW SOUTH WALES.

The first effort to introduce the plea for a return to primitive Christianity in New South Wales dates from the establishment of a church of four members in Sydney in 1851. The leader of this infant organization was Joseph Kingsbury, Sr., for many years of his later life recognized as the "grand old man" of the Australian churches. Bro. Kingsbury was a preacher of great intelligence, piety and zeal, and the father of Churches of Christ in New South Wales, the oldest of the Australian colonies. In 1853 this little church was removed to Newtown, a populous suburb of the city, when twelve others were immediately added through the labors and personal influence of Bro. Kingsbury, forming the root and nucleus of what is now the Enmore Church, one of the most efficient and powerful churches among us in the Southern Hemisphere. It grew to be a strong church under the preaching of the brethren themselves and the personal propaganda of its members. It was worshiping in a plain brick building in Newtown, known as "the Christians' Meeting House," when the writer arrived in Australia in 1874. It has long since outgrown the "meeting house" and some years ago erected a larger and more commodious structure fur-

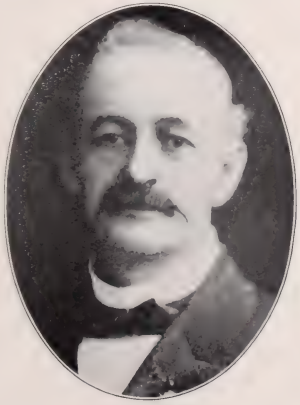
ENMORE CHURCH.

GEO. T. WALDEN.

ther out in the suburbs of Enmore, where George T. Walden has labored so successfully for the last eight years as to necessitate an enlargement of the building to accomodate the crowds of people who flock to hear him. The Enmore church has over 600 members, a Sunday school of 500 scholars, raising annually $3,500 for current expenses and contributing to the support of two preachers besides its own.

In the early 60's a church was organized in Sydney, the city proper, as distinguished from its suburbs. The American reader must try not to be confused by the innumerable suburbs of these Australian cities. They are mostly made up of suburbs with separate names and municipalities, and the group of corporations divided by streets, making up the city when spoken of in general terms. This attempt to constitute a Church of Christ on the apostolic basis, here as elsewhere, in the absence of experience and recognized leadership, had its period of chaos and controversy. The materialistic heresies of Christadelphianism became the entering wedge of strife and division, and the "open platform," the practical heresy of allowing every man to talk and preach who imagined himself qualified, made bad matters worse, until finally the church grew weary of Tom-Dick-and-Harryism, and every fellow "turning on the gas" when it pleased him to do so, and a wise man among them suggested that they settle their controversies by speaking of the points at issue only in the language of the Bible. This suggestion and an improved form of mutual edification brought peace and the church entered upon a new era of progress.

In 1869 a church building was erected in Elizabeth Street, and soon after M. W. Green was employed as evangelist, whose ministrations were signally successful. This church was the writer's first Australian field. He labored here pleasantly and successfully for more than two years, assisting in the work at Newtown on week nights and Sunday mornings. Some of the finest men and women with whom he has ever associated in gospel labor he met in these two congregations. After twenty-five years in Elizabeth Street the church disposed of its property and purchased the Lyceum building, erected by the "Freethinkers" of Sydney to free the city from "Theology, the Curse of the World." Like the builders of the Tom Payne Memorial Hall in Boston, they found themselves unable to pay for it, and it was knocked down at a mortgage sale to the Church of Christ in Elizabeth Street. It is a beautiful building admirably suited to church purposes, long since fumigated from the taints and odors of infidelity by the worship of the church and the preaching of the gospel. P. A. Dickson, a graduate of the Bible College of Kentucky University, has been the honored minister for seven years,



P. A. DICKSON.

whose abundant labors have achieved marked results for the salvation of men and the glory of God.

These two mother churches, Sydney and Newtown (now Enmore), have been instrumental in establishing churches in several of the leading suburbs of the city, and their missionary work has been felt in several fields in the state of New South Wales. The suburban church of Paddington has a substantial brick building and a membership of 183. Petersham and Marrickville have churches of considerable strength. There are a number of congregations in the state outside of the capital, but most of them are weak in numbers. They do not forget, however, to meet with religious regularity every Lord's day morning, preacher or no preacher, to break bread in memory of the Lord's death, nor do they forget during the week to testify to their neighbors the gospel of the grace of God. Like all the Australian churches, they are liberal with their means and anxious for the progress of the cause. There is an annual conference for evangelistic and missionary purposes in New South Wales, as in all the Australian states and mission organizations in connection with all the leading churches.

QUEENSLAND.

The advent of the first active disciple to the young colony of the north occurred in the removal of J. W. Johnson from Victoria to Toowoomba. He made the acquaintance and was instrumental in bringing over to New Testament plea a young carpenter and local Baptist preacher named Troy. F. W. Troy, for a long time a disciple preacher and now the honored and eloquent minister of one of the leading Baptist churches in Brooklyn, N. Y. Full of enthusiasm for the new cause, Mr. Troy left his business in Queensland, and traveled 1,200 miles by water, at his own charges, to hold a consultation with me as the President of the Victorian Conference, to see if something could not be done to send back a preacher with him to the Northern colony. In the meantime Mr. Troy desired to be a Timothy to one of our Pauls. I sent him to Stephen Cheek, then operating in Tasmania. In a few weeks the two men appeared in Melbourne ready for their great apostolic mission to the North. They set sail for the new field of labor in July, 1882, and delivered their first sermon at Zilmere on the first Sunday in August. Their first convert became an honored preacher and missionary. In less than a year churches were organized at Zilmere, Warrick, Toowoomba and Brisbane, the capital of the colony, and then on the 17th of February,'83, occurred the greatest calamity that has befallen the cause in Australia,—the death of Stephen Cheek, the man of greatest genius who has appeared among the advocates of primitive Christianity in these Southern lands. The briefest sketch of the Australian churches would be incomplete without a tribute to this wonderful young man of God. He was one of those rare men who inspired the boundless confidence and deepest affection of those who came most directly within the circle of his influence. Of all the men I have known, in a wide experience and observation of men, no one has ever obtained the hold upon me that Stephen Cheek did. I have never been able to speak of him in public without breaking down, and now after he has been in his grave twenty years, I cannot write of him without shedding tears. What Ian Maclaren said of Henry Drummond can be truthfully said of Stephen Cheek, only substituting the one name for the other. "Without pride, without envy, without selfishness, without vanity, moved only by good will and spiritual ambitions, responsive ever to the touch of God and every noble impulse, faithful, fearless, magnanimous Stephen Cheek was the most perfect Christian I have known or expect to see this side of the grave." And like Henry Drummond he was an exceptional combination of intellectual and spiritual genius that a man is fortunate to know once in a life time, and when once known must ever afterwards be regarded with a reverence and love akin to worship. As Gladstone said of Arthur Hallam, "What a treasure he carried away with him to the grave when Stephen Cheek was buried." He came to us from the Plymouth brethren through the instrumentality of G. B. Moysey, an able and consecrated man, a fine preacher and lucid writer, who fittingly became Cheek's biographer in a splendid series of papers in the A. C. Watchman. Both men were living and laboring in Tasmania at the time. Seven or eight congregations in Tasmania and Victoria which Bro. Cheek had established on an apostolic but independent foundation came with him into the restoration.

After the untimely death of his companion, Troy vigorously prosecuted his evangelistic

STEPHEN CHEEK.

work in the new field till joined by D .A. Ewers, sent to his assistance by the Victorian Conference. Under the joint labors of these two able men other churches were soon organized and the work of proclamation extended wherever an opening could be found. The editorship of *Truth in Love*, Cheek's paper, fell to the lot of Brother Ewers who carried it on for several years with signal ability and success, proving himself to be one of the ablest writers and best editors in the colonies.

There are twenty-eight churches in Queensland with an aggregate membership of 1,000 approximately; the largest is the church at Brisbane, the capital, with 210 members. There are fifteen chapels and halls owned by the churches. A Kanaka mission is conducted at Childers by John Thomson. This mission is supported by the contributions from churches and individuals throughout the United States of Australia. Two of the missionaries supported by the Australian churches in India are from Queensland—Mr. and Mrs. F. E. Stubbin.

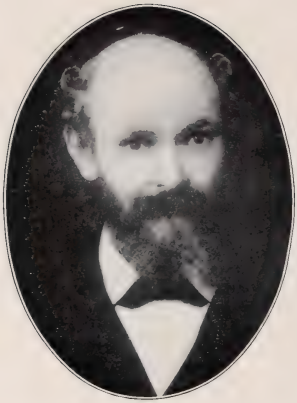
When the continuous drouth of almost ten years in this and the adjoining state of New South Wales, with the consequent social and financial depression, and leakage of population, are taken into account, this is a creditable showing, which will be greatly improved, no doubt, under better conditions.

WEST AUSTRALIA.

West Australia forms about one-third of the Australian continent with nearly a million square miles of territory having an area considerably larger than one-fourth of the United States. It was first settled in 1829, but made little progress till 1890 when it ceased to be a crown colony and obtained responsible government. The population then was about 40,000. The great Coolgardie Gold Fields were soon after discovered. Other gold fields broke out and population rapidly increased until it now approaches a quarter of a million. The gold raised in West Australia in 1892 reached the sum of $40,000,000, equal to that of all the rest of Australia combined. Agricultural settlement is also progressing rapidly and it requires no prophetic insight to perceive that West Australia with its splendid climate, boundless resources and immense territory has a tremendous future before it.

No church on the New Testament lines was formed before 1890 when T. H. Bates (now in England) volunteered to enter the field. Brother Bates was supported by a committee which formed at an Intercolonial Conference held in Victoria a short time before and at which a resolution was passed in favor of opening up the cause in the Western Colony. He reached Perth, the capital, on the 21st of November and at once set to work to hunt up

PERTH CHURCH, LAKE STREET.



D. A. EWERS.

disciples of whom he found eight and on the following Lord's day the first meeting was held to break bread. The work soon gained a good footing and for the first year considerable progress was made. Unfortunately, however, internal trouble arose over questions concerning "open communion," receiving money from the unbaptized, etc., which resulted in an open division and for some time two near churches struggled for existence. This crippled the cause, and for years little headway was made. In the meantime Brother Bates accepted a call to England. Ultimately a reunion was effected and the cause has since made steady progress. The second church was formed at Fremantle, the port of Perth, in October, 1893. Perth and Fremantle are still the principal churches, the former having a present membership of about 300 and the latter about 200. There is also a church at Subiaco, a suburb of Perth, of about 150 and churches on the gold fields at Coolgardie, Southern Cross, Kalgoorlie, Boulder, and Kanowna and one or two small churches in agricultural districts.

The first Annual Conference was held in 1898 when steps were taken to prosecute home mission work and in 1902 a foreign missionary committee was appointed. The present membership in the state is about 1,000 and rapidly increasing. There are at present but five preachers employed: D. A. Ewers at Perth, L. Hagger at Fremantle, H. J. Banks at Subiaco, W. G. L. Campbell at Kalgoorlie and S. H. Scambler at Nulder City, the three last named being home missionaries.

It is hoped to have one or two more in the field shortly. The missionary spirit is growing and the progress of the past twelve months has been the most marked in the history of the cause. Tent missions held by Brother Hagger resulted in about 100 additions during the last four months. About $400.00 was raised for Foreign Missions in 1902 and this is only a commencement. On the whole the outlook in West Australia is particularly encouraging. In this and in other Australian states there is no opposition to organized missionary effort.

TASMANIA.

The arrival of O. A. Carr in Hobart, January, 1872, determines the *aggressive* commencement of our work in the island. Previous to this we read of no sustained evangelistic effort. The clarion voice of this educated preacher urging the claims of the primitive gospel upon the people, supplemented by an able advocacy of our principles through the press, soon elicited considerable investigation and resulted in the conversion of many to Christ, both from sectarianism and the world. Brother Carr remained in Hobart preaching and teaching for one year only. It is generally remarked that he left his work in this city too soon. Be that as it may, he left a congregation of 108 members to perpetuate under very hopeful and propitious conditions, the work that he had so ably inaugurated.

Two churches came into being in the South Eastern portion of the island in 1879. Brother Stephen Cheek, whose name is still a household word among the brotherhood of Tasmania, invaded the Bream Creek district with the primitive gospel in the early part of this year.

HOBART CHURCH.

In his judgment the ignorance of this community as respects religious matters was so profound as to justify a comparison with the ancient Egypt. But so immediate and salutary were the effects of the gospel that a church of fifty odd members was established in the district within seven weeks after its first proclamation by Brother Cheek. A few months' later several of the brethren from Bream Creek removed to Tasman's Peninsula. Hence the organization of the church in that region. These two churches have continued loyal to the faith through many vicissitudes, and, although dependent to a great extent upon local effort, have made considerable progress. They are the two principal churches in the island.

The progress of the work in the Northern part of the island has not been sufficient to justify the enthusiastic to any degree of satisfaction. In Launceston, with a population of 22,000, we have a church of but 33 members after an existence of eighteen years. Special difficulties seem to be in the way of progress in this city

On the Northwest coast there are three small congregations with an aggregate membership of 52. On the West coast, noted for its rich mineral deposits, we have three feeble churches at Jeehan, Queenstown and Gormanston respectively. There is also a small church at Port Esperance in the Huon district. There are in all twelve churches in the island with an aggregate membership of 468. Isolated members will increase this total to 500. Considering that the population of Tasmania is 172,000, this progress or want of progress, will produce no feelings of gratulations in the hearts of those who desire the universal prevalence of our principles.

Lack of systematic missionary activity is, in the estimation of the writer, the cause of this lack of prosperity. We read of many churches that once had an existence, such as those at Peppermint Bay, Lisdellon, The Nook, Beaconsfield and Rosevale, but which have been allowed to gradually die for the want of evangelistic support, while many of the most important towns such as Ross, Campbelltown, Evandale, Perth, Westbury, Longford, Deloraine, Dunorlan, Devonport, Ulverstone and Burnie with the great Western population, have rarely, if ever, been touched by a missionary from our people.

Not until the year 1894 did the matter of general evangelization receive the attention of the brotherhood in the state. In March of this year the first annual conference was held in Launceston, at which the need of systematic missionary work was earnestly discussed, resulting in the formation of a committee to which the matter of evangelization was committed, with the recommendation to secure an evangelist for general work as early as possible. This, however, with several subsequent attempts, proved abortive. The churches have met in conference annually since the foregoing year. These meetings have been blessed by the brotherhood as a means of their mutual edification and encouragement, but are wanting in permanent results as respects missionary expansion. However, something was done at the conference of 1901 which gives promise of permanency. A Home Missionary Committee was formed, consisting of several good country brethren who seemed eager for the prosperity of the work. This committee has succeeded in getting the country churches to contribute regularly toward a fund for Home Mission purposes. There is another fund for similar purposes in Tasmania. Brother W. Davis, of Hobart, at his decease bequeathed a considerable legacy to the cause of evangelization in the island. This fund is in the hands of three trustees and provides for the employment of an evangelist for eight months during the year in the country districts and the remaining four months in Hobart, providing the church there cares to claim his services for such a period. We confidently expect that this fund, under the wise administration of the trustees, will be an important factor in promoting the future work of the island. A better missionary spirit has been awakened among the brethren during the last two years.

NEW ZEALAND.

Blessed with a magnificent climate and an almost unparalleled range of scenery from the Alpine glaciers of the South Island to the orange groves and vineyards of the North; dowered with prolific harvests, rich in her wealth of mineral and precious ore; the home of the noblest aboriginal race and peopled by the best of Britain's sinew and womanhood New Zealand may even accept the compliment involved in the designation of her islands as "the wonderland of the world."

Systematic colonization took place between 1840 and 1850, since which the tide of immigration has flowed steadily apace. The South-

M. W. GREEN.

ern province of Otago in the South Island, of which Dunedin, the chief commercial town of the colony, is capital, was largely peopled by Scottish Presbyterians, while Canterbury in the North, of which Christ Church is the Cathedral city, was settled under the auspices of the church of England.

Wellington, the capital and seat of government, in the provinces of like name (North Island) was colonized by a "mixed multitude" and retains its cosmopolitan aspect, while Auckland in the North at the head of the picturesque and magnificent harbor, like the rest of the provinces having the same name, received an early impetus from the adherents of English nonconformity. The population of the colony, according to last year's quinquennial census, is 815,862, inclusive of 43,143 Maoris and 2,857 Chinese.

Churches of Christ in New Zealand were established in the early days of the colony's settlement by many sturdy pioneers, who, coming from their homes in England and Scotland, carried with them their religious convictions and as opportunity offered preached the gospel, teaching publicly and privately the primitive truth of the New Testament. Where two of three gathered together there the Lord's table was set up, and when circumstances favored a church formed.

The first church established was probably that at Nelson, where after a time it ceased, being reorganized in 1879.

In 1850 a few brethren met for worship in Auckland, and meetings were held more or less regularly up to 1862 when the church was strengthened by the arrival of a number of brethren from England in connection with the Manchester nonconformists settlement scheme.

In 1865 the first chapel was built by the hands of Bros. M. W. Green and Watson, with the assistance of a lad. Since this time the church has progressed slowly and now meets in a neat and commodious building.

Among the pioneers were such noble men as the late Captain Rattray R. Laing, G. Gilmour, Roebuck, Evans, and Davies.

The church was founded in Dunedin by the arrival of a number of Scottish brethren in 1858, men and women of sober mein and devoted purpose. They immediately formed a meeting and about 1861, being considerably increased in numbers, erected their first chapel.

In 1870 the present building was erected and largely added to during the term of Bro Green's labors as evangelist. Much publicity was gained by the church as the result of two very successful debates held by Brother Green with Hardings Britten, a spiritualist, and Chas. Bright, free-thought lecturer. The building, known as the "Tabernacle," is the finest structure owned by the brotherhood in the colony.

Among the early pioneers in Dunedin were Bros. James Butters and Andrew Bremner, now gone to their reward, Captain James Stewart, Samuel Elborn and F. Battson, all staunch and earnest disciples.

The church at Wellington was organized in 1869 and that at Christ Church in the year following.

THE TABERNACLE, GREAT KING STREET, DUNEDIN.

The cause received its first impetus from outside of the colony by the visit of Bro. H. S. Earl to Dunedin. This brother, the first American evangelist to visit New Zealand, was brought over from Melbourne in 1867, principally through the liberality of Captain Stewart. He was succeeded by G. L. Surber in 1869 and since then the following brethren from the United States have done noble work in the cause of Christ: J. J. Haley, A. B. Maston, W. S. Houtchins and others.

Besides British born evangelists, T. H. Bates, Henry Exley and Edward Lewis, were several colonial-born, educated in the United States, among whom may be mentioned C. A. Moore and George Manifold.

Amongst those who have arisen from the native ranks to take up the work of evangelists were Albert Turner and Chas. Watt, while several Australian brethren have rendered valuable service in the proclamation of the primitive gospel.

The membership of the New Zealand churches, according to the last census, is 6,105, but as children under 15 are reckoned as belonging to the same church as their parents, we have to deduct 2,334, leaving 3,771 as the approximate membership, showing an increase of 200 in five years.

It may be mentioned that almost every church has its Sunday school, besides which several have Dorcas Societies, Mutual Improvement classes, etc., and two or three have Christian Endeavor organizations, though the latter movement has not "caught on" to any extent.

The largest church is that at Dunedin, with 318 members, followed by Auckland, with 278, while two or three number but a dozen or so. There are forty-two buildings for worship owned by the brotherhood, the remaining congregations meeting in public halls and private dwellings.

Three conferences for the furtherance of evangelization are held annually. The "Northern," comprising churches in the Auckland province, "Middle District," representing the Wellington, Nelson, and Westland provinces, and the "South Island," embracing Canterbury, Otago, and Southland provincial districts.

The first General Conference took place in Wellington at the beginning of the present century, and was well attended by delegates from all parts of the colony. Many subjects of interest to the churches were discussed, and amongst permanent results were the setting up of a Colonial Board of Foreign Missions and the appointment of a committee for the assistance of young men desirous of taking up the vocation of preaching. In connection with the latter subject it may be mentioned that during the last twenty-five or thirty years New Zealand has sent not less than eighteen of her sons to be educated as preachers at the Bible College, Lexington, and other similar institutions in the Western states. Upon the completion of their training a few have returned, but the majority, finding congenial fields of labor in the great republic, have remained here, to the distinct loss of the brotherhood in the colony.

The majority of the American brethren, who, from time to time, have labored in the field as evangelists, while differing in a few details as to methods, and being in one or two instances "broader" in their views on several subjects, have invariably fallen in with the expressed sentiments of the churches, while some of their suggestions have been adopted and found helpful and beneficial.

The personal influence and devoted labor of our American preachers (with but few exceptions) have placed New Zealand under obligations of gratitude to the United States; and in the splendid work carried on in Melbourne in the production and publication of Christian literature by A. B. Maston, there exists a constant reminder.

Acting upon the principle of standing firm for the Constitutional, and granting every possible freedom in subjects conditioned by circumstances and environment, the Church of Christ in New Zealand, notwithstanding its share of church troubles and internal differences, has so far made headway and gained a reasonably firm footing in the colony.

Though hitherto doing comparatively little in the Foreign Mission field, the churches throughout the colony are waking up to the importance of this great subject and beginning to take a more active part in the propagation of the gospel in foreign lands.

In a few of the Sunday schools a monthly "Missionary Sunday" is observed, the contribution being sent to the missionaries in India and elsewhere.

Last year a mission to the Maoris of the North Island was inaugurated by the Auckland Conference.

CHURCHES OF CHRIST IN ENGLAND

By W. T. MOORE.

Great religious movements are symptomatic of causes which lie behind them. The forces which produce these movements are often unseen. It is true that human instrumentality is used to inaugurate and carry on these movements; but they are really the off-spring of certain conditions which may have been slowly culminating for ages. Discoveries of all kinds are simply the formal announcement of the arrival of events which have finally worked their way to the surface of things. This fact will account for the coincidence of discoveries. Both Adams and Leverrier, working in their laboratories, and without the knowledge of what each was doing, discovered, about the same time, the almost exact position which Neptune occupies in our planetary system, and it only required the pointing of the telescope to the place indicated in the sidereal heavens in order to find the planet which had been disturbing the movements of Uranus. The telephone may be given as another instance where it is difficult to determine who was the first discoverer.

No one is fit to write history who does not recognize the fact to which attention has just been called. Indeed, it is sometimes almost impossible to determine just who first started any particular movement. The great Protestant reformation of the Sixteenth Century had its dawn before the days of Martin Luther. Wycliffe, and those co-operating with him, were the robins that foretold the coming spring time of the reformation which followed. The religious world was ready and waiting for the arrival of Luther, and his task was mainly to organize and carry forward the work which had already begun, the underlying principles of which had been bubbling over a long time above the sea of troubled religious waters with which all Europe was submerged.

The religious movement which has been called the Restoration of the Nineteenth Century was not unlike other movements of this kind in its origin. The world was waiting for it. The symptoms of its coming were seen in many directions, and the undercurrent which had, somewhat unperceived, been sweeping through the churches of Europe and America, came at last into clear vision through what was almost a volcanic eruption in this country, and was at least of sufficient force in Europe to threaten the old religious establishments with demolition, if not with utter destruction.

It is not strange, therefore, that about the time the Campbells issued their celebrated Address (1809) there were certain indications in Great Britain and Ireland which clearly foreshadowed the beginning of what was practically in many respects a similar movement for reformation in those countries.

This movement did not at first take definite shape; however, its seeds were found in several churches throughout the United Kingdom. It was not until later that a leader was found to give the movement a decided impulse, and at the same time connect it, in some respects, with the movement on this side of the Atlantic. This leader was Mr. Wm. Jones, of London, who was a member of a Scotch Baptist church, but who became much interested in the teaching of Alexander Campbell. He differed in some things from Mr. Campbell, and yet he saw that the Bethany restorer was contending for much that he himself had felt was necessary in order to restore Christianity to apostolic faith and practice. He

republished some of Mr. Campbell's writings, and for a time identified himself decidedly with the Campbellian restoration. However, when the movement had taken some root in Great Britain, Mr. Jones found that he was likely to come in conflict with his own brethren, if he continued to advocate the new movement, and consequently he went back into the Baptist ranks and continued there until his death.

Meantime, Mr. James Wallace, of Nottingham, started the *Christian Messenger*. Through this periodical the movement received a vigorous advocacy, and continued to gain strength, though the slow increase of numbers is sufficient to show that the movement was not a landslide. The first general meeting of the churches was held at Edinburgh in 1842, and at that time the number of churches in the United Kingdom was reported as forty-two, and the number of members in these churches was set down at thirteen hundred.

In corroboration of what has been said, concerning the origin of the movement, it may be well to quote from a report of the Churches of Christ in Great Britain and Ireland, made in 1883. The report says:

"It seems suitable and desirable that in this year's report an incident should be mentioned that happened just fifty years ago, and which was the means a kind Providence used for introducing into our land reformation principles that had been for some time previously successfully advocated in America.

"At that time there was a small Scotch Baptist church located in Windmill Street, Finsbury Square, London, presided over by two venerable but energetic men, nearly eighty years of age. It was not often that strangers found their way into this unpretentious building, and when during the summer months of 1833, a young man of fair complexion, medium height, and of a sprightly appearance entered during public worship and took his seat near the pulpit, it awakened some curiosity.

"At the close of the service he entered into conversation with one of the elders, who was none other than William Jones, the well known author of the *Biblical Cyclopedia of the Waldenses*, and many other works, and communicated to him the following particulars: His name was Peyton C. Wyeth, an American, from Pennsylvania. He was an artist, and had come to Europe to improve himself in his profession. Having in the first instance taken up his residence in Paris, he had brought no letters of introduction to any person in England, not expecting to visit this country. He had, at that time, been several weeks in London, and on the Lord's day had wandered about in search of some church in which he could hear the same doctrine, and find the same order of worship observed, to which he had been accustomed in his native land; but wherever he went he found himself sorely disappointed. It had pleased God, on that day, to conduct him into the chapel in Windmill Street, where he at once found himself at home, and delighted to see disciples worshiping God according to New Testament order.

"Mr. Jones, finding him to be an intelligent and well informed young man, of pleasant manners, and very communicative, took every opportunity of obtaining information from him respecting the state of religion in the United States. He told of brethren with whom he was connected there, who were laboring for the restoration of New Testament Christianity, taking nothing but the Bible for their rule and guide; and being requested to name some of the leaders in this movement, Mr. Jones was surprised to hear that the first name mentioned was that of Alexander Campbell, whom he knew as the able antagonist of Robert Owen, but had not the slightest suspicion his views on Divine truth and primitive worship were so congenial with his own.

"'The information now given me' (writes Mr. Jones) 'concerning Mr. Campbell, his more abundant labors in spreading abroad a savour of the knowledge of Christ, both from the pulpit and the press, his intrepidity and zeal, the talents conferred upon him by the exalted Head of the Church, and his powerful advocacy of the cause of primitive Christianity, all gladdened my heart, and made me ardently long to be introduced to his acquaintance before he quitted the stage of life. I became increasingly solicitous to know what was the probable number of persons now living in America who might be considered as having received the apostolic testimony concerning the Lord Jesus Christ, and had been baptized in His name. What was the probable number of churches gathered by the apostolic doctrine, and various other matters relating to the Kingdom of our Redeemer, and its advancement in that quarter of the world. And, that I might obtain the fullest and most satisfactory evidence respecting these points, I requested the favor of Mr. Wyeth to write to Mr. Campbell, with whom he told me he was intimately ac-

quainted, as Mr. Campbell's residence, which is Bethany, Virginia, is within fourteen miles of Claysville, the place of his nativity. He accordingly wrote a letter, under my roof, and in a great measure from my dictation.'

"This letter was the beginning of a lengthy correspondence, and resulted in Mr. Jones obtaining all the literature then published by Alexander Campbell, and a determination forthwith to begin a periodical, called the *Millennial Harbinger*, in order to circulate this good news and these writings amongst the Scotch Baptists in Great Britain. How it came to pass that a Restoration Movement which included many thousand disciples should have been in progress so many years, on the opposite shore of the Atlantic, and yet be unknown to the religious world in this country, and above all to a man of literature like William Jones, we cannot tell. But in due time God made this man His instrument for bringing the light, which had been shining elsewhere, into our own land. And, although he lacked the moral courage to continue the good work thus begun, yet there were others ready to take up that which he had thrown down; and as time rolled on, the work has had its measure of prosperity; the churches have slowly increased; and the denominations surrounding them have begun to realize the value of their plea.

"But it would be a mistake to suppose that there were no germs of Restoration in the United Kingdom before Mr. Jones began the publication of his *Millennial Harbinger;* for a careful glance through our early magazines reveals the fact that several churches, in various places, rose at the same time, and previous to obtaining any knowledge of Mr. Campbell and his work. These were, for the most part, unknown to each other, but were teaching and upholding the same things. In the North, were Auchtermuchty and Grangemouth, in the South, Bristol and probably London; and between these distant points were found churches in Coxlane, Wrexham, and Shrewsbury; also, one in Dungannon, Ireland, about which, as well as some of the others, an interesting story could be told. These churches stood isolated for years, but steadfast in the apostles' doctrine, the fellowship, the prayers, the teaching, and breaking of bread on every first day of the week; and each, in turn, was equally surprised and pleased to find it was not alone in pleading for a restoration of the ancient order. How these churches came to exist may be accounted for by the fact that during the greater part of the Eighteenth, and the early part of the Nineteenth, Century the Spirit of God had been moving the minds of such men as Glas, Sandeman, Walker, M'Lean, the Haldanes, and others, to plead for the restoration of the pure Gospel. And by these instrumentalities the Lord prepared the way for the reception, in our own land, of the more complete restoration pleaded for by Alexander Campbell."

It is thought proper to give this liberal extract from an official document issued by those who have been known as the "Old Brethren," in order that perfect fairness may be done them in this history. There can be no doubt about the fact that the movement in Great Britain was very much influenced by the Scotch Baptist element by which it was at first, at least, largely dominated. By far the most aggressive leaders of the movement belonged to that denomination. The little church, of which Mr. Jones was a member, was typical of all the rest, except that it was more liberal than other Scotch Baptist churches with respect to certain things which especially interested him. However, it contained the Scotch Baptist type, and though not following the new movement as a body, it impressed the character of its teaching and worship upon those who afterwards led the new movement in somewhat different channels. However, it is an undeniable fact that from the very first the "Old Brethren" in Great Britain differed in some important particulars from brethren in America. The main points of difference had reference to the ministry of the Word, the contribution, and the communion question.

(1) The ministry of the Word. There was some excuse for the extreme views taken of this matter. A state church was felt to be altogether contrary to the teaching of the New Testament, and the system of priesthood which that church fosters was regarded as absolutely antagonistic to the order of the churches in apostolic times. The result of this conviction was a tendency to go to another extreme. In avoiding Scylla the movement wrecked on Charybdis. In repudiating a special class, denominated the clergy, a scriptural ministry practically went along with this rejection. In this country, it has always been theoretically contended that there is no difference between those who preach in the pulpit and those who listen in the pew; in other words, there is no such distinction in the Word

of God as "clergy and laity;" but as a matter of fact the churches here have swung around from a somewhat extreme view of that matter, as it prevailed in the beginning, to what dangerously borders on a practical recognition of the very distinction which the Campbells were at pains to repudiate. However, there is no need of running to either extreme with respect to the ministry of the Word. All the saints are priests unto God, and, therefore, any of them may perform the ordinary functions of service in the church; but for the sake of good order, it is well to recognize that certain officers of the church are worthy of "double honor," or pay, and especially those who "labor in word and doctrine."

The English churches, to which reference has been made, have continued to hold to their extreme view of anti-clericalism, and the result has been great weakness and inefficiency in both the teaching and administration of their churches.

(2) Another extreme, which was less reasonable than the one just mentioned, became a cardinal feature in the practice of the "Old Brethren." Their doctrine of "mutual teaching" was bad enough, when carried to its logical consequences, but the refusal to accept any contributions, except from members of the churches, became an offense to the public as well as a weakness in the movement itself. The people of England are remarkable for one thing, namely, they do not care to go to church at all and occupy a seat without contributing in some way for the privilege. It seems to be a sort of conscience that every church-goer in the United Kingdom must give something, however small, at every service he attends, and to be denied this sacred duty is more than the average Englishman can stand. The practice of the "Old Brethren," in this respect, at once shut out the people from attending their churches, as no one was permitted to contribute to the support of the cause unless he was already a member of the communion.

Of course, the American churches have never practiced any such exclusion. They have always felt that if ungodly men wished to give of their substance to the cause of religion, this, by so much, subtracted from the power of Satan to do harm. Indeed, it has been contended by some American disciples that if Satan would surrender all his means to the churches no one ought to object, as by a proper use of this means, the cause of Christ could be greatly advanced. It is not our purpose to discuss the pros and cons of these respective views, but simply to state the facts, that all may understand the grounds which have brought failure to the English churches, notwithstanding their soundness with respect to the gospel and other important things.

(3) The most important difference, however, between the two movements, as they finally developed, is founded upon the communion question. The old churches of Great Britain have always been very rigid in their views concerning who have a right to partake at the Lord's table. They have been, from the beginning, what are known as "strict communionists." Indeed, their practice became so rigid at this point that they finally did not hesitate to use a sort of police system by which suspected persons in the congregation were interrogated before they would be allowed to sit down with the saints at the Lord's table.

Now it may be well not to judge of these brethren too harshly. Religious society in the United Kingdom is very different from what it is in the United States. There a state church prevails, and all the people within a certain territory were reckoned members of the church which represents that territory; consequently every person is a member of the English Parish church whether he wishes to be so or not, and he comes to realize that this membership entitles him to all privileges in the public worship. Of course, taking this view of the matter, any person who wished to do so would feel at liberty to commune at any public service where the Lord's table was spread. It was to guard against this abuse, which came out of a territorial church, that the "Old Brethren" insisted upon what has been called "strict communion." However, they soon made strict communion *stricter*, if such a comparison is allowed. They not only excluded those who were not baptized believers, but also baptized believers, where these believers were known to refuse to pronounce the peculiar shibboleths which we have had under consideration. The final result has been the practical alienation of some of the best men in England from the "Old Brethren" churches, and has compelled these men to either drift hopelessly without any church affiliation, or else to unite with one of the denominations.

It ought to be stated just here that these peculiar views were not so strongly insisted

upon at the beginning of the "Old Brethren" movement. As proof of this, Alexander Campbell was invited to visit the churches in Great Britain, after his communion views were fully published on that side of the Atlantic. In the May number of the *Christian Messenger*, for 1845, Mr. Campbell's views were fully set forth, and yet, on January 22, 1846, a communication was sent to Mr. Campbell, inviting him to visit the churches in Great Britain; and it is well known that this invitation was accepted by Mr. Campbell, and his expenses paid by the brethren in Great Britain, while at the annual meeting, held that year at Chester, $500 was subscribed to Bethany College as a token of interest in Mr. Campbell's great work.

The foregoing fact is sufficient to make it clear that when Mr. Campbell visited Great Britain the exclusive views of the brethren there were not so pronounced and so stringent as they became afterwards. The excessive narrowness began to show itself about the year 1859, and was finally accentuated into what were practically articles of faith in the sixties. The last achievement was effected mainly through the advocacy of Mr. David King, who succeeded Mr. Wallace in the editorial control of the periodical which Mr. Wallace had so long conducted in a good spirit and with real tact and ability; and it ought to be said to his credit that he never endorsed the extreme views of Mr. King.

However, from the time Mr. King became the leader of the movement, it took on a most rigid phase concerning mutual teaching, the contribution, and the communion question. Meantime, there were brethren sighing for a better state of things than seemed to prevail in the churches. In 1868, the writer of this sketch visited England, and while there met a number of leading brethren in London, at the house of one of the ministers; and at that meeting the situation of the churches in Great Britain was frankly discussed, and at the conclusion, instructions were sent to America to secure, if possible, American evangelists to labor in Great Britain. At the autumn meeting of that year, the writer of this sketch urged upon the brethren of America, in convention assembled, to heed this request of their English brethren. Nothing, however, was done, owing, as it was alleged, to the want of funds.

Later on other efforts were made in the same direction, but nothing of importance was accomplished until the Foreign Christian Missionary Society was organized at Louisville, in 1875. This society had been proposed a year before at Cincinnati, by W. T. Moore, and steps were taken at a public meeting, called to consider the question, which led to the definite organization of the Society above mentioned. At Louisville, where the Society was formally inaugurated, H. S. Earl, who was present, made it known that he was about to visit England, and as the first fruit of the new organization, Mr. Earl was promised at least $500 toward the support of his mission. He opened up a successful work at Southampton, and soon made it evident that the old principles, with better methods, would succeed in England, as had been the case in the United States. Mr. Earl was followed by Mr. M. D. Todd, who made his attack upon Chester, an old cathedral city, where he had mainly to contend against the influences of the established church. Mr. Todd met with signal success.

Some time before these events Mr. Timothy Coop, a wealthy manufacturer, of Wigan, England, became deeply interested in an effort to try what could be accomplished in England by an American evangelist. In 1869, Mr. Coop had visited the United States, and about the same time a series of letters were being published in the British *Millennial Harbinger* by its editor, Mr. King, in which the practice of the American churches, with respect to several matters, was severely criticised. Mr. Coop determined to see for himself just what the American churches were like, and during his visit he had the privilege of hearing General Garfield make an address before the Ohio Christian Missionary Society, at Alliance. This address made a profound impression upon Mr. Coop's mind, and from that time he became an enthusiastic advocate for the introduction of American methods in England, in order to the success of the cause in that country.

Mr. Coop endeavored to secure the co-operation of his English brethren in his earnest efforts to bring about the result he so much desired, but in this respect he was not successful. Indeed, the more he advocated his plan of using American evangelists in England, the more the brethren in that country became alienated from him, as they believed at that time that American evangelists were wholly unsound on some important questions which they, the English brethren, deemed vital.

Meantime, the work at Southampton and Chester began to grow very rapidly, and in 1878 W. T. Moore and family went to Southport, England, and opened up services in the Cambridge Hall, one of the largest and most beautiful halls in England. This hall was crowded at the first meeting, and continued to command very large audiences until an attack was made on the preacher by Mr. King. This attack was copied in the Southport papers, and as it associated W. T. Moore with the English brethren, but at the same time made it evident that his teaching was not to be trusted in several particulars, the result was injury to Mr. Moore's work, though the outcome was the establishment of the present church in Southport.

From this time the two movements became practically separated, the English brethren refusing to co-operate with the brethren from America on any conditions that the American brethren could accept, and thus the breach continued, and has not yet been healed.

It may be well just here to copy what W. T. Moore wrote in 1894 concerning these two movements, as his statement presents exactly what the brethren on both sides of the Atlantic ought to know; as the truth in the case, (though it makes somewhat unpleasant reading) will, in the long run, be better than representations which cover up the main facts Mr. Moore said:

"No doubt there are some on both sides of the Atlantic who will fondly hope, even against hope, that the two movements are practically identical. And as I would not even seem to discourage any legitimate aspiration after Christian unity, it is with some reluctance that I have referred at all to the differences between the two movements. But doubtless, after all, it is better that every one should know the real truth of the case. At any rate I find it necessary to tell the truth in order to make clear the difficulties which have beset the real Christian movement in Great Britain.

"Perhaps I can make my meaning clearer if I state what seems to me to be almost self-evident to any one who is at all acquainted with the religious outlook in Great Britain. I do not hesitate to say that the disciple movement here would be much more promising now if there had never been any identification of the American disciples with the Old English brethren. Or the case may be stated still more strongly by saying that there would be much more hope for the disciple movement if the old movement had never been started at all. This much ought to have been said several years ago, and the American brethren ought to have understoood it from the very beginning of their effort to push their movement in Great Britain. However, the truth has, at last, been spoken, and whilst this may have been spoken too late to avoid some of the inconveniences which silence has perpetuated, it is hoped that the breaking of the silence will at least explain some things to the American disciples which they have not before understood.

"Now let us look the plain facts squarely in the face. The old movement in Great Britain was always a feeble affair, but in its earlier days it was not wholly without some elements of promise. Its aim was mainly in the right direction, though it was loaded down from the first with some impossible expedients. But, growing less and less practical, because less and less liberal, the movement has at last degenerated into what is little short of a narrow sectarianism, which is made all the more repulsive because it claims to represent exactly the New Testament church.

"I say all this in sorrow, but I say what is precisely the truth. At the same time I must guard the reader against a possible misunderstanding of my meaning. I certainly do not wish to reflect upon the Christian character of the men and women engaged in the movement referred to. Many of these are noble, consecrated Christians; but all the same their methods are impracticable, and the spirit of their movement has grown from bad to worse, until it is no longer possible for them to accomplish anything commensurate with the providential openings which are just now inviting the disciples to come in and possess the land. I wish to state, furthermore, that the Old Brethren movement has accomplished quite as much as could be expected from any movement conducted on their line. Nevertheless, it cannot be doubted by any one who is in a position to judge impartially of the facts of the case that their efforts have considerably damaged the prospect of any other movement which claims close kinship with them. Consequently it is not difficult to see how quickly the English people have identified the American Mission of the disciples in England with the old churches which were there when that mission was started. And this is exactly what happened. In spite of the ex-

planations as to the difference, and in spite of the hostility constantly manifested by the Old Brethren toward the new churches, the public distrust of, and, indeed, contempt for, the former, was easily transferred to the latter; so that practically the new movement has had to carry both the unpopularity and the opposition of the old churches. And this fact has actually hindered the new movement more than all other things combined.

"And now, in view of what has been stated, some may find a justification for giving up the new movement entirely, or else withdrawing all support from it. I can quite understand how this notion might be readily suggested. But this does not necessarily follow, as will soon appear evident to any one capable of a comprehensive view of the whole situation. The outlook has very materially changed within the last few years. The people are at last beginning to understand the principles and aims of the new movement, and are generally coming to see the real difference between it and the old one. This is a hopeful sign for the future. Undoubtedly nothing can be expected to succeed which is conducted on the old lines. And the sooner, therefore, the new movement is entirely divorced from the old, the sooner success will be assured.

"And, as already intimated, the principles and aims of the disciple movement, as it has developed in America, are exactly what the people of Great Britain are just now ready to favorably consider. There can be no doubt about the fact that the new democracy, the new theology, and the new morality, will find no resting place until the disciple position is practically accepted. And, as a matter of fact, it is already accepted in theory by very many. Nothing is more remarkable to me than to hear at public meetings and to read in the press, utterances which are regarded as entirely new, but with which I have been familiar for not less than forty years. Indeed, not a few of the main contentions of the disciples in the United States of even fifty years ago are just now regarded in Great Britain as the watchwords of every hopeful movement in the interests of the people. It may not be amiss to mention a few of these, such as 'the evil tendency of human creeds,' 'the personal Christ as the one true foundation of faith,' 'the necessity of returning to the simplicity of the apostolic church, as regards faith, organization and life,' 'the rejection of purely doctrinal tests of fellowship,' and 'the acceptance of Christ and obedience to Him as the only and all sufficient ground of Chritsian unity.' Of course this list might be extended much further, but what I have stated will be sufficient to illustrate the present tendency in the country which I believe is just now the most hopeful field for disciple enterprise to be found anywhere on the face of the earth. And I believe, furthermore, that the obstacles to which I have already called attention will be no longer influential to hindering success, if a forward movement could be at once inaugurated all along the lines."—New Christian Quarterly, 1894.

Since the foregoing was written some attempts have been made to bring about a better understanding between the two movements, and it is believed that the time is not far distant when they will be able to work together; at least, it is the hope of many on both sides of the controversy that this will be the final result. The "Old Brethren" are modifying their methods in several respects, while the other movement has learned to appreciate more fully than was the case at first the importance of some of the matters around which the controversy has raged. At any rate, it is now certain that American methods cannot be introduced successfully into England without some qualification, though it is equally certain that the old English methods must continue to fail if they are insisted upon in all the rigidity of their past history. The younger population will doubtless find an *irenicon* by which alienations will be healed and the two bodies ultimately brought into practical harmony. There never has been much difference between them, with respect to vital questions. They both preach the same gospel, both maintain practically the same church government, as far as officers are concerned, and both have maintained earnestly the word of God as a sufficient rule of faith and practice. As already intimated, they have differed mainly with respect to methods, and it is only just to the American evangelists to say that in representing the cause in England, they have always been willing to allow the English brethren to adopt such methods as they might choose, without making these methods in any way a bar to Christian fellowship. But the English brethren would not allow the same liberty to American evangelists, and this is precisely where the difficulty has mainly been.

It is but justice to the memory of a great and good man to state that Timothy Coop

became a very liberal supporter of American evangelists and the churches which they organized. Indeed, his benefactions to the cause were surprising to his intimate friends, in view of the fact that his wealth was very generally overestimated. Taking all the facts into account, he was perhaps the most generous giver that ever belonged to the disciple movement, and it is a great pleasure, as well as a gracious thing to say, that his two sons, Joe and Frank, are following closely in the footsteps of their noble father, in the respect of consecrated giving to the support of the cause of Christ.

At present the churches in Great Britain are prospering, though progress, for the reasons already mentioned, is somewhat slow.

It would be interesting to give the rise and progress of each one of the churches, but this cannot be done in the space at my command, nor is it necessary to do so in a sketch like this. However, it ought to be stated that, after remaining three years in Lancashire, W. T. Moore removed to London, where he was called to the West London Tabernacle, a church which at that time belonged to the London Baptist Association, and was presided over by Henry Varley, a well known English evangelist. Mr. Moore remained fifteen years in London, and most of this time he continued the minister of the Tabernacle, and at the same time edited the *Christian Commonwealth*, a paper devoted to New Testament Christianity, without assuming any particular denominational bias. The *Commonwealth* soon obtained an influential circulation, and continued to hold a prominent position among religious journals until Mr. Moore returned to America, in 1896. He left his son, Paul, in charge of the paper, and he conducted it until his health broke down in 1902, when he was compelled to relinquish his work, and then the paper passed into other hands, who are conducting it without any very special reference to its original advocacy, though in the main it is still in sympathy with the principles and aims which the paper had from the beginning.

It is important to state that the advocacy of the *Commonwealth* did much to prepare a people for the Lord. It really helped very much to honeycomb English religious society with the principles for which the disciples have contended from the beginning, and it is now believed by those who are in a position to understand the state of the case, that the time may not be far distant when these principles will take definite shape in places where none of our evangelists have labored; and when this spontaneous movement shall begin, then, and not until then, will we fully appreciate on this side of the Atlantic, the work which has been quietly done in England, but which, as yet, has yielded not very many visible victories. In this, as in other things, we must learn to labor and to wait.

CHURCHES OF CHRIST IN CANADA.

ONTARIO.

AMOS TOVELL.

The Province of Ontario is yet a mission field. In this vast province are found some fifty Churches of Christ. The struggles experienced in planting and maintaining these churches cannot be set forth on paper.

It seems impossible to go back to the fountain head of this movement. Early in the past century there came to the province from Scotland and England, men who had been led to a careful study of the Bible in the old home lands. True to their convictions, they taught what they believed, and received no little help from the writings of Mr. Campbell. Gradually the changes came which led them away from the organizations with which they had associated. Gradually there were formed new organizations known as Churches of Christ. Bearing all expenses, enduring long, difficult journeys, these noble men planted the gospel seed. Much opposition was met everywhere.

To overcome these difficulties the churches in different parts of the province began to deliberate and co-operate. Of these co-operative efforts the most successful and permanent was formed by the churches in and about the county of Wellington. This organization has yet an existence, holding in trust certain funds for evangelistic work.

The "Wellington Co-operation" sent out evangelists as early as 1851, and continued its work until the provincial organization was formed in 1889. "The Co-operation of the Churches of Christ in Ontario" has had a successful career. Many of the churches now strongest in the Province have received help from its funds. Our pioneers lived on farms, and their work was chiefly done in the country districts, to the neglect of the towns and cities. But from the country came the men and women to the towns, strong and earnest for the Lord's cause. In later years more attention has been given to the work in the centers of population. The co-operation has an affiliation with the A. C. M. S., paying ten per cent. of the money received for missions, to that organization. The A. C. M. S. in return, helps in various missions in Ontario. Very recently these two societies have placed a missionary in Montreal, Quebec. The Co-operation has secured a missionary for Sault St. Marie, a promising and important new town. Many other places are waiting for men and money to enable the Co-operation to plant churches.

The first president of the Ontario Co-operation was Hugh Black, of Everton. In 1897 John Campbell, of St. Thomas, was appointed, and in 1900 James Tolton, of Walkerton, was elected. Very much credit is due to these men. The present board is constituted as follows: President, James Tolton; vice-president, James Lediard; treasurer, John McKinnon; recording secretary, W. C. McDougall; corresponding secretary, Amos Tovell. Advisory Committee—J. D. Higgins, R. N. Wheeler, M. N. Stephens, N. C. Sinclair, W. G. Charlton, George Geir.

The educational system of Ontario gives a continuous course from the kindergarten to the completion of a university course. This has made it appear to many disciples that it is unnecessary to establish a school of our own in the Province. Efforts have been made to provide help for those preparing to preach the gospel. The establishment of a chair or lectureship in affiliation with the Pro-

AMOS TOVELL,
Guelph, Ontario.

Born in Eramosa, Wellington county, Ontario, January 20, 1861; teacher eight years; preached at Wiarton, Ont., 1891; student at University of Toronto 1892; Hiram College, O., 1893-6; preached at Geneva, O., 1893-4; Mineral Ridge, 1895; minister, Elyria, O., 1896-9; Guelph, Ontario, 1899; Corresponding Secretary of the "Co-operation of Disciples of Christ in Ontario," 1903.

vincial University is now meeting with much favor. Courses of lectures were given during college sessions about ten years ago. Subsequently a small school of a private nature was established in St. Thomas. This is not looked upon as a permanent work and it is hoped the original plan may soon be established.

The following list gives the co-operating churches and ministers.

Acton, David Dick; Alvinston, E. Sinclair; Aurora; Aylmer, R. W. Ballah; Blenheim; Bowmanville, B. H. Hayden; Bridgeburg; Collingwood; Dorchester, R. W. Ballah; Emo, D. N. Manly; Erin Centre, F. C. Lake; Erin Village, F. C. Lake; Everton, W. G. Charlton; Grand Valley, L. A. Chapman; Glencairn, J. P. McLeod; Glencoe, E. Sinclair; Guelph, Amos Tovell; Hamilton, J. P. Reed; Harwich; Kilsyth, C. C. Sinclair; Iona, Colin Sinclair; Lobo, T. L. Fowler; London, S. B. Culp; Marsville, L. A. Chapman; Mimosa, W. G. Charlton; Mosa, E. Sinclair; Northwood; Owen Sound, James Lediard, J. A. Aiken; Rainham Centre; Rat Portage, M. P. Hayden; Ridgetown, C. W. Martz; Rodney, J. T. LeFever; Rosedene, Henry Genders; St. Thomas, W. C. McDougall; Selkirk; Selton, C. W. Martz; Stayner; Sweets Corner; Toronto, Cecil St.; A. T. Campbell; Toronto Junction, Oliver McCully; Toronto, Wynchwood, F. E. Lumley; Walkerton, H. Murray; West Lake; West Lorne, J. T. LeFever; Wiarton, Albert E. Tovell, deceased; Winger, Henry Genders.

Many men and women whose names cannot be recorded here have had their share of the work in the Province. One who for years went about in the district of Muskoka and did much to comfort and help the scattered disciples there, is worthy of special mention. William Crewson will long be remembered for his fidelity, his humility, his godliness. Those herafter named are recognized as the pioneer preachers of Ontario:

James Black was born August 15, 1797, in Kilmartin, Argylshire, Scotland. At nine years he was a shepherd boy. At fifteen he began to teach a parish school. He was required to sign the Confession of Faith and to

JOSEPH P. REED.
Hamilton, Ontario.

Born at Glanford, Ontario, February 18, 1875. Student Toronto University, 1894-96; student Hiram College, Ohio, graduating with degree of A. B., 1902. Accepted ministry of Church of Christ, Hamilton, Ontario, August 17, 1902.

CHURCH AT BOWMANVILLE, ONTARIO.

The value of religious literature is illustrated in the origin of the work in Bowmanville. About 1844 some writings of Alexander Campbell fell into the hands of thoughtful men here. Mr. Campbell was induced to come and do some preaching. The result was most gratifying. Moses E. Lard was here for some time. The church has had a steady, even life, active in all good works and missions. B. H. Hayden, minister.

B. H. HAYDEN,
Bowmanville, Ontario.

Alma Mater, Bethany College, Va.; class 1870. Ministry: Lubec, Me.; W. Rupert, Vt.; Canton, Pa.; Chicago, Ill.; Erie, Pa., and Worcester, Mass. Was State Evangelist of New York, 1882-4. The two years following preached in England; then a three months' trip in Egypt, Palestine, Asia Minor, Turkey, Greece and Italy. Minister at Bowmanville since 1900.

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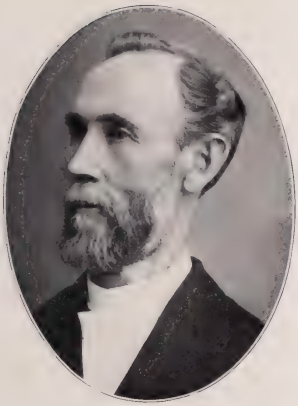
teach according to the Holy Scriptures and required to teach the Bible and the Shorter Catechism. The study of these writings led to confusion, which grew until he heard the gospel preached by Elder Dugald Sinclair, then a Baptist. The acceptance of the gospel caused him to lose his position as teacher.

In 1820 he came to Canada and taught and preached in Elgin and Halton counties until 1829, when he removed to Eramosa, where he resided for fifty-seven years. From this home he carried the gospel far and wide. He founded churches, did much evangelistic work, and edified the Christians. He was the first agent for the Bible Society in Upper Canada. He was foremost in organizing the first co-operative work among the churches. He was always ready for advance movements in missionary efforts. He was a very devout Christian, an earnest student of the Bible, a successful preacher, a kindly man, beloved by all who knew him. He entered into rest April 21, 1886.

Dugald Sinclair was born in Argyleshire, Scotland, May 25, 1777. His parents were Presbyterians. In 1801 he was baptized in Liverpool and began preaching at once. The years 1806-1810 were spent in Bradford College. Upon graduation the Baptists sent him as a missionary to the Highlands and Islands of Scotland. In this work he continued for ten years. Next he traveled in England in the interest of the Bible Society. In 1831 he came to Canada and settled in Lobo. The western part of the Province became his field, and there his zeal and ability were long engaged.

After nearly seventy years of preaching he was called to his rest in 1870. He had been absent from the pulpit one or two Lord's days before his death. Shortly before his death he said to his son: "When I was baptized it was as a disciple of Christ, and when I met with a people so designated, I united with them at once." The memory of such a life is precious.



COLIN SINCLAIR,
St. Thomas, Ontario.

Born Middlesex Co. D. C., Ontario, March 26, 1834. Preached for the Church of Christ in Mosa 1863-65. Provincial Evangelist 1866-67. Minister of church at Ridgetown, Kent county, September, 1867-83; for church in the city of St. Thomas 1885-86; for church in town of Collingwood, September, 1887-98; for church in the city of London, Ontario, September, 1898-1901; for churches in Ridgetown and Iona, 1902-03.

Alexander Anderson was born in Perthshire, Scotland, in 1812. He was taught according to the doctrine of the Presbyterian church. In 1832 he came to Canada. Soon afterwards he heard Elder John Menzies preach. He accepted the plain gospel and at once obeyed his Lord in baptism. After four years he settled in Eramosa, where Elder James Black and others became his associates in the gospel. These two were much together in evangelistic work, in which Mr. Anderson was very successful. Long journeys were performed on horse back in winter and summer.

For the last twenty years of his life he lived in Hamilton, Ont., where his labors were continued as long as health permitted. He died in 1897, having served his Master faithfully, having loved his brethren fervently, and having been loved by very many.

James Kilgour was born in Kirkaldy, Scotland, Aug. 27, 1812. Owing to an accident in early youth, resulting in the loss of a leg, he turned his energies to literary pursuits. After receiving a liberal education he established and taught a private seminary until his departure for Canada, in 1845.

His father, in his early days, was a Presbyterian, but being an extensive reader of the Bible, he associated himself with the Baptists. James Kilgour also became a member of the Baptist church. Apparently this congregation grew into a more perfect knowledge of the Scriptures, and the members were ready to associate with the disciples of Christ as soon as these were found.

Mr. Kilgour became an ardent and active advocate of the Christian faith, and in this work he never grew weary. For many years he was influential in educational affairs, and as County Inspector of Public Schools, he had a helpful influence. The church in Guelph owes much to him, for there he lived and labored as long as health permitted. In 1893 he passed peacefully to the beyond.

Edmund Sheppard was born in Newark, England, February 3, 1823. His parents were

F. E. DUMLEY,
Wychwood, Ontario.

F. E. Lumley was born at Iona, Ontario, in 1880. He attended public school in winters and worked during the summer months on a farm. In 1897 he became a Christian and began to attend College at St. Thomas, Ontario, spending nearly four years there. In 1901 he went to Toronto to take charge of a growing church, at the same time attending McMaster University. This work continued for two years, after which he went to Hiram College.

M. P. HAYDEN, A. M.,
Rat Portage, Ontario.

Born in Deerfield, O., June 7, 1845. Graduated in Classical Course, Hiram College, O., in 1872; received degree of A. M. in 1875. Preached in Wellsville, O., 1877-9; Atchison, Kan., 1882-3; Marshalltown, Iowa, 1888-9; Rockford, Ill., 1892-3; Portage la Prairie, Manitoba, 1899-1902; Rat Portage, Ont., 1902-3. Corresponding Secretary of Kansas Christian Missionary Society 1882-3; Secretary-Treasurer of Western Canada Christian Missionary Association 1901-3.

LEWIS A. CHAPMAN.
Grand Valley, Ontario.

Born Glenmont, O., October 11, 1865. Student at Hiram College, O., graduating with degree of B. L., 1893; completed post-graduate course with degree of A. M., 1897. Minister Church of Christ Enon Valley, Pa., 1892-97; Lima, O. (Wayne St.), 1898-99; Evangelist in Oregon 1899-1900; Lorain, O., 1900-02; Grand Valley, Ont., 1902-03.

ALBERT E. TOVELL, DECEASED.
Wiarton, Ontario.

EDMUND SHEPPARD.

Episcopalians. He met disciples of Christ in Nottingham, England, and identified himself with them. In 1843 he came to Canada. For some years he taught in the public schools, and then was appointed an inspector of schools. The period from 1850 to 1867 was given to this work. During and after his career in educational work he devoted much time to preaching. He was an eloquent and unusually powerful speaker. The whole of the western part of the Province of Ontario benefited by his labors, and the church in Dorchester may be called his monument.

His nature was extremely sympathetic, and the sorrows which came to his own home were augmented by those of many other homes, and all told heavily upon his vigor. But this sympathy increased his power over men, of whom he won many to Christ, and edified in spiritual life. He died May 30, 1894, having been but one Sunday away from pulpit duties.

Of the pioneer preachers of Ontario one remains. C. J. Lister was born in London in 1820, and was brought to Canada in 1821. For thirty-seven years his home was in Bowmanville. In 1866 he moved to Owen Sound, where he now lives.

At the age of twelve years he was apprenticed to a large wholesale and retail house, and after some years of service there he was employed in a bank. He was first under Anglican teaching, but was not satisfied with the form of prayers into which he put no heart. A study of the New Testament led him to understand the gospel before he knew anything about the disciples of Christ as a body. He received help from the *Christian System* and *Millennial Harbinger*. Some churches were already organized in the Province, and with these he labored in evangelistic work. At the age of 83 he is still active, and proposes a missionary tour this summer. Of his own faith he writes: "He is trusting all to Jesus for time and eternity; trusting in His name, His wonderful power, and His inimitable and infinite love, and is looking for His second glorious appearance."

WESTERN CANADA.

ALEX McMILLAN.

In that section of Canada lying West and North of Lake Superior, there are the provinces of Manitoba and British Columbia and a small part of Ontario, and the territories of Assiniboia, Alberta, Saskatchewan, Keewatin, Northwest and Yukon. It comprises something like 1,500,000 square miles, of which probably one half is good farming and grazing land. In British Columbia and the territories we have no Churches of Christ. In the part of Ontario mentioned, there are two—Christiania, near Rainy River, and Rat Portage. In Manitoba there are four—Portage La Prairie, Carman, Swan River, and Winnipeg. Of these Portage La Prairie is the oldest, being now in existence for more than twenty-five years. It has been full of good works, and an active supporter of our missionary enterprises. Under the leadership of the present minister, J. A. L. Romig, it is now engaged in the building of a commodious new house of worship.

The church at Carman is a non-co-operative church, but maintains a paid minister and is doing some aggressive work in the regions around about. Abram Foster is the present minister.

The church at Swan River was organized in March, 1903, by Brother Romig, of Portage La Prairie. Brother and sister McKay, Bro. Barroch, and Bro. Noah and sister Laura Brundige were chiefly instrumental in effecting the organization. Brother A. H. Finch has been preaching irregularly for the church.

Winnipeg is the capital city of Manitoba, and has about 60,000 population. Three years ago a few brethren began meeting in the house of Bro. H. H. Graham, the United States Consul, and the meetings were continued irregularly until September, 1902, when a protracted meeting was held by J. A. L. Romig, under the auspices of the A. C. M. S. Since the meeting the A. C. M. S. has assisted in maintaining the writer here as minister. During October, 1902, the church was organized with 16 members. We now have 40 members. We own a church building which, with the lot on which it stands, is worth $4,000, but on which we are carrying a debt of $1,900. When Churches of Christ at the Beginning of the Twenty-first Century is written, we expect it to be recorded that Winnipeg has been the center of one of the strongest missionary movements ever inaugurated by our people in America.

S. B. CULP,
London, Ontario.

Born Lake View, Clinton, Ontario, January 15, 1867. Student in Hiram College, 1888-90. Did evangelistic work in Detroit, Mich., and vicinity in 1891. Has served the following churches as minister: Bangor and St. Louis, Mich.; Eagle Mills, N. Y.; Collingwood and London, Ontario.

RALPH GEBBIE,
Ford's Cove, New Brunswick.

Born Dunedin, N. Y., October 14, 1873. Student at Kentucky University, graduating with degree of A. B., and classical diploma in Bible College in 1901. Preached while in college at Ruddell's Mills, Forest Grove and Orangeburg, Ky. Evangelist for Home Mission Board of New Brunswick and Nova Scotia in 1902. Minister Lord's Cove, New Brunswick church, 1903.

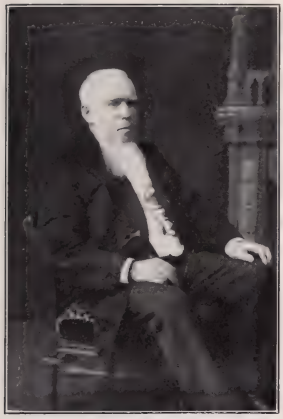
FRANK C. FORD,
Montreal, Canada.

Born at Westport, Nova Scotia, Canada, December 7, 1872. Student at Acadia University, Wolfville, N. S., 1890-94, graduating with the degree of A. B. in 1894; student at College of the Bible, Lexington, Ky., 1895, graduating in 1897; first field of labor was Summerville, Nova Scotia; preached one year at Cato, N. Y.

DAVID DICK,
Acton, Ontario.

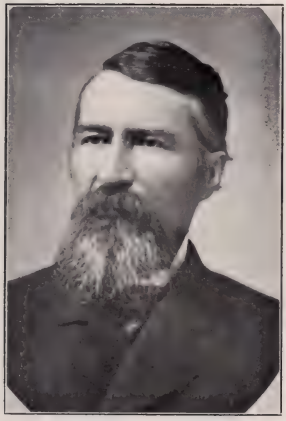
Born Chatham, Ontario, May 4, 1871. Entered St. Thomas College in 1897; has since preached at Inwood, Winger, Iona and Acton, Ontario.

SOME CANADIAN PIONEERS.



ALEXANDER ANDERSON.

JAMES KILGOUR.



CHARLES J. LISTER.

DUGALD SINCLAIR.

PRINCE EDWARD ISLAND, CANADA.

R. W. STEVENSON.

Prince Edward Island is the smallest province of the Dominion of Canada, having an area of 2,100 square miles, and a population of about 108,000 inhabitants. Its largest city is Charlottetown, the capital, with a population of about 14,000. The Island received its present name in 1799, in honor of the Duke of Kent, commander of the British forces in America. Prior to this, the name of the Island was "Isle St. Jean." It was at first settled by Acadians and possessed by the French, but was afterwards ceded to the British. The inhabitants at the present time are largely made up of Loyalists, Scotch, English, Irish and French. Prince Edward Island has been singularly free from agitation arising from claims on the part of any religious denomination to monopolize state favor. The Roman Catholic religion has at all times formed a large element in the population.

The majority of the disciples of Christ are Scotch descent. Alexander Crawford, a Scotch Baptist, came to the Island as early as 1811, from Edinburgh, Scotland. He had been converted and baptized by the Haldanes, and educated in their school. In doctrine he was a moderate Calvinist. On coming to Prince Edward Island he became acquainted with a number of independents; with these he began to labor, and with marked success. He was the first to do any immersing on the Island. The names of those first immersed were John Stewart, Duncan Kennedy, Donald McGregor, and others—eight persons in all. Mr. Crawford preached in many places on the Island. Lot 48, Three Rivers, East Point, Bedeque, Tryon, Belfast, and other places, in all of which are congregations of immersed believers. He taught the supremacy of the Scriptures, ignored all human creeds and confessions of faith and published a work on baptism of great merit. This was also true of his book on the Abrahamic Covenant. However he was not fully out on the design of baptism, but the teaching of Mr. Crawford led greatly toward the Restoration by the disciples. His family afterwards became identified with the Church of Christ, showing plainly the tendency of the teaching and preaching of this man of God. He never became identified with the Baptist Association in the Maritime Provinces. He advocated the observance of the Lord's Supper every Lord's Day, whether an ordained ministry was present or not. His labors were blessed by many souls led to accept Jesus Christ. The most of these afterwards readily became identified with the Church of Christ in the beginning of her work on Prince Edward Island. Mr. Crawford died at the early age of forty-two years, greatly lamented by all who sat under his ministry. Just before and after his death the Regular Baptists visited the Island, and some of the congregations gathered by Mr. Crawford joined their association. The church at Lot 48, however, remained faithful to the doctrine taught them by him. The worship in the church at Lot 48 was sustained by faithful men, although for some years they were not regularly favored with an ordained ministry.

About this time John Knox, a young man from Edinburgh, Scotland, talented and well educated, began preaching in Lot 48 for the Episcopalians, or Church of England, as it is called here. His attention having been called to the ordinance of baptism, he was immersed by Benjamin Scott, a Baptist minister. Dr.

R. W. STEVENSON,
Charlottetown. P. E. Island Canada.

Born in the province of Prince Edward Island; a student at Bethany College, W. Va.; graduated in 1879, and served as minister of the gospel in the churches at Montague, P. E. Island, Canada; Mankota, Minnesota, Syracuse, N. Y., Troy, N. Y., St. John, New Brunswick, Can., and is now minister in the Central church, Charlottetown, near the place of his birth.

Knox continued in the work of the ministry of the church for many years. He preached most acceptably in many congregations on the Island, and, being a man of rare eloquence, he commanded a wide influence among the churches. By a sermon he preached on the 9th chapter of Romans the doctrine of unconditional election and Predestination was forever disposed of in the Lot 48 church. Dr. Knox also preached in Three Rivers. In those days the Baptists held the ground, but the Doctor's teachings were a marked improvement on the rank Calvinism preached—that the sinner is without ability to accept of Christ. The people gladly accepted the teachings of Dr. Knox, which were similar to those preached by the Church of Christ. His brilliancy of intellect and love of the truth led him to discover and discard the errors of Calvinism. About this time he also secured the writings of Alexander Campbell, which confirmed and strengthened him in "the faith once for all delivered to the saints." The result of Dr. Knox's ministry in Three Rivers was a heated controversy which ended in a division of the church—a very large and influential majority of the membership afterwards entered the fellowship of the Church of Christ. To this congregation he, for many years, most faithfully ministered in word and doctrine. The charter members of this new organization were the Stewarts, McDonalds, McLarens, Robertsons, Dewars, Campbells and McFarlines. All good old Scotch names as the reader will readily observe. Dr. Knox established the work in East Point also. After an exciting period, when the differences were being explored, the simplicity of the gospel became manifest, a division took place and a congregation of the Church of Christ was organized in the Baptist meeting house. Forthwith building material was prepared, and in thirty days a meeting house was erected which served for many years as a place of worship. Since that time, however, a new and more modern house of worship has been built, and the church is to a degree prosperous. The names that appear conspicuous in the records of the church are the McDonalds, Morrows, Stewarts, Chings, Camerons, Roses, Youngs and Bakers. Peter Stewart, an elder in the church, a good man and blessed with much natural ability, served the church for some years, as a teacher and exhorter, until he moved to Three Rivers. H. A. McDonald is a son of this congregation. He is a minister and teacher of more than ordinary ability among the disciples.

The church in New Glasgow had its beginning about the year 1820. At that time John Stevenson, a deacon in the Scotch Baptist church in Paisley, Scotland, came to Prince Edward Island and settled in New Glasgow. The place being destitute of any means of grace, he began teaching a Sunday school, reading the Scriptures and speaking to the people as he had opportunity. In time a number of persons, among whom were several members of his own family became anxious to obey the Gospel of Christ. He walked seventeen miles to secure the services of a regular ordained Baptist minister to immerse these candidates. Failing to secure one he returned home. His son, Charles, urged him to attend to it himself, as there was nothing in the New Testament forbidding him to do so, which he did, and continued so to do as occasion demanded until the time of his death. He entered into rest in the eighty-fourth year of his age. Mr. Stevenson on one occasion, hearing of Alexander Crawford being within seven miles of his home, and being anxious to form his acquaintance and talk with him concerning the things of the Kingdom, went to meet the now distinguished minister, but was disappointed, as Mr. Crawford had left the place for his home.

Requesting ordination at the hands of the Baptists, ministers were sent to hear Mr. Stevenson preach, but refusing to be bound by the articles of faith, he was not ordained. The Baptist ministers acknowledged his ability to preach the gospel and lamented that their hands were tied by the articles of faith. He, however, continued to serve the church to the extent of his ability with much acceptance. He was a good man, a constant supporter of the gospel, and a firm friend of his brethren in the ministry, many of whom had labored with him in the gospel. Mr. Stevenson had a family of twelve children, consisting of six sons and six daughters, all of whom, with their families, are members of the Church of Christ.

Donald Crawford, a nephew of Alexander Crawford, born on the Isle of Arran, Scotland (by the way the Crawford's are related to Sir William Wallace, his mother being a Crawford of Arran). Donald came to this Island with his father's family at the age of seven years. He united with the Baptists with the understanding there should be no creed but the New Testament, and that the articles of the Nova Scotia Baptists should not be enforced. He continued with the Baptists for

several years, until certain ministers enforced the articles of faith. Mr. Crawford immediately severed his connection with the Baptists. At the age of twenty-one years he began preaching the gospel in private houses, school houses and wherever opportunity afforded. In 1850 he entered fully into the ministry, and afterward preached four years in Nova Scotia and New Brunswick with much success, many being led to accept of Christ. Churches were afterwards organized, several of them in Digbey Co. N. S. He then began laboring in Prince Edward Island, preaching the gospel and circulating literature. He published a pamphlet entitled "Conversations on the Christian Religion," which incurred the displeasure of the Baptist champion of the Island, who vented his criticisms through the *Christian Messenger*, the organ of the Baptist churches in the Maritime Provinces. The paper was generously opened for a reply and a number of letters passed between these two gentlemen, which had a wonderful effect in enabling the people to have a better understanding of the disciples of Christ. He married Miss Harriett Wallace, of Shubenacdie, N. S., a most brilliant and suitable companion in the work of the ministry. He located in New Glasgow, from which place his labors have extended over the greater part of the Island—Charlottetown, Lot 48. East Point, Montague, Bradalbane, Summerside, Tryon, Tignish, and other places. He organized the church in Summerside, started the cause in Green Mount, in the western part of the Island and took upon himself the financial responsibility of the work in Bradalbane. Many and arduous have been his labors in the cause of Christ. For over half a century he has labored in word and doctrine, and still lives, in his 82nd year, to enjoy the honor and respect of the whole brotherhood. The Church of Christ in New Glasgow is one of our strongest churches. They possess an elegant house of worship, entirely free from debt. They are now enjoying the labors of Mr. A. N. Simpson, a graduate of the College of the Bible, Lexington, Kentucky. The names of some of the charter members of this church are the Stevensons, Bagnalls, Dickinsons, Houstons, McKays, Simpsons, Nisbets, and Orrs. The church in New Glasgow has sent out a number of preachers of the gospel: John Simpson, John Smith, Crawford McKay, (deceased) W. P. Murray, all of the United States; R. W. Stevenson, minister of the church in Charlottetown; G. N. Stevenson, minister of Coburgh Street church, St. John, N. B.; Everett Stevenson, minister of the North Street church, Halifax, N. S.

The church in Summerside was organized in 1858 in a hall. This organization was effected by Elder D. Crawford, who gave much of his time to the needs of the church for over twenty years. His first sermon was preached in the home of Elder Thomas Beattie. The church since then has had the ministry of T. H. Capp, a graduate of Bethany College; also W. H. Harding, H. E. Cooke, and now they have the services of Frank Harlow, a young man of promise. The church in Summerside has sent out some of the very best men in the brotherhood of the Churches of Christ: A. McLean, President of the Foreign Christian Missionary Society, the late Neil McLeod, of Jamaica, H. T. Morrison, A. Linkletter, Judson Brown, T. Jelley, A. N. Simpson, E. E. Crawford, and C. C. Crawford, of Elmira, N. Y.

The church had its struggle with sectarianism. When a number of persons had united with the new organization, a determined opposition arose, resulting in an eight months' controversy between Elder D. Crawford and Isaac Murray, a Presbyterian minister. This controversy was carried on in the newspapers, and resulted in a wide-spread knowledge of the teachings of the Churches of Christ. In all these controversies it was the lot of Mr. Crawford to be on the defensive. The church in Summerside, although it always lived in peace and good fellowship, never reached great proportions. The prospects for the future, however, are bright and encouraging.

Green Mount church is located in the Western-most part of the Island. This church had its beginning by a number of disciples baptized—some of them by Elder D. Crawford, Capp, Cooke, and Harding, who preached occasionally in that locality. Mr. Charles Stevenson, eldest son of John Stevenson, a man of some ability in prayer and exhortation, gathered the baptized believers together for Lord's day worship. These continued faithful in the apostles' doctrine, in the fellowship, in the breaking of bread and in prayers. They have a suitable house of worship, and at the present time have the ministry of Brother Frank Harlow, of the Summerside church.

The church in Charlottetown. The work began in Charlottetown in 1869. In that year Benjamin Franklin visited the Island and preached in the Atheneum to large audiences. A number of persons were baptized, the church was organized, and met for a time in a hall. Then a church house was erected on Great George Street. The first minister was G. W. Williams, a graduate of the College of the Bible, Lexington, Kentucky. Then Fallgater, Ira Mitchell, U. G. Miller, and George Manifold in turn served the church. Special meetings have been held by B. B. Tyler, N. S. Haynes, R. W. Stevenson, D. Crawford, Dr. Knox, and others. For a time this church made some progress, but unfortunately men crept into the church, ambitious to preach, opposed to the regular ministry, and being carried away with erroneous doctrines, the church became divided. More than half of the congregation withdrew from the disturbing element to make an effort worthy of the plea of the disciples of Christ.

At first the division was thought to be unfortunate for the work, but it has proved the wisdom of those who understood the situation and the salvation of the cause in Charlottetown. A new and elegant building has been erected; the cause is now prospering; the church commands the respect of the city, and the success of the work is assured, providing the brethren keep the unity of the spirit in the bonds of peace. The new organization secured a continuation of the services of Mr. Manifold, who was succeeded by R. F. Whiston, J. G. Burroughs, and R. W. Stevenson, the present incumbent. The outlook for the church in Charlottetown is promising. At present the church is united and consecrated to the work of the gospel.

The church at Montague Bridge, formerly known as the church at Three Rivers, is the largest and one of the most influential churches in the Maritime Provinces. It has a large membership, and a splendid church house, and also a pleasant home for their minister. This is the home church of Profs. F. T. O. Norton and Herbert Martin, also J. T. McNeil, of Kokomo, Ind. The church at Montague has been ministered to by Dr. John Knox, E. C. Ford, Fallgalterer, R. W. Stevenson, O. B. Lowery,, Carrol Ghent, G. N. Stevenson, and A. Martin; besides special meetings have been held by B. B. Tyler, N. S. Haynes, Howard Murray, W. H. Harding, and others, whose names cannot now be recalled by the writer. The present incumbent is W. R. Motley, a man of much ability as a minister.

The church at East Point is also a prosperous church, but being far from the railway, and at a great distance from the rest of our churches, makes it difficult to secure regular preaching services. But the class of people are among the very best in the community, and being both intelligent and religious, the cause of our Lord is no doubt safe in their hands.

The church in Murray Harbour is a new organization. They have a nice house to worship in, free from debt. The work was begun by M. E. Genge, who came from the Baptists, and identified himself with the disciples. This church has but few members, but they are intelligent and faithful. They are really a mission under the fostering care of the church of Montague Bridge, the minister of which makes monthly visits to work in Murray Harbour.

The churches in Prince Edward Island hope for an increased prosperity for the cause of Christ. They have a Mission Board, organized to push the work on the Island, by strengthening the weak churches and opening up the work in new places, where the people have a desire to walk in the old paths.

The members of the Home Mission Board are R. W. Stevenson, president; A. N. Simpson, vice-president; J. H. Williams, secretary; Frank Bovver, treasurer; E. S. Norton, and Frank Harlow, advisory. The churches in Prince Edward Island are all missionary churches. The numerical strength of the churches is about 600 members. 10 church houses, two parsonages—value of property, $27,000; 500 children in Sunday-school; six ministers, four of them regularly employed in the work.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

By BENJAMIN LYON SMITH, Corresponding Secretary.

Every movement in the life of the church that deserves to live, deserves to have its history live. Every quarter of a century brings a new generation upon the stage, and so often, at least, history needs to be retold.

The period in our history from 1809, the date of the Declaration and Address pleading for Christian union, to 1823, was a period of preparation, and in this time the principles of the Restoration were thought out to their conclusions, and practical applications were ready to be made

From 1823 to 1830, was the period of the Christian Baptist; it was the time of iconoclastic, destructive criticism. Alexander Campbell was thirty-five years old when he wrote the introduction to the *Christian Baptist*. That period was seven years of relentless warfare; a battle of the giants, noisy with the conflict. Men were not always careful of their words, and Mr. Campbell said afterward there were some things he would revise. It would not be true to say that Mr. Campbell's words were always right, but rather in that iconoclastic treatment, much that was good suffered with the bad which he so vehemently attacked. His arrows were shot from a strong bow with a giant's strength, and sometimes went through and beyond the mark.

The *Millennial Harbinger* was born in 1830. Then began the constructive work of Alexander Campbell. To his help he called Dr. R. Richardson, and later W. K. Pendleton.

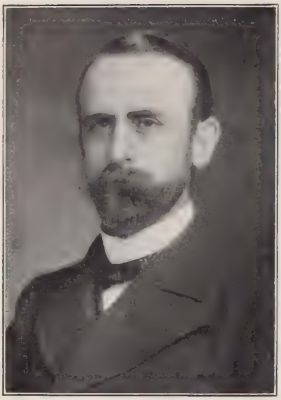
In the *Christian Baptist* he struck hard at the "Kingdom of the Clergy," and broke much of its exclusive power; but he also railed at "hireling preachers," and we are suffering to-day from this exaggeration. In the *Christian Baptist* he ridiculed societies of all kinds, for the advancement of Christ's kingdom, and his words were not so guarded but that they were carried by others farther than he intended that they should go; and every good work that depends on co-operation of the brotherhood, suffers to this day from those mighty storms of denunciation.

In 1841 Mr. Campbell began a series of essays on Christian Co-operation, which affected the entire brotherhood, and ultimately resulted in the organization of the American Christian Missionary Society. In these articles he argued about the right, the wisdom, the expediency and the method of co-operation. He said: "A book is not sufficient to govern the church; no book ever governed any community—not even the Book of Law or the Book of the Gospel, else Moses would have resigned, when he wrote the law, and would never have laid his hands upon Joshua; else Jesus would never have sent out the apostles, evangelists, prophets and teachers of the New Testament, had a book been a king and executive of his will."

In 1842 Mr. Campbell, moved by his sense of what he called the great need of a more rational and Scriptural organization, wrote in the *Harbinger*:

ACTING BOARD OF MANAGERS OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

1. B. W. Wasson. 2. A. M. Harvuot. 3. C. J. Neare, Treasurer. 4. Benjamin Sebastian. 5. Benjamin L. Smith, Cor. Sec. 6. H. M. Dalton. 7. S. M. Cooper, Pres. of Board. 8. W. T. Donaldson. 9. L. C. Fillmore, Auditor. 10. P. Y. Pendleton. 11. H. T. Loomis, Attorney of Board. 12. Jas. H. Fillmore.



BENJAMIN L. SMITH,
Corresponding Secretary.

1. "We can do comparatively nothing in distributing the Bible abroad without co-operation.

2. "We can do comparatively but little in the great missionary field of the world, either at home or abroad, without co-operation.

3. "We can do little or nothing to improve and elevate the Christian ministry without co-operation.

4. "We can do but little to check, restrain and move the flood of imposture and fraud committed upon the benevolence of the brethren by irresponsible, plausible and deceptious persons, without co-operation.

5. "We cannot concentrate the action of the tens of thousands of Israel in any great Christian effort, but by co-operation.

6. "We can have no thorough co-operation without a more ample, extensive and thorough church organization."

In 1844 he says: "The method of organization of churches, as such, was fully developed twenty years ago in the *Christian Baptist*, and more recently in my extra on "Order." We now evidently want some Scriptural system of co-operation, some general or common understanding in matters connected with the intercourse of communities and public laborers. At present there is no common understanding among the churches on this subject; and, as a consequence, many unpleasant occurrences and a great want of concentrated effort in building up the common cause."

In October, 1844, a meeting was held in Steubenville, Ohio, at the request of a number of churches in Virginia and Ohio, for the purpose of exchanging views on the subject of co-operation, organization, etc. The meeting adjourned to meet at Wellsburg, Va., (now West Virginia), having first appointed a committe of five to draft and report propositions for further discussion. Alexander Campbell was chairman of the committee, and prepared the report. It discussed in three several chapters: 1. Organization. 2. Church edification. 3. Co-operation.

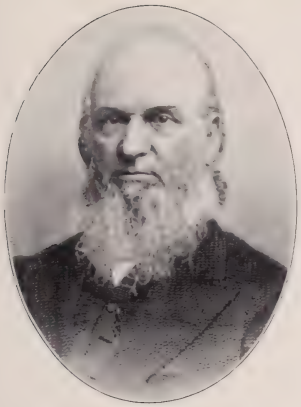
In the third chapter the report said:

1. "Christians should co-operate in all things which they cannot so well accomplish by their individual enterprise.

2. "As it is the duty of every congregation, in any city or district of country, to have respect to its influence upon the community in which it lives, being placed there as a candlestick,—so it is the duty of all congregations, in any city or district, state or nation, whatever they could not otherwise accomplish for the publication of the Word and the edification of the church.

3. "To do this successfully, they must either occasionally meet together by deputies, messengers, or representatives, and consult together for the better performance of their

GEO. B. RANSHAW.
Assistant Corresponding Secretary.



D. S. BURNET.
Corresponding Secretary 1851-1857; 1861-1863.

duties. These meetings being voluntary expedients in matters of expediency, such persons have no authority to legislate in any matter of faith or moral duty, but to attend to the ways and means of successful co-operation in all objects of duty before them."

In May, 1849, Mr. Campbell wrote: "Reformation and annihilation are not with me now, as formerly, convertible and identical terms. We want occasional, if not stated, deliberative meetings on questions of expediency in adaptation to the ever changing fortune and character of society."

David S. Burnet was the father of organized co-operative work among the disciples of Christ. He crystallized the sentiment for co-operation. He was the leader of leaders, who, more than any other man, advocated the adoption of the plan of co-operation, which has grown to its present power and usefulness among our people. Speaking of the co-operative work of the Bible, Tract, and Missionary Societies, he said: "The several enterprises, brethren, are thrown into the bosom of the church of God, to be nursed as a nurse cherisheth her children. The hour of our associated strength has arrived, the hour which shall demonstrate our union to be more than uniformity of sentiment, a oneness of mind, and of effort arising from the nature, power and exaltation of the holy truth believed. THIS YEAR IS TO PROVE TO US. It will be decisive of our character and destiny. The spirit we shall now exhibit, will be the augury of our fate." Afterward, in looking over his life-work, he said: "I consider the inauguration of the Society system, which I vowed to urge upon the brethren if God raised me from my protracted illness of 1845 was one of the most important acts of my career."

D. S. Burnet used the pages of the *Christian Age* to freely urge and advocate all organization of our forces and their co-operation in all missionary enterprises. While others halted he pressed on; and while they were fearful, he was strong and courageous. He was indeed, the leader of the leaders in the work of organization and formation of The American Christian Missionary Society.

OUR FIRST CONVENTION.

The call for the first National Conference was issued in 1849. The meeting was held in Cincinnati, Ohio, in the church building at the corner of Eighth and Walnut Streets, October 24-28, 1849.

It continued five days, and was attended by representative men from various parts of the United States. One hundred and eighty delegates were present. The Indiana State meeting sent a delegation of eight brethren: John O'Kane, Elijah Goodwin, George Campbell, John B. New, Love H. Jameson, S. W. Leonard, Milton B. Hopkins, and James Matthes. The religious history of the state knows no better names. In addition, many others attended from the state of Indiana,—Benj. Franklin, John M. Bramwell, S. K. Houshour. The result of the Convention was the organization of the American Christian Missionary Society. Henry R. Pritchard told me that he made himself a Life Director, pledging $100.00 for that purpose, when he had not $300.00 in all the world.

Alexander Campbell was its first president, although absent from the Convention on account of illness, and in his absence the Convention was presided over by David S. Burnet. The Constitution adopted is the one which, with very slight modifications, we have been working under ever since, having added articles creating Boards of Church Extension, Negro Evangelization, Ministerial Relief and Education.

CONSTITUTION OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

ARTICLE I. This organization shall be called the "American Christian Missionary Society."

ART. II. Its objects shall be the spreading of the gospel in this and in other lands.

ART. III. Its membership shall consist of Life Directors, Life Members, Annual Members, Delegates from Churches of Christ and Delegates from States as follows, viz.: Any member of the Church of Christ may become a Life Director of this Society and a member of the General Board by the payment of $100, in five annual installments; a Life Member by the payment of $50, in five annual installments; or an annual member by the payment of $5. Any congregation contributing $10 or more shall be entitled to one delegate in the annual meeting of this Society for that year; and any State Missionary Board or Society contributing a dividend from its State Treasury for the objects of this Society shall be entitled to two delegates in the annual meeting of the General Society, and to one additional delegate for every 5,000 Disciples in the State; any Church, Sunday-school, or other local Christian Association, shall be permitted one delegate annually for ten years for each Life Membership or Life Directorship taken by the Association as such; or such Association may elect to bestow a membership or directorship upon a person to be named by them; provided, that no person shall be entitled to a seat in the General Board, or General Society, who is not at the same time a member of the Church of Christ.

ART. IV. The officers of this Society shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Treasurer, an Auditor and three Recording Secretaries, who shall be chosen annually and shall continue in office until their successors are elected. The officers of the Society shall be *ex-officio* members of the General Board and of the Acting Board. The Corresponding Secretaries of the various State Boards shall be *ex-officio* Assistant Secretaries of this Society.

ART. V. The American Christian Missionary Society shall annually elect twelve members who shall constitute an Acting Board of Managers during the intervals of the meetings of the General Board and shall have all the powers vested in the General Board, and fill all vacancies which may occur in their own body during the year. Five members of the Acting Board shall constitute a quorum. The term of office of the Officers and Acting Board shall begin the first Monday in January following their election.

ART. VI. The General Board of Managers shall consist of the Life Directors and all the members of the State Missionary Boards contributing to the treasury of this Society, and the Acting Board of Managers—ten of whom shall constitute a quorum. The General Board shall meet at least once annually; and shall have power to appoint its own meetings; elect its own officers; establish such agencies as the interest of the Society may require; appoint missionaries, fix their compensation, and direct their labors; make all appropriations to be paid out of the treasury, and present to the Society at each annual meeting a report of their proceedings during the past year. The action of the Board of Managers is subject to the revision of the Society.

ART. VII. The Society shall annually elect seven brethren to serve as a Board of Church Extension, five of whom shall reside in or near Kansas City. They shall have control of all funds raised to be loaned to the churches needing assistance in building houses of worship. They shall have power to raise and collect funds for this purpose, and for necessary expenses incurred in the management of the fund. They shall appoint their own meetings, make rules for their government, elect their own officers, including a Treasurer, who shall give bond, and report annually to the Auditor and Treasurer of the Society. The Church Extension Board shall report at the annual meeting of the Society. All expenses of the Board shall be met from Church Extension Fund, but no part of the principal shall be used for this purpose.

ART. VIII. The Society shall elect annually seven members of the church to serve as a Board of Negro Education and Evangelization, five of whom shall reside in or near Indianapolis, Ind. These seven persons shall be nominated by the Christian Woman's Board of Missions, and said Christian Woman's Board of Missions shall have charge of the work of Negro Education and Evangelization.

ART. IX. The Society shall elect annually nine brethren to serve as a Board of Ministerial Relief of the Christian Church, five of whom shall reside in or near Indianapolis, Ind. This Board shall have authority to raise and collect funds for the relief of destitute ministers, and the dependent families of deceased ministers. They shall appoint their own meetings, make rules for their government, elect their own officers, including a Treasurer, who shall give bond, and report annually to the Auditor and Treasurer of this Society. The Board of Ministerial Relief shall make a full report at each annual meeting of this Society.

ART. X. The Society shall elect annually seven persons to serve as a Board of Education, five of whom shall reside in or near Chicago. This Board shall appoint its own meetings, make rules for its government, and elect its own officers, who shall report annually to the Society. They shall perform the duties usually pertaining to educational boards, chief among which are the collection and dissemination of facts pertaining to the educational interests of the Disciples of Christ, and the creation and the administration of a fund for assistance of students preparing for Christian work.

ART. XI. The Treasurer shall give bond in such amount as the Acting Board of Managers shall think proper.

ART. XII. All Life Directors and Life Members of the American Christian Missionary Society shall be members of this Society.

ART. XIII. The meetings of this Society shall be held annually in Cincinnati, on Thursday, at 2 p. m., after the third Lord's day in October, or at such other time, place, or frequency, as shall have been designated at a previous meeting. But in case of necessity, the Acting Board may change both time and place of such meetings.

ART. XIV. This Constitution may be amended by a vote of two-thirds of all the members present at any regular meeting of the Society, provided such amendments shall have been first recommended by the General Board, or a year's notice shall have been given.

BY-LAW.—All members of the Church of Christ who may attend the annual meetings of the American Christian Missionary Society shall be entitled to participate in its deliberations.

The constitution having been adopted, the following officers were duly elected: A. Campbell, Bethany, Va., President; Vice-Presidents, D. S. Burnet, Cincinnati; Dr. Wm. J. Irwin, Cincinnati; Walter Scott, Pennsylvania; T. M. Allen, Missouri; W. K. Pendleton, Virginia; John T. Jones, Illinois; John O'Kane, Indiana; John T. Johnson, Kentucky; Talbot Fanning, Tennessee; Dr. Daniel Hook, Georgia; Dr. E. Pamley, New York; Francis Dungan, Baltimore; Richard Hawley, Michigan; Dr. Jas. T. Barclay, Virginia; Francis Palmer, Missouri; J. J. Moss, Ohio; M. Mobley, Iowa; Wm. Rouzee, Pennsylvania; Alex. Graham, Alabama; Wm. Clark, Mississippi; Corresponding Secretary, J. Challen, Cincinnati; Recording Secretary, Geo. S. Jenkins; Treasurer, Archibald Trowbridge.

The law incorporating the Society is as follows:

AN ACT.

To Incorporate the American Christian Missionary Society.

Sec. 1. Be it enacted by the General Assembly of the State of Ohio, that A. Campbell, D. S. Burnet, William J. Irwin, Walter Scott, James Challen, George Jenkins, A. Trowbridge, T. J. Melish, George Tait, S. S. Clark, B. S. Lawson, T. J. Murdock, H. Hathaway, L. Wells, Thurston Crane, with their successors, be, and hereby are constituted and made a body corporate and politic, with perpetual succession, by the name of the American Christian Missionary Society, and by that name may sue and be sued, plead and be impleaded, in all courts of law and equity, and are hereby invested with all the powers and privileges necessary for conducting home and foreign missions, in advancement of the Christian religion.

Sec. 2. Said corporation shall have power to acquire and hold as much real estate as may be necessary and convenient for carrying out the purpose of its creation; may enact by-laws for said Society which shall not be inconsistent with the Constitution of the United States and of this State.

Sec. 3. All laws or parts of laws inconsistent with the provisions of this act are hereby repealed.

JOHN F. MORSE,
Speaker of the House of Representatives.
CHARLES C. CONVERS,
Speaker of the Senate.

At first it was both a Home and Foreign Missionary Society. The first mission was at Jerusalem. Our first missionary was Dr. J. T. Barclay, of Virginia. Early in October, 1848, he had addressed a letter to the Corresponding Secretary of the Christian Bible Society, in which he had expressed the hope that the brotherhood would decide to establish a Foreign Missionary Society, and in that case, offering his services to go with the gospel to them that "sit in darkness and the shadow of death." It was thought that, "Zion, the city of the Great King," was the most appropriate place for the first mission-station and foreign missionary efforts of those whose high calling it was to "restore all things as they were delivered to us by the apostles." The suggestion was received with enthusiasm. We can almost hear yet, the stately eloquence of James Challen, as he predicted the joy that would come through the brotherhood at the news of the first convert on Zion's Hill.

For the first several years of its existence, the Society did little more than make a beginning. The receipts were not over $3,000 or $4,000 annually. In 1856 less than $2,000 was received, on account of the panic of that year. In 1860, under the enthusiastic leadership of Isaac Errett, the receipts amounted to $16,000. During the days of the Civil War the receipts fluctuated very greatly.

CONVENTIONS AND OFFICERS.

The list of officers and National Conventions is as follows:

Year.	Place.	President.	Corresponding Sec'y.
1849	Cincinnati, O.	D. S. Burnet.	
1850	"	A. Campbell.	J. R. Challen.
1851	"	"	Thurston Crane.
1852	"	"	David S. Burnet.
1853	"	"	"
1854	"	"	"
1855	"	"	"
1856	"	"	"
1857	"	"	C. L. Loos and Franklin.
1858	"	"	Isaac Errett.
1859	"	"	"
1860	"	"	"
1861	"	"	"
1862	"	"	David S. Burnet.
1863	"	"	"
1864	"	"	O. A. Burgess.
1865	"	"	B. W. Johnson.
1866	"	"	W. C. Rogers.
1867	"	David S. Burnet.	John Shackleford.
1868	"	R. M. Bishop.	"
1869	Louisville, Ky.	"	Thomas Munnell.
1870	Indianapolis, Ind.	"	"
1871	Cincinnati.	"	"
1872	Louisville.	"	"
1873	Indianapolis.	"	"
1874	Cincinnati.	"	"
1875	Louisville.	Isaac Errett.	"
1876	Richmond, Va.	"	"
1877	St. Louis, Mo.	W. K. Pendleton	"
1878	Cincinnati.	A. I. Hobbs.	F. M. Green.
1879	Bloomington, Ill.	W. H. Hopson.	"
1880	Louisville.	T. P. Haley.	"
1881	Indianapolis.	R. Moffett.	"
1882	Lexington, Ky.	B. B. Tyler.	"
1883	Cincinnati.	D. R. Dungan.	R. Moffett.
1884	St. Louis.	A. G. Thomas.	"
1885	Cleveland, O.	L. L. Carpenter.	"
1886	Kansas City, Mo.	F. M. Drake.	"
1887	Indianapolis.	C. L. Loos.	"
1888	Springfield, Ill.	J. H. Garrison.	"
1889	Louisville.	N. S. Haynes.	"
1890	Des Moines, Ia.	T. W. Phillips.	"
1891	Allegheny, Pa.	D. R. Ewing.	"
1892	Nashville, Tenn.	A. M. Atkinson.	"
1893	Chicago, Ill.	George Darsie.	J. H. Hardin.
1894	Richmond, Va.	J. W. Allen	"
1895	Dallas, Texas.	Jabez Hall.	"
1896	Springfield, Ill.	J. H. Hardin.	Benjamin L. Smith.
1897	Indianapolis.	M. M. Davis.	"
1898	Chattanooga, Tenn.	F. D. Power.	"
1899	Cincinnati.	W. F. Richardson.	"
1900	Kansas City.	W. K. Homan.	"
1901	Minneapolis, Minn.	I. J. Spencer.	"
1902	Omaha, Neb.	H. O. Breeden.	"
1903	Detroit, Mich.	A. B. Philputt.	"
1904	St. Louis, Mo.	Z. T. Sweeney.	"

The growth of the Society is as follows:

"The work of our hands, establish thou it."

GROWTH.

American Christian Missionary Society Organized 1849.

1849, $———, 1850, $2,496.79; 1851, $2,758.87; 1852, no record; 1853, $3,382.29; 1854, $1,034.42; 1855, $429.96; 1856, $405.75; 1857, $3,272.66; 1858, $7,050.28; 1859, $8,492.80 1860, $15,831.25; 1861, $5,966.01; 1862 $6,773,09; 1863, $7,664.66; 1864, $9,012.87; 1865, $16,486.97; 1866, $10,001.18; 1867, $13,016.00; 1868, $7,907.74; 1869, $7,525.50; 1870, $4,529.91; 1871, $4,308.15; 1872, $2,801.04; 1873, $4,158.89; 1874, $5,172.28; 1875, $4,671.10; 1876, $6,061.84; 1877, $4,726.77;

1878, $2,237.11; 1879, $6,029.09; 1880, $9,227,-40; 1881, $7,882.42; 1882, $7,428.55; 1883, $6,044.26; 1884, $12,620.81; 1885, $16,094.18; 1886, $18,792.40; 1887, $20,819.37; 1888, $18,505.99; 1889, $32,621.35; 1890, $34,700.44; 1891, $37,192.06; 1892, $40,982.79; 1893, $44,,748.15; 1894, 88,595.01; 1895, $76,500.43; 1896, $65,585.16; 1897, $74,914,-34; 1898, $90,959.95; 1899, $115,004.00; 1900, $74,649.21; 1901, $104,716.55; 1902, $98,594.-82; 1903, $102,246.10. Total, $1,383,611.11.

The American Christian Missionary Society has always been straitened for means to carry out its gracious designs. There was a strong prejudice against the Society. This it took many years to counteract, but now, to a considerable extent, it has abated. With the fluctuation in the receipts of the Society there has been a corresponding result in missionary work. The Jerusalem mission was sustained until 1854, when the civil disturbances of the country interrupted it, and Dr. Barclay and his family returned home. In 1858 it was re-established, but during the Civil War it was finally abandoned, D. S. Burnet making the comment: "The field is as sterile as the rock on which Jerusalem is built."

In 1858 the Jamaica Mission was established, J. O. Beardslee and family embarking for that island.

The history of the Society and the work of Home Missions is the history of the growth of our brotherhood to the Westward and Southward. Nearly every strong, permanent church among us in the West, has received the support of the Society in its days of weakness.

THE LOUISVILLE PLAN.

In 1869 the famous Louisville Plan was adopted. It grew out of the wear and tear of a protracted prejudice against the organization of the Society. Benjamin Franklin's assurance in 1857, when he was Corresponding Secretary, that this prejudice against the Society had abated, justified the prophecy that the Society would soon rise above its influence altogether, at least with those who did not plead objections as a cloak for their covetousness. But this prophecy had proven false. The prejudiced still murmured, "The organization is not scriptural; it is not founded upon the churches; it is not representative of the churches." In May, 1869, the Society had a semi-annual meeting in the city of St. Louis, where W. T. Moore made a motion that the whole matter be referred to a committee. His resolution read: "That a committee of twenty be appointed to take into consideration the whole question of evangelization, and report, if possible, a scriptural and practical plan for raising money and spreading the gospel; said committee to report at the Louisville meeting in October next." The members of the committee were: W. T. Moore, Ohio; W. K. Pendleton, West Virginia; Alex. Proctor, Missouri; W. A. Belding, New York; R. R. Sloan, Ohio; Enos Campbell, Illinois; T. W. Caskey, Mississippi; Isaac Errett, Ohio; J. C. Reynolds, Illinois; J. S. Sweeney, Illinois; Joseph King, Pennsylvania; Robert Graham, Kentucky; M. E. Lard, Kentucky; G. W. Longan, Missouri; Benjamin Franklin, Indiana; W. D. Carnes, Tennessee; C. L. Loos, West Virginia; J. S. Lamar, Georgia, and A. I. Hobbs, Iowa.

This movement was made in the most trustful spirit of compromise. The committee was a body of the ablest men among us. They went to work prayerfully, hopefully and courageously.

The Plan was in brief, an attempt to adjust the relationships of the general, state, district and local missionary enterprises, and called upon the churches to co-operate by contributions to be apportioned among these different works.

The Louisville Plan was the law of gravitation applied inversely to Missions. The method was that quarterly collections be raised for Missions in every district; that the district retain one-half of these collections, remitting the other half to the State Board of Missions; the State Board to retain one half of what it received from the district, remitting the other half to the National Board of Missions, the American Christian Missionary Society.

When reported to the Convention it was taken up article by article, and, in the words of W. K. Pendleton, "discussed with a criticism perfectly exhaustive, and, with a unanimity unparalled, adopted by the Convention." But the whole plan was emasculated by the adoption of a resolution which said: "This recommendation is not to be considered as precluding a different disposition of the funds when the church contributing shall so decide." The result was that the churches contributing generally "so decided" that the missionary funds could be used elsewhere than in missionary work. As a concession to the brethren who did not wish to be identified with a So-

ciety, the name was changed from the American Christian Missionary Society to the General Christian Missionary Convention. The Louisville Plan was tried faithfully for a period of ten years.

This famous Plan not only failed to conciliate those opposed to Societies, but, what was more disastrous to the cause of Missions, it failed to bring any relief to the embarrassed treasury of the Society. The plan was faultless as a theory; as a literary production it reflected credit upon those who drafted it, but when applied to actual conditions it would not work. Churches which had been indifferent under the old plan, remained indifferent: those who had been heretofore deaf to the appeals were still afflicted with deafness. The Louisville Plan broke down of its own weight.

The American Christian Missionary Society is the cherishing mother of all missionary work among our people. Under her auspices nearly every State Board of Mission that exists among us has been organized. In 1874, at the General Convention held at Cincinnati, Ohio, the Christian Woman's Board of Missions was born; in 1875, the Foreign Christian Missionary Society; in 1888, the Board of Church Extension was organized; in 1890, the Board of Negro Education and Evangelization; in 1895 the Board of Ministerial Relief was born at the National Convention at Dallas, Texas. As a mother, she has cherished all these children, and watched their splendid growth with pride, even sacrificing her own interests in their behalf.

Our missionary work in 1875 had reached its lowest ebb. The panic of 1873 had hampered all benevolent enterprises, and the absolute failure of the Louisville Plan was manifest. In that darkest hour our day was born; through the organization of the Christian Woman's Board of Missions and the Foreign Christian Missionary Society came our renewed life and growth in missions.

In 1875 our people gave for all missions, except State Mission work, the sum of $4,671.10. The growth can be shown. In 1885, after the organization of the Christian Woman's Board of Missions and the Foreign Christian Missionary Society, the total offerings of our churches were $186,535.00. In 1895, after the Board of Church Extension had been organized, and the Board of Negro Education and Evangelization, our total offerings were $343,122.31. In 1900 the growth is shown by the fact that the total offerings raised were $539,370.00; in 1903 they reached the sum of $645,816.48, and to-day the leaders among our people are talking about a million a year for missions.

Thomas Munnell, who served from 1869 to 1877, was the hardest working of all our Secretaries. His farewell report says:

"Finally, we would suggest a bare possibility as to the cause of not doing more missionary work. Perhaps we are not worthy to do missionary work; perhaps we are not, as ministers, fully consecrated to God; we may be depending too much on ourselves; we are not strong because we are not weak. If we have not been really crucified with Christ it is impossible to reach the ground he stands on. Let us go forth, therefore, unto Him, without the camp. Let us make our missionary work a great success in the name of Him who 'counted us worthy, putting us into the ministry.' Unless there is some chance in the future to do the proper work of an evangelist in helping to get things into better order, I can spend my life more profitably as a pastor of some congregation and immeasurably more to the satisfaction of my half-forsaken family. If the convention should release me it would relieve me of a heavy load which I have carried without faltering or complaint. I commend these interests to the care of God in the hope that what little I have done in my present position will be found unto praise and honor at the appearing of Jesus Christ."

F. M. Green served as Secretary from 1878 to 1882. It was a day of small things in our mission work. The Society had a desk in the office of the Standard Publishing Co. F. M. Green served as editor of the Standard Co.'s Sunday-school Publications, as co-editor of the Christian Standard, and as Corresponding Secretary of the Missionary Society. His Annual Report to the National Convention in 1882, at Lexington, Ky., was written after he reached Lexington. F. M. Green writes of his work: "I finally convinced the brethren that an angel of Paradise could not make the Louisville Plan a success, and succeeded in getting the constitution changed to provide for a more business-like method of doing our work." It was during the years of F. M. Green's administration that we had a practical closing of the battle for the right of co-operation.

Robert Moffett was the indefatigable, painstaking, hard-working Secretary from 1882 to 1893. This shows the longest term of service of any one of our Secretaries. He was succeeded by J. H. Hardin, who served from 1893 to 1895.

The American Christian Missionary Society has been fruitful, notwithstanding the fact that it has always been straitened for means

to carry out its gracious designs. The records show that it has organized by its missionaries 2,848 churches, has raised and expended $1,383,611.11. There never was a dollar of its funds lost through dishonesty. Its missionaries have brought 128,960 persons into the churches by confession of faith and baptism, and this record is its proudest honor.

LAST YEAR'S WORK.

Last year's work was the greatest of any year in the history of the Society. The Report to the National Convention, at Detroit, showed the following:

SUMMARY.

The number of missionaries in the employ of the Society for the year ending Sept. 30, 1903, is 339.

These have been employed in thirty-seven States and Territories as follows:

New England, New York, Maryland, Eastern Pennsylvania, Western Pennsylvania, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Arkansas, Louisiana, Texas, Indian Territory, Oklahoma, New Mexico, Arizona, Southern California, Northern California, Oregon, Washington, Idaho, Kansas, Nebraska, South Dakota, Minnesota, Wisconsin, Michigan, Ontario, Canada West, Prince Edward Island, Nova Scotia, Porto Rico.

We have done work in City Evangelism or City Missions in Chicago, Cleveland, Buffalo, New Orleans, Galveston, San Antonio, St. Louis, St. Paul, Omaha, Greater Pittsburg, Philadelphia, Baltimore, Altoona, Harrisburg, Newark, San Francisco.

The aggregate of missionary labor performed by the missionaries of the American Christian Missionary Society last year is 170 years, 4 months and 28 days.

The number of places helped by missionary labor last year is 484.

The number of additions to the churches by the labor of these missionaries is 14,814. During the year 121 churches have been organized. Fifty-six houses of worship have been completed.

OFFICERS.

The Officers for the Society for the current year are

PRESIDENT.

Z. T. Sweeny, Columbus, Ind.

VICE-PRESIDENTS.

E. B. Bagby, Washington, D. C.
A. E. Jennings, Detroit, Mich.
Dean, Hill M. Bell, Des Moines, Ia.

RECORDING SECRETARIES.

A. D. Harmon, St. Paul, Minn.
W. R. Warren, Petersburg, Pa.
A. R. Moore, Birmingham, Ala.

CORRESPONDING SECRETARY.

Benjamin Lyon Smith, Cincinnati, O.

TREASURER.

Clarence J. Neare, Cincinnati, O.

AUDITOR.

L. Challen Fillmore, Cincinnati, O.

ACTING BOARD OF MANAGERS.

S. M. Cooper,	L. C. Fillmore,
C. J. Neare,	B. W. Wasson,
A. M. Harvuot,	W. F. Smith.
J. H. Fillmore,	H. T. Loomis,
H. C. Dalton,	Benjamin Sebastian,
P. Y. Pendleton,	Benjamin L. Smith.

STATISTICAL SECRETARY.

G. A. Hoffmann, St. Louis, Mo.

SUPERINTENDENT OF CHRISTIAN ENDEAVOR.

R. H. Waggener, Kansas City, Mo.

The record of the recent years is a record of the enlargement of our work, following the close unification of our work, bringing the National and State Boards into co-operation. The American Christian Missionary Society is now assisting 32 State Boards; it now assists in the support of 339 missionaries, and its record the last year shows that its missionaries organized 121 new churches, brought 14,814 persons into the churches, of which number 6,951 were by baptism. The field for Home Missionary Work by our brotherhood is practically boundless. By no possible effort with the limited means given us can we do more than a tithe of what needs to be done and what might be done for the dissemination of the gospel in our own land. The following facts we should look squarely in the face:

1. *It Is a Fact*, that the spiritual activities of our time are not commensurate with its

secular activities, and that we are in danger of being engulfed by a secular deluge.

2. *It Is a Fact,* that our missionary enterprises with their expenditures of a few thousand dollars are dwarfed by comparison with the colossal business enterprises of the day with their operations extending into tens and hundreds of millions of dollars.

3. *It Is a Fact,* that the hour has come for the disciples of Christ to take larger views of their obligations and to gird themselves for greater undertakings in Home Missions.

4. *It Is a Fact,* that notwithstanding its inadequate resources, the American Christian Missionary Society, in fifty-four years, has done a work of incalculable value for human souls, for the welfare of our country, for the advancement of the Kingdom of God.

5. *It Is a Fact,* that in point of economy and efficiency, its work challenges comparison with that of any other missionary organization.

6. *It Is a Fact,* that the Society is painfully hampered on every hand in the maintenance and necessary enlargement of its work.

7. *It Is a Fact,* that the Society needs annually $200,000 more than its usual receipts.

8. *It Is a Fact,* that every five dollars put into the treasury of the American Christian Missionary Society will bring a soul to Christ.

America is richer in opportunities for gathering souls than it is for gathering material wealth. Magnificent as are her harvests of wheat and corn, her whitened fields inviting the Christian reaper are still more boundless and promising. The American Caristian, more the American philosopher, may say "America is another name for opportunity." We need men who will pour their lives into this work.

The last fifteen years have been marked by the largest expansion ever realized in our missionary plans and work. We have found that it has been necessary for some man to take this work upon his heart, to make it his very life, before it could be made to live and move. Any missionary work must be incarnated in a man before it has its being in the earth. Foreign Missions died among us until revived and reincarnated in Archibald McLean; Church Extension had a name to live and was dead, until it had F. M. Rains and G. W. Muckley to carry it about in their bodies; Negro Education and Evangelization did not even have the semblance of life until C. C. Smith took up its cold form and breathed into its nostrils the breath of his own soul; Ministerial Relief was only a name and a sentiment until A. M. Atkinson embodied it and became its life-giver, and after he was compelled to lay it down, it lay gasping and ready to yield up its life until others took it to their hearts, and are literally pouring out their lives that Ministerial Relief may live. It is only as some man puts his life into these causes that they live and grow. Any plan that presumes on perpetual motion in missions is a failure, and its failure need not be twice demonstrated. Our brethren learned this in the sad school of experience. The welfare and safety of the church, her growth in efficiency, her increase in power, the prosperity in all her missionary and educational enterprises, and her complete qualification and equipment for the sublime movement into the new century, echoes and emphasizes the exhortation of, "Home Missions to the front."

THE MISSIONARY SOCIETY ASSUMES NO AUTHORITY OVER THE CHURCHES.

The fifty-four years of the life and the work of the Society are the complete and sufficient answers to the charge that the Missionary Society would assume ecclesiastical authority over the churches.

The Society has been very careful never to assume any authority over the churches. In 1861, when the National Convention met in Cincinnati, a resolution was introduced pledging loyal support to the National Government in its efforts to suppress the Rebellion. The point of order was made that it was not in order for the Convention to entertain such a resolution. The chair ruled that it was in order. The decision was appealed from, and the Convention sustained the appeal and the resolution was declared out of order.

The Convention took a recess for ten minutes, and after remarks from Col. James A. Garfield, the resolution was passed by the mass meeting, with but one negative vote.

In 1890 at the National Convention held at Des Moines, Iowa, the Minnesota State Board presented the following memorial:

"To the General Christian Missionary Convention, Des Moines, Iowa:

Greeting: This is to certifiy that at the Minnesota Christian Missionary Convention, at Duluth, October 3, 1890, the following resolution was adopted:

Be it resolved, That the General Christain Missionary Convention to be held in Des

Moines, Iowa, beginning October 21, 1890, be requested to recommend, for all legal, corporate and statistical purposes, a uniform, Scriptural name for all our church organizations."

On motion of J. H. Garrison, of Missouri, these communications were referred to the Corresponding Secretary, with instructions to respond that the matter submitted in them is not germane to the purpose of the Convention.

The records do not reveal a single resolution which has any assumption of authority, or embraces any mandate to the churches. Such words as "recommend," "entreat," "solicit," "urge," are constantly used.

These facts from fifty-four years of history are a sufficient reply to the charge of any attempt to assume ecclesiastical authority over the churches.

OUR SOURCES OF INCOME.

The Missionary Society depends entirely upon the liberality of the brotherhood for the means with which to do its gracious work. The churches are asked to make one offering a year for the purpose of preaching the gospel throughout America; the first Lord's Day in May. The Sunday-schools are asked to lend their aid to this great enterprise by the observance of Boys' and Girls' Rally Day for America, on the Lord's Day before Thanksgiving. Fifty per cent. of the net proceeds of this Rally Day are returned to the State from whence it comes. The Endeavor Societies are urged to have a part in this work, Porto Rico being assigned to them as their special field of service. Individuals are solicited to give of their means for this great work of evangelization. A number of persons are to-day supporting home missionaries by the contribution of $300.00 or more to the treasury of the Society, as this sum guarantees the support of a missionary throughout the year.

BEQUESTS.

Many are planning to remember this work of evangelization in their wills. To such we commend the following:

FORM OF BEQUEST.

I hereby give and bequeath to the American Christian Missionary Society, whose headquarters are at Cincinnati, Ohio, the sum of ——— dollars, to be used for preaching the gospel in America.

(If the bequest is real estate, it should be particularly described and the laws of the State in which you live particularly complied with).

ANNUITY PLAN.

Many friends desire to help the work of Home Missions, but need the income of their money during their lifetime. To meet the wishes of such persons, the Board has adopted the Annuity Plan. The Annuity Plan permits them to give their money to the Society and to receive 6 per cent. interest (5 per cent. under fifty years of age) payable semi-annually. The wisdom of the plan has been vindicated by its success. It is growing in favor with our people. It secures to the donor the income of his property during his lifetime, and at his death, without the need of a will or the danger of being diverted from its purpose, it becomes the property of the Missionary Society, to do its full work in advancing the Kingdom. It yields a larger net income than any other form of investment; money so pledged is free from taxation; its value is fixed through all the years of your life and cannot decline; the investment is absolutely safe; no expense for repairs or danger of bad investment. The income from your Annuity Bond will not decrease. The interest is sent promptly without solicitation; the income will continue throughout your lifetime; no changes of fortune, no feebleness of age, no attacks of sickness, no panic in the business world will stop or reduce your income from this source. The Board issues an Annuity Bond as follows:

SAMPLE BOND.

No..... $.....

AMERICAN CHRISTIAN MISSIONARY SOCIETY,
CINCINNATI, O.

ANNUITY BOND.

Whereas ..... of .....has donated to and paid into the treasury of the

AMERICAN CHRISTIAN MISSIONARY SOCIETY

the sum of .....dollars.

Now, therefore, the said *American Christian Missionary Society,* in consideration thereof hereby agrees to pay to said..... during natural life ..... an annuity of.....dollars in semi-annual payments of .....dollars each, said payments to cease on the death of said..... and the said sum do-

nated by..... as aforesaid, is to be considered as an executed gift to the *American Christian Missionary Society* and belonging to said Society from this date, without any account or liability therefor.

American Christian Missionary Society.

Cincinnati, O,.....

Attest:.....

Secretary. By.....

President.

A bond in full form, as above, is signed, sealed and delivered upon receipt of annuity funds.

We will be glad to correspond with our brethren concerning the Annuity Plan.

PERMANENT MEMORIAL NAMED FUNDS.

The Acting Board of Managers of the American Christian Missionary Society has established the "Permanent Memorial Fund." If anyone will entrust us with $5,000, we agree to carefully invest these funds, using only the interest, and in the name of that fund agree to keep a missionary at work in the Home field, preaching the gospel through all the years. We have received ten Named Funds of $5,000 each. Nothing can be more enduring; nothing can do more good; when established, it outlasts generations, and abides, like the eternal sunshine, giving light and warmth, life and joy. To link one's name with such an institution as the American Christian Missionary Society, by giving it a fund of $5,000, in whose name the Society agrees to maintain a Home Missionary through all the coming years, is one of the surest ways to be held in everlasting remembrance.

And then we have three funds of $5,000 each that are now on the Annuity plan and will become Named Memorial Funds at the death of the annuitant. Remember, a Named Memorial Fund will keep a missionary preaching the gospel through the coming years. This method has been successfully used by our religious neighbors. I commend it to our brethren as one of the good ways of helping forward God's Kingdom.

Let us hope that many of our brethren may see in the fact that the interest on $5,000 will maintain a missionary through all the years in the ripe field of America, a great opportunity to do good that can only be measured in eternity—a work that will go before them and meet them at the judgment seat, and will follow them when they shall rest from their earthly labors.

OUR EVANGELISTIC WORK.

Realizing the great value of evangelism, the Society has inaugurated a strong evangelistic campaign, and as a result of its urging this work last year 579 protracted meetings were held by our brethren, in which they volunteered their services without cost to the Society, resulting in 9,560 baptisms, 3,898 otherwise—a total of 13,458 additions to our churches.

To the cause of primitive Christianity we have devoted our lives,that this great plea shall be made effective throughout America, and, through America, to the whole wide world lying beyond. The Society was organized and has faithfully labored during the last fifty-four years; to-day we give praises to our God. We praise him that his promises are fulfilled to us; that his Word does not return unto him void. We praise him for the souls that have been won to Christ through our labors together with God. We praise him for the mighty men who led us in the earlier and later days. We praise him that he has accounted us worthy to be led into this ministry.

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

By NANCY E. ATKINSON.

The Christian Woman's Board of Missions was organized October the twelfth, 1874, in Cincinnati, Ohio, during one of the days of the National Convention. At that time a constitution was adopted, officers chosen and headquarters located at Indianapolis. The first officers elected were Mrs. Maria Jameson, President; Mrs. Sarah Wallace, Recording Secretary; Mrs. E. N. Pearre, Corresponding Secretary; Mrs. O. A. Burgess, Treasurer. Provision was also made for an Executive Committee which now consists of the National officers and the President and Secretary of the several states and territories co-operating in the work, now thirty-seven. This committee meets once a year at the time of the National Convention to consider fields and forces and funds and plan the work for the next year. There is also an Executive Board at Indianapolis—the National headquarters—composed of the six National officers and five unofficial members, to whom the proposed work of the year is entrusted. This Board meets the first and third Wednesdays of each month. It was not intended that the organization should be either home or foreign, but both, all fields being entered as they should be opened and funds provided.

JAMAICA.

The first work undertaken was in a foreign field and was the revival of a mission begun by the American Christian Missionary Society, but abandoned during the war for lack of funds. To this field they sent out two missionaries in 1876. They have now in that field sixteen workers and twenty-one congregations with one thousand seven hundred and nine members. Forty-three conversions were reported last year. There are eighteen Sunday schools with an attendance of twelve hundred; seven day schools with four hundred and eighty pupils, fourteen Christian Endeavor Societies with eight hundred and twenty-nine members. Each church contributes liberally to missions. There are four auxiliaries to the Christian Woman's Board of Missions and mission property is valued at forty thousand dollars.

INDIA.

In 1882 co-operating with the Foreign Board, four young women were sent to India. The work has grown until there are now nine stations, fifteen outstations, one hospital, five dispensaries, twelve schools and three orphanages, containing four hundred and forty children. The forms of work in India are evangelistic, village hospital, zenana, school, orphanage, colportage and leper, all requiring forty-three missionaries besides many native helpers.

THE UNITED STATES.

"With the enlargement abroad came corresponding growth in the home field. The same year the work in India was opened, work in Montana, which then seemed almost as remote, was undertaken. One by one other

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

1. Mrs. O. A. Burgess, President 1890 to 1902. 2. Nancy E. Atkinson, Pres. 3. Anna B. Grey, Rec. Sec. 4. Mary J. Judson, Treas. 5. Helen E. Moses, Cor. Sec. 6. Mattie E. Pounds, Superintendent Young People's Department. 7. Effie Cunningham, Vice-President.

MISSIONS OF THE C. W. B. M.

1. Girls' Orphanage, Deoghur, India. 2. Torrington Chapel, Jamaica. 3. Girls' Orphanage, Bayamon, Porto Rico. 4. Mission House, King's Gate, Jamaica. 5. Mission House, Bilaspur, India. 6. Oberlin Chapel Jamaica.

states and territories were added to the list of beneficiaries of the Board, until now thirty-two states and territories are served by it, one hundred and nineteen ministers, evangelists and Christian teachers being supported wholly or in part by its funds. The forms of work pursued in the United States are evangelistic, pastoral, Universty Bible, school, industrial and organizing."

THE UNIVERSITY BIBLE WORK.

In 1893 the Christian Woman's Board of Missions established English Bible work in connection with the State University at Ann Arbor, Mich. Last year two hundred and seventy-five students enrolled in the different classes. An endowment of $25,000 has been completed for this work. Similar work was begun at the State University of Virginia, Charlottesville, Va., in 1899 through the Bible Lectureship, founded by John B. Cary. This also has an endowment of $26,000, of which the Cary family gave the larger part. In 1901 a like work was inaugurated at the State University of Kansas, located at Lawrence. Here, during the last year, there were eighty students in the Bible classes and fifty in the lectures on missions. In the three universities mentioned about four hundred received regular Bible instruction last year. Going beyond their own shores the Christian Woman's Board of Missions, in 1900 sent W. M. Forrest, of Ann Arbor, Mich., to establish English Bible work at Calcutta, India, in behalf of the English speaking students of that great educational center. To firmly establish this work and give it a home of its own as a memorial to Mrs. O. A. Burgess, for twelve years the President of the Christian Woman's Board of Missions, is the special work of this Board for the year 1903.

MEXICO.

A mission in Monterey, Mexico, was opened in 1897. At present there are eleven workers in the station. There are fifty members in the church, four hundred pupils in the two schools, English and Spanish. Two outstations have been opened and a weekly paper is published in Spanish and in English, in the interests of Christian union. A lot has been purchased and buildings will soon be erected.

PORTO RICO.

The Christian Woman's Board of Missions had the honor of opening in 1900 the first Protestant Orphanage in Bayamon, a suburb of San Jaun. It is for neglected, homeless little girls and is both an orphanage and a school. It has a capacity for fifty girls and is always full. Recently a farm of one hundred and fourteen acres was purchased near Bayamon where an orphanage and training school for boys will be established.

SCHOOLS.

Besides the University Bible work the Christian Woman's Board of Missions supports twenty-nine schools. Four of these are for negroes and are located at Edwards, Miss., Lum, Ala., Louisville, Ky., and Martinsville, Va. One of them at Louisville, Ky., is for preachers.

Industrial training is given at Edwards, Miss., and Lum, Ala. Nineteen teachers are employed in these schools. Of the other schools, twelve are in India, seven in Jamaica, two in Mexico, one in Porto Rico and one for the Chinese in Portland, Oregon, and two in the mountains of Kentucky. These last, at Morehead and Hazel Green, are the largest and best equipped of any. The former has this year, 1903, two hundred and thirty-eight students, one hundred and thirty-eight of whom are boarders. The latter reports two hundred and twenty-eight pupils with one hundred boarders. Both have fine brick and stone buildings quite recently completed. Both have an efficient corps of teachers and a fine curriculum, ranging from the primary grades to the more advanced high school.

ORPHANAGES.

The Woman's Board is maintaining four orphanages, three in India and one in Porto Rico, with a total of five hundred children. These are kept and cared for, not until Christian homes can be found for them, but clothed, and fed, and educated, and nursed, and mothered, and given Christian training, until they are able to go out and take care of themselves or become the centers of Christian homes of their own.

* * * *

The Christian Woman's Board of Missions has thirty-seven state organizations, one thou-

MISSIONARIES OF THE CHRISTIAN WOMEN'S BOARD OF MISSIONS.

1. Annie Lackey, Deoghur, India. 2. Miss Zonetta Vance, Bina, India. 3. Miss Adelaide Gail Frost, Mahoba, India. 4. Miss Mary Graybiel, Mahoba, India. 5. Mr. and Mrs. E. C. Davis, Ohio Mission, India. 6. Miss Mary Kingsbury, Bilaspur, India. 7. Cora Evans Alderman, Monterey, Mex. 8. A. G. Alderman, Monterey, Mex., deceased. 9. Ella M. Maddock, Deoghur, India. 10. Bessie Farrer Madsen, Pendre Road, India. 11. W. J. Menzies, Rath, India. 12. Miss Mattie Burgess, Deoghur, India. 13. Miss Florence Mills, Bilaspur, India. 14. Norah Collins, Bayamon, Porto Rico. 15. Hattie Menzies, Rath, India.

sand seven hundred and ninety-six Auxiliaries, fifty Young Ladies' Mission Circles, four hundred and sixteen Mission Bands, nineteen hundred and forty Junior Societies of Christian Endeavor, two hundred and twenty-six Intermediate Societies of Christian Endeavor.

"No sketch of this organization should be written without grateful mention of the blessings the work has brought to those engaged in it. Through it children have learned the joy of serving with their best Friend with pure and unselfish endeavor. Young girls have grown more thoughtful for others and have been drawn into closer relationship with Christ. The sorrowing have found divine comfort. The lonely have found undying companionship, and women who else might have been drawn into lives of unsatisfying pleasures and pursuits have met their Lord, have touched the borders of His garment and so have been sanctified to His unselfish, beautiful service."

NATIONAL OFFICERS.

Mrs. N. E. Atkinson, President.
Mrs. Effie Cunningham, vice-President.
Mrs. Annie B. Gray, Recording Secretary.
Mrs. Helen E. Moses, Corresponding Sec.
Mary J. Judson, Treasurer.
Mattie Pounds, Supt. Y. P. D.

AMONG THE NEGROES OF THE SOUTH.

By C. C. SMITH, Corresponding Secretary.

Among the pioneers for negro education were George Owen, Thomas Munnell, and W. A. Belding. As an outgrowth of their thought and labor in this direction, the Southern Christian Institute was organized in 1875.

Under this organization a school was opened in Hemingway, Mississippi, in January, 1881, by William Irelan, but this was discontinued after a few months,—closing in April, 1881. A second attempt was made at Jackson, Mississippi—a school being conducted there for a few months by A. I. Williams, colored.

In 1882 the present site of the Southern Christian Institute, the 800 acres of land and the old 'mansion' house, known as the Cook Plantation (near Edwards, Mississippi), was purchased, and Randall Faurot and his wife, Letetia, took charge of the work.

Randall and Letetia Faurot had as early as 1863 taught the negroes in Tennessee and preached to them as opportunity offered, in different parts of the South, part of the time under the employment of the C. W. B. M.

The site chosen for the Southern Christian Institute, Cook plantation, was situated one and one half miles west of Edwards, Miss., on the banks of the Big Black River. It is a beautiful and fertile tract of land, being well adapted to the needs of a great industrial school. As soon as Randall Faurot took charge he went to work to repair the old plantation 'mansion' which for some time previously had been occupied by negroes. When the school was finally opened in October, 1882, there was neither school house nor barn on the plantation, and not even a tenant house or cabin which would keep out the rain. The excessive labors of Randall Faurot, necessary to prepare for the school's reception under these conditions, brought on an illness which resulted in his death, October 10th, 1882. His grave was made on a tree-crowned knoll on the campus, and is pointed out to all visitors as the resting place of the one who first gave his life in the work of this school.

Letetia Faurot remained with the school two years, and she was a friend of this cause until her death, leaving to it one thousand dollars. We cannot overestimate the worth of these two lives to the cause of negro education.

At the death of Randall Faurot, W. A. Belding came to the assistance of Mrs. Faurot and the two teachers who had been hired before Brother Faurot's death, and the school was opened only a few days later than the time first set for the opening, and before the close of that first term 30 pupils had been enrolled.

In December, 1882, Jeptha Hobbs was engaged to fill the vacancy made by the death of Randall Faurot. On the 27th of the same month he was on the ground, and assumed charge of the school and plantation on the first day of January, 1883. School was opened next day. The church owes a lasting debt of gratitude to Prof. Hobbs and his co-workers, who during this trying formative period of seven years, carried on the work amid untold difficulties, and with great heroism and self-sacrifice,—making possible the work of the present. Jeptha Hobbs held the position of

C. C. SMITH,
Corresponding Secretary.

President of the Southern Christian Institute for seven years.

At the close of this period, January, 1890, the property of the Institute was turned over to J. W. Jenkins, who, a few months previous had been employed by the Acting Board of the General Christian Missionary Society, to act as superintendent of missions and schools among the colored people. He did valuable work in placing the school on a permanent basis, financially, and also secured the services of J. B. Lehman and his wife, Ethie B. Lehman, for the work. They took charge January, 1891, and have remained in the school ever since as president and matron, respectively.

This closes the period previous to the organization of the Board of Negro Education and Evangelization.

During the early and formative period of the work, W. A. Belding was the advocate in the field. He rendered a splendid service in laying this cause on the conscience of the Church. With others he purchased the plantation at Edwards, raised $7,000 of the $10,000 necessary to pay for it, turned over to the Board many pledges and wills secured in the field. He brought sunshine and hope to the workers at the school and was the man above all others who, for this period, made possible the work and laid the foundations of the success attained under the direction of the Board which was organized at the National Convention held in Des Moines, Iowa, in October 1890.

The Board of Negro Education and Evangelization was organized at the Convention held in Des Moines, Iowa, 1890. At the National Convention held at Allegheny, Pa., 1891, C. C. Smith was chosen Corresponding Secretary of the Board, and he has remained in charge of the work of this Board from that time to this. For seven years the Board of Negro Education and Evangelization was maintained as a separate organization with headquarters at Louisville, Ky. January, 1898, a union between the American Christian Missionary Society and the Board of Negro Education and Evangelization took place. The work was administered, however, as formerly, by the Board at Louisville, the union having to do with the raising of funds. At the Convention held in Kansas City, in 1900, the entire control of the work of this Board and all its property were turned over to the Christian Woman's Board of Missions, C. C. Smith being retained as the field secretary. During the administration of the B. N. E. E., three schools were organized. The schools as now administered are as follows:

The Southern Christian Institute, Edwards, Miss., J. B. Lehman, President. Second, the Louisville Christian Bible School, Louisville, Ky., A. J. Thomson, Principal; the first session of this school began October 11th, 1892. Third, The Lum Graded School, Lum, Ala. Of this school Robert Brooks has been the principal until the present time. This school was organized October 15th, 1894. Fourth, The Piedmont School of Industry, Martinsville, Va. James H. Thomas, Principal. This school was opened October, 1900.

From the organization of the Board of Negro Education and Evangelization certain principles have governed all operations. First, it has been the aim to conduct the schools, as far as possible, in a manner acceptable to the Christian people of the South,—believing it not to be necessary to override social conditions in the South in order to elevate the negro. Second, we have aimed to equally train head, hand and heart; to give a common school education, industrial education, moral and Christian education; to train the whole man, making him intelligent, industrious and Christian. Third, the motto has been, not how much done, but how well done; not how many trained, but how well trained. Fourth, we have in-

vested in brains and character first and in lands and buildings second.

Having found the teacher who gathered the school we built around this nucleus.

Guided by these principles, what has been accomplished, in the twelve years of history, since the Board of Negro Education and Evangelization was organized, and the service of its secretary secured? The Secretary's time has been about equally divided between directing the schools and the raising of funds for the support of same; having had the double work of superintendent and field secretary.

Past indebtedness has been paid; we owe no man anything. About $65,000 worth of property has been accumulated; $55,000 at the Southern Christian Institute; $15,000 in land (this having been paid for before the organization of the B. N. E. E.), and $40,000 in buildings, machinery, printing apparatus, stock and general equipment. The school property at Louisville is worth $5,000; the plant at Lum, Alabama, $4,000 and the land and school buildings at Martinsville $1,000. The entire amount of cash received during the twelve years, including what had already been paid on the plantation, does not exceed $110,000 and yet as stated above we own $65,000 worth of property.

We have sent out a number of well trained young men into the ministry. Many of these are working with their hands and preaching the gospel to their people. There has not come to us one unfavorable report concerning the conduct of these, and not one has ever asked aid from the Board in order that he might prosecute his work. Self-help has been one of the fundamental lessons taught in all our schools.

There are many whom we have trained scattered over the South, owning their own small homes and living in a higher state of civilization than their neighbors. They came to the schools ignorant, depraved, and destitute, and they were sent forth taught and so trained as to enable them to get on in the world.

The good will and support of the white people has been gained wherever our schools are located. They testify to the changed life of the negro who has been educated in one of our schools. They freely aid in every way possible; not the slightest friction is found any where and there is a constant demand for our students for the best positions as laborers. Some of these students are superintending the erection of buildings, some are in charge of machinery, some are superintending plantations, some are employed as educators and some as domestics. The white people give report, not only of their efficiency, but also of their perfect reliability, and hence good-will and harmony prevail. When you better the condition of the negro of the South, you better the condition of the South.

THE SOUTHERN CHRISTIAN INSTITUTE.

We have spoken of the organization of this school and given an outline of its history up to the time J. B. Lehman, as president, and his wife, Ethie B. Lehman, as matron, took charge of the work. This was January 1, 1891, three months after the Board of Negro Education and Evangelization was first organized and just one year before C. C. Smith took the work as secretary of the Board.

There is no doubt but that there is exactly the right person or persons for every work God has to do in the world. It seems as though B. J. Lehman and Ethie B. Lehman had been especially endowed and trained for this work at the Southern Christian Institute. B. J. Lehman possesses a rare mental and moral equipment for his task. Unselfishness; his purpose is not to gain a livelihood—this could have been obtained far easier in another calling—but to bless a people. Broadmindedness; he wishes not simply to do good to the negro in the present, but to build up a great institution which will bless many generations. Patience; few men have more. He bided his time in the dark days, believing the brighter would surely come. Courage; not the noisy kind, but the kind which pursues an even course regardless of what others may think or do. Versatility; he could do well many things; he is a good president, educator, writer, printer, accountant, engineer, carpenter and farmer. In all departments, with becoming modesty, he is leader. But one characteristic stands out above all others, and that is clearness of vision. He did what few men can do; he went where all things were new, and yet saw all things as they were; all the complex circumstances growing out of reconstruction did not confuse him; he went straight to his goal, and was never once turned aside nor led into imprudent acts or utterances. Mrs. Lehman is a true helpmate, partner and co-worker. She possesses a rare poise of character; she is humble yet dignified; mild yet firm. The

MANSION HOUSE, SOUTHERN CHRISTIAN INSTITUTE.

institution has ever felt her power and presence. She never speaks to those people but to be obeyed, yet all her commands are softly spoken. No one, no matter how untutored his mind, could stand in her presence and not feel her strength, hence no one of those half-wild children ever dared use unbecoming language in her presence, yet all recognize in her a friend.

The Southern Christian Institute is unique in its character. It is intensely religious, but entirely unsectarian. The school has four departments, viz: Literary, Biblical, Musical and industrial. In the Literary department, when a student has finished he is prepared for the Freshman Class in one of our colleges.

In the musical department all who wish can receive instruction in instrumental music, and much attention is given to the drill of the whole school in vocal music, in which they take great delight.

All are taught in the Bible. The first hour of each day is devoted to devotional exercises and a careful and systematic study of the word of God. Then there are special classes for the ministerial student, not only for the study of the word of God but of that which will aid him in preaching the Word.

Industrial Department: I here quote from J. B. Lehman:

"The successful work of industrial schools has been demonstrated beyond a doubt. Here young men are trained to become leaders in the various industrial pursuits. Thus the future prosperity of the state is assured, and the coming generation given a firm place of growth and development, and the literary education the student gets comes with far more meaning.

"Now we have in this department, at the Southern Christian Institute, about seventy-five young people. These young people are learning a trade while gaining a literary education.

"Our industrial department consists of farming, gardening, carpentry, factory in woodwork, printing, broom-making, sewing, laundering and general housework."

The plan of conducting the industrial department is as follows:

The student is required to sign a contract to work one year, for which he receives his board and $20.00 cash for clothing, etc. If, at the end of the year, he has worked faithfully, he has also purchased with his labor his board, clothing and a scholarship for the following year. So he alternates a year's work with a year's schooling for six years. He then has a good common school education and he has also been trained in the industries which will give him a good position any where in the South and make him useful to his race. Thus the plantation makes it possible for us to give this thorough training to a young man which he honestly earns, though he be both ignorant and destitute when he comes.

Some of our industries require special mention: The boy who works on the farm is not only earning his schooling, but while he works is being taught the best methods of farming. The crops raised on the plantation are the best in that section of the state. As many as possible are also instructed in gardening or truck raising. The credit system has made it easy for the negro to buy that, which if he had been properly instructed, he might have raised from his own land. Some of those trained in the schools now raise half their food supply in their garden. On the plantation not only is a large cotton crop produced, but from it we get the food for man and beast. Broom corn is cultivated and made into brooms in our factory. The supply of molasses is made from the sugar cane which is also a home product. Fruit is cultivated and also gathered wild in the thickets. The students being especially instructed in its preservation. Variety in crops

GIRLS' DORMITORY, SOUTHERN CHRISTIAN INSTITUTE.

is an important part of the education in the above department.

Carpentry: For years there has been a large class in carpentry. In this class the student is taught how to fell the tree and haul the logs to the mill, and how to cure the lumber. He is well instructed in drawing and the structure of buildings from drawings. He is trained in the planing mill how to use and adjust machinery and to convert the rough lumber into flooring, siding, etc. Also he is carefully drilled in cabinet-making. By the labor of the students in the carpentry class the college building, the girls' dormitory, the boys' dormitory and all buildings have been built. Not a mechanic has been on the ground excepting our teacher with his class. All the tin work, roofing, brick laying, and plumbing has been done by them. Also a good part of the furnishings of the buildings has been made in the factory. Of course this department is not self-sustaining unless the value of buildings and furnishings is taken into account.

The printing department has become quite an important factor amid these industries. In this the *Gospel Plea* is published, and the catalogues of this school and others, and all circulars, letter-heads, etc., printed. And enough job printing comes to this department from Edwards and Vicksburg to make the plant self-sustaining. It does more of this kind of printing than any office in the country. J. B. Lehman says concerning it:

"It opens an opportunity for young men and women to earn an education. Second, it gives them a most excellent drill in grammar and composition. Third, it makes it possible to disseminate very valuable truths, and thus the influence of the school is extended to all of the Southern states. Fourth, it furnishes a medium of communication which the different states have hitherto been unable to supply, and it gives a trade to those who work in it. Thus one dollar expended in the printing department performs a fourfold mission."

J. B. Lehman further says:

"Broom corn is raised on the plantation, threshed, and made up into brooms in our broom factory. Thus another industry is added.

"General Housework: This work is to the girls what farming is to the boys. It affords an opportunity for a large number to earn their way in school who would otherwise be unable to attend.

"The method for training girls is the same as that pursued in training the boys. All the domestic work is performed by them. In the doing of this work they receive their training.

"The sewing class has become a blessing to the whole community. Here the negroes can purchase garments which are much more serviceable than the same money will buy elsewhere. They have no difficulty in disposing of the output of the sewing room at a profit which makes this department self-sustaining, and each sewing machine used enables two girls to earn their education. It is not so much, however, what these girls accomplish in the school; the main thing to be considered is that through this training they are prepared for life's work; to take a place of usefulness in the world."

The Louisville Christian Bible School. This sketch would not be complete without mention of the *first* Louisville Bible School. In 1873, through the efforts of W. H. Hopson, a school was established in Louisville, Kentucky and was successfully conducted by Prof. P. H. Moss for four years. Some of the leaders today, among the colored people, were educated here.

In 1884 a property was purchased in New Castle, Kentucky and a school known as the

COLLEGE BUILDING, SOUTHERN CHRISTIAN INSTITUTE.

New Castle School was opened in 1886. It was conducted for one year by Dr. J. M. Mainwaring. In 1888 the second session was held, with T. Augustus Reid as president. The school continued under his management until its close in 1892.

The property at New Castle was sold and $2,500 was turned over by the trustees to the Board of Negro Education and Evangelization. This fund was held and added to by interest and bequests until it grew to $4,500. In 1900 the property at Duncan Street, Louisville, Ky., which had been rented as the home of the present Louisville Bible School, with the exception of two sessions, since the beginning, was purchased and refitted out of the above fund and a small balance left in the treasury.

In the fall of 1892 the present Louisville Bible School was opened in Louisville, Kentucky, with Prof. A. J. Thomson as Principal. For the first two years Prof. Thomson was the only teacher, but at the opening of the third year O. Singleton, who had been educated in part at the Southern Christian Institute, and had graduated with honors at Hiram college, was engaged as assistant and superintendent of dormitory. This arrangement continues until the present time. Both of these men have proven themselves especially adapted to this work. It is a great boon to a young man to be brought for even a short time, under the influence of Prof. Thomson. Then as teacher of the Bible and all that pertains to its intelligent understanding and expounding, he has few equals. He teaches the Bible and how to teach the Bible. He has unselfishly and unreservedly devoted eleven years of the best of his life to this cause. O. Singleton has been a wise and prudent manager of the young men's home. He is also a good instructor and has become a true leader of his people.

For the young man who wishes to enter this school, but has no means, a place is found by the teachers, in the city where he may work a part of his time and have the rest for study and recitation. He may have a home at the school where he spends his nights and studies under the eye of the master. This arrangement has worked admirably. The students have given satisfactory service to their employers and have made progress in the school, which has delighted their teachers. The attendance in this school ranges from thirty to forty and sometimes as high as nine states are represented. Students from this school fill the pulpits of the negro churches in and around Louisville and are also found preaching the gospel in many parts of the United States. I now quote from Prof. Thomson in regard to the character and purpose of the school:

"In these it is purely benevolent and missionary. It is designed to afford just such help as young colored men, who desire to labor for the elevation and salvation of their race, most need to fit them for this work. No local, individual or selfish interest is sought to be subserved by it. It is a Christian, freewill offering to a people, who like all other peoples, need the purifying and uplifting influence of that gospel which is 'the power of God unto salvation unto every one that believeth.' Its chief purpose is to be instrumental in bringing about such *teaching* acquaintance, and such practical *living* acquaintance with the word of God as shall fit colored students of that Word for teaching it to multitudes of their own race, both by precept and example.

"In these three things it differs somewhat from most theological schools: First, in limiting its instruction to the English language. Second, in extending its advantages to those who, on account of lack of attainments in other things, could not secure like advantages

BOYS' DORMITORY. SOUTHERN CHRISTIAN INSTITUTE.

in most theological schools. Third, in the degree to which it makes all studies, severally and collectively, *about* the Bible subordinate to the study of the Bible.

"Methods: It does not undertake to accomplish this purpose by teaching its young men the dead languages, the higher mathematics, or the various curricula of sciences, languages and literatures. While by no means disparaging any of these, in all its teaching and training, it assumes that the man who can read, write and speak the English language with facility and accuracy, and who has a good knowledge of the contents of the English Bible, and whose heart is right with God, can become a very effective and useful preacher of the gospel, and can exemplify to thousands and tens of thousands the teaching of Him who was meek and lowly in heart, and who only can give rest to the souls of men, white or black. The subjects most essential for the accomplishment of these ends, in behalf of the masses of the people, are taught in the school.

"In the conviction that the way to preach is to preach, a marked feature in the daily program is a religious meeting in the chapel, conducted by the students, in the presence of all the school, and any others who choose to attend. At the close of the meeting the principal offers such suggestions, corrections, and encouragement as seem to him appropriate, and likely to be helpful."

The Lum Graded School. In the fall of 1894 Robert D. Brooks, a graduate of the Southern Christian Institute, opened a school in a dilapidated cabin situated on a five acre tract of land. This land had been donated by a white woman of Alabama for school purposes for the negroes among our people.

During the first term forty pupils were enrolled. The next year after the school was started Daniel Mercer, of Bowling Green, Ohio, gave one hundred dollars toward the erection of a school building for these negroes who were struggling to give their children and the children of others in that section a good education. This money was sent to a board formed by the churches (negro), of Lowndes County. With this one hundred dollars and what the negroes of that section could raise, they erected (by their own labor), a school building sixty-five feet long and forty feet wide, two stories high.

Later the widow of Daniel Mercer gave to this people who had made such splendid use of the former fund, fifty dollars, and with this they erected a comfortable chapel for worship.

The Board of Negro Education and Evangelization has had direction of this work from the beginning. It purchased sixty acres of land adjoining the original campus, provided material for the fencing of the entire tract, raised five hundred dollars for a dormitory which is just being fininshed and furnished material for the erection of a blacksmith's shop —the tools for this being donated by one man. The Board has, from the first, aided them in the payment of the salaries of teachers, the secretary has visited the school almost every year, met with the local Board and given the work careful personal oversight.

The school reached, by the second year, an enrollment of over 100 pupils and has enrolled from 100 to 135 every year since.

This school is situated in the very heart of the Black Belt. In this section are found some of the worst conditions to be found any where in the South. One man owns 35,000 acres of land in this region which he rents to the negroes per year at about one half its cost price. The white families have gone from this section until now only one is left. There is an isolation here from the influence of the white man not to be found in a greater degree in any part of the South. The whole

LOISVILLE BIBLE SCHOOL, LOUISVILLE, KY.

region has become singularly wild and in most instances the cabin life is most wretched. Yet in the midst of this, note what the local Board and the negroes controlled by it have accomplished. They have hauled the lumber for the buildings from distant mills. They have split the shingles for buildings from trees on our land. They have erected all the buildings, not having had a white mechanic on the ground, and the only money paid for labor was paid to one of their own men who superintended the volunteer laborers during the erection of the dormitory. They have cleared, cleaned and beautified the grounds. They till the school land—all the proceeds going for school purposes. They keep the books in a methodical manner, rendering an accurate account of all expenditures. In all they have manifested a most unselfish spirit. We have always found this Board most reasonable and it has been a delight to transact business with it. But whence came these men living in the midst of the densest ignorance and most abject poverty? The members of the Lum Board own the land they live on, in most cases, and have better cabins and have developed a higher grade of civilization than their neighbors. They are known and trusted by the white people in adjoining towns who marvel at what they have accomplished in the way of development. There has been no trouble between these negroes and the white people. They are as humble as they are reliable. They are held up by the well wishers of the race as an example of what the negro may become under the most favorable conditions. But whence came they? The president of the Board, and the man who has been from the first at the head of the movement, was among the first pupils at the first Louisville Bible School and was under the training of Prof. Moss for two years. The secretary of the Board was one of the early pupils of the Southern Christian Institute. These two men have exerted a wonderful influence over the lives of their fellows. They have, for years, taught school, preached and labored with their hands in the midst of their people. As an outgrowth of their labor, churches have sprung up all over Lowndes County which have made our work in Alabama possible. Robert Brooks, the principal of the school for nine years, was trained at the Southern Christian Institute. These men who are able to conduct such a work in the midst of their people are but the natural product of careful religious training. This is the one hopeful outlook for the race in our country. Carefully train the few that they may be able to lead their people out. It is a matter of great satisfaction that we can point to such results from the little we have expended in the training of a race.

The school at Martinsville, Virginia: This school, located in Martinsville, Va., was opened in October 1900 and is known as the Piedmont school.

The call for the school was that the children of the members of the Church of Christ in what is known as the Piedmont district (which comprises a section of southern Virginia and northern North Carolina), should have a better education than they could get in their public schools and at the same time receive a Christian education.

A white woman residing in this section, a member of the Church of Christ, had, about two years previous to the opening of the school, written about the needs of the Church among the negroes and the secretary had made a visit there and studied the field and its needs. As an outgrowth of this a property was rented in Martinsvile, Va., and a school opened. It was soon thought best to purchase this property which consists of two and one half acres of land on which are two buildings and for this purchase the C. W. B. M. made a loan of over $600.00, the negroes

themselves giving about $125.00, and since then they have paid back over one half of the loan made to them by the C. W. B. M. and expect within the next year to pay back the remainder. And this has been done by the members of the few churches (negro) of Virginia and North Carolina out of their poverty in order that their children may have a higher training. The school has been in operation now for three years with James H. Thomas as principal, and during this time has been almost entirely self-sustaining. This is a feature of this work worthy of note. The C. W. B. M., made the loan for the purchasing of the property and has furnished some school equipment, and its advice and guidance and moral support have been sought in carrying on the school, but outside of this the work has sustained itself.

Last year the enrollment was fifty-nine and six were graduated.

This is the development to the present time. Their aim has been from the first, and still is to add the industrial phase to the work as soon as possible. The negroes have asked the Board to aid them in the erection of a dormitory as soon as they themselves have completed the payment on the loan made them by the Board.

Evangelization. Not much has been done in the way of general evangelization. It has been the policy of the Board to train workers and to develop and get into line the churches already established rather than to organize new churches or largely recruit those already organized. All the outlay made directly to evangelization has been made to general or state evangelists and preferably in the states where the Board (white) has been willing to take supervision of the work.

We were glad to give this brief sketch of the efforts made by the Church of Christ in behalf of the negroes in the United States. It goes forth with the hope that those who see what great things can be acomplished and at comparably small outlay for the betterment of this people may be induced to give more largely for negro education. All the wisest, most Christian men, North and South, now fully believe that the surest, the quickest, the safest the wisest way to solve the 'negro problem' is by Christian, industrial education.

CHURCH EXTENSION.

By GEO. W. MUCKLEY, Cor. Sec'y.

The "Board of Church Extension of American Christian Missionary Society" was created at the National Christian Missionary Convention which met in Springfield, Illinois, in October, 1888. This important action provided for the organization of a Board to be located in Kansas City, Missouri, regularly incorporated, charged with the duty of raising and administering a loan fund for the aid and relief of our missions in the United States and Canada, or wherever the Stars and Stripes or Union Jack floats in this Hemisphere, that were unable to provide themselves with suitable houses of worship without assistance from abroad; and also to prepare for making the work of the evangelist permanent, in the pioneer parts of the country, by assuring the newly organized congregation of a home at once, when proper investigation proved that the mission was worthy of aid and could not build alone.

The idea of the founders of the Church Extension Fund was to provide a *large fund* in anticipation of the rapid evangelization of all the new towns of the land, particularly in the rapidly increasing population of the West and South, and in the wards of our larger cities in all parts of the land.

Five years previous to the organization of the present Board, Robert Moffett, at that time Corresponding Secretary of the General Christian Missionary Convention, at the National Convention which was held at Cincinnati, in October, 1883, made the following recommendation in his annual report: "Many calls have come to us for aid to build houses of worship. To all these we have given but one answer, viz: That we cannot use regular missionary funds to build houses of worship. Wichita, Lawrence, Topeka, and Atchison, Kansas; Richland Center, Wisconsin; Pueblo, Colorado; Jackson, Mississippi; Chattanooga, Tennessee, are prominent among the many places where efforts are being made, or soon to be made, to build or buy church edifices, and where foreign aid will be necessary. Indeed, in many important places the want of a suitable place of worship is the chief hindrance to success.

"In view of this fact, your Board has thought it advisable to begin the creation of a fund to be known as the Church Extension Fund, the principal of which shall be loaned upon easy terms to such weak churches and mission stations as may stand in need of such aid. A note has been prepared for general circulation, payable when $5,000 shall have been subscribed, and should be circulated for signatures during the ensuing year."

According to the recommendation, a Committee on Church Extension was appointed, composed of the following brethren: D. R. Van Buskirk, of Illinois, president; F. M. Drake, of Iowa; John N. Dalby, of Missouri; A. I. Hobbs, of Kentucky, and Timothy Coop, of England. Later on in the Convention the following report was made by the Committee:

"Your Committee to whom was referred the question of a Church Extension Fund, have considered the same and beg leave to report:

"1. We are impressed with a conviction of the pressing need of such a fund as an aid to weak and struggling churches striving in the face of discouragements to erect a house of worship. In many cases a little timely aid would enable such churches not only to be-

C. W. Muckly, Cor. Sec.

come self-sustaining, but in time become helpful to others.

"2. We recommend that such fund be used only for the purpose of assisting in building houses of worship, and only as loans to churches needing such aid, at a reasonable rate of interest, and only in such amounts as may be amply secured by the church property.

"3. That this fund be designated the Church Extension Fund, and that donations and bequests be solicited for the creation of this fund.

4. "That a committee of five members be elected, two of them for five years and three for three years, who shall have in charge the loans from said fund, the securing and collecting thereof. They shall report from time to time to the Acting Board of Managers, and shall pay over all money collected, and place all securities in the hands of the treasurer of this Convention and the Acting Board shall pay out money upon the recommendation of said Committee."

This report having been concurred in by the Convention, A. I. Hobbs, on behalf of the Committee on Church Extension Fund, reported the following as the committee of five authorized by its first report: C. H. Gould, of Cincinnati, Ohio; S. G. Boyd, of Covingont, Kentucky; Henry Ranshaw, of Covington, Kentucky; Paris C. Brown, of Newport, Kentucky, and A. S. Ludlow, of Cincinnati, Ohio.

The first subscriptions made to this fund were then given, as follows: Joseph Smith, Jr., of Cincinnati, Ohio, $1,000; Timothy Coop, of England, $1,000; F. M. Drake, of Iowa, $1,000, and W. S. Dickinson, of Cincinnati, Ohio, $500.

WORK DONE.

The first report of the Committee on Church Extension Fund was made the following year, which showed that $2,105 had been received and three loans made. Under the management of this Committee, in three years, $4,711.83 was collected, and ten loans were made in eight different states.

At the National Convention held in Kansas City, Mo., in October, 1886, the General Board recommended a closer connection of the Church Extension Committee and the General Board. Accordingly the Convention increased the Board of Managers from nine to twelve, so as to make the Church Extension Committee a committee of the Board.

A SECRETARY SECURED.

At the Convention held in Kansas City, in 1886, it had been recommended that a secretary of Church Extension be secured, who should give his entire time to the building up of this fund. The Committee had been doing most diligent work, but its business had not been to make appeals for money to build up the fund, but rather to administer the fund placed in their hands in a business-like way. Up to October, 1887, the four years' work of the Committee showed the total collections for the fund to be $5,648.83, and twelve loans made in nine different states.

The Committee acted promptly in securing a secretary and in October, 1887, F. M. Rains, of Topeka, Kansas, became the secretary of the Committee. By his energy and untiring devotion the receipts to the fund were increased by over $7,000 the first year.

THE ORGANIZATION OF THE PRESENT BOARD.

The National Convention which was held in Springfield, Illinois, in October, 1888, was so pleased with the result of a special secretary of this Fund, and was so impressed with the growing demands of the work, that it recommended the creation of a separate

D. O. SMART, President,
Kansas City, Missouri.

Board of Church Extension, to be elected annually, which should have entire charge of the fund. Accordingly, Article VII of the constitution of the American Christian Missionary Society was enacted, which reads as follows: "The Society shall annually elect seven brethren to serve as a Board of Church Extension, five of whom shall reside in or near Kansas City. They shall have control of all funds raised to be loaned to the churches needing assistance in building houses of worship. They shall have power to raise and collect funds for this purpose and for necessary expenses incurred in the management of the fund. They shall appoint their own meetings, make rules for their government, elect their own officers, including a treasurer, who shall give bond, and report annually to the auditor and treasurer of the Society. The Church Extension Board shall report at the annual meeting of the Society. All expenses of the Board shall be met from the Church Extension Fund, but no part of the principal shall be used for this purpose."

A Board of seven business men was elected at this Convention, whose names are as follows: T. P. Haley, David O. Smart, T. R. Bryan, Langston Bacon, F. E. Graves W. O. Thomas, all of Kansas City, Missouri, and G. A. Hoffman, of St. Louis, Missouri. D. O. Smart was elected the first president of the Board, and has served in that capacity ever since. T. R. Bryan has also served as treasurer from the beginning. W. O. Thomas was the first attorney of the Board and served until May 1, 1889, at which time he resigned, and in June, Langston Bacon was elected and has been the attorney of the Board ever since that time. The amount in the Extension Fund which in October, 1888, was turned over to the Board at Kansas City, was $10,662.80. On October 1st, 1903, the Fund was over $385,000.

At the General Convention held at Des Moines, Iowa, in October, 1890, F. M. Rains resigned as secretary, and he was followed by G. W. Muckley, the present Corresponding Secretary. It was at the Des Moines Convention, also, that the rate of interest was changed from six per cent. to four per cent., and the limit of the largest loan was placed at $1,000 instead of $500.

ANNUITY FUND.

The National Convention at Des Moines, Iowa, in 1890, recommended the Board of Church Extension to begin the annuity feature in its work. The following was the recommendation: "We request the Board to consider and adopt, if practicable, the annuity feature in raising funds for Church Extension, believing it will prove, as in the case of other churches, a successful method of raising money for this fund."

T. R. BRYAN, Treasurer,
Kansas City, Missouri.

The Board did not begin to receive money on the annuity plan until the first of March, 1898, because up to this time the interest on the General Fund was not large enough to pay the current expenses. In the case of annuities, the Board pays six per cent for the money and loans it out at six per cent. to pay church debts on our mission churches to save them from mortgage foreclosure, and to such other churches as cannot be accomodated with four per cent. money.

Our Annuity Fund should be greatly increased. Churches that we cannot help with four per cent. money are glad to get Annuity money at six per cent. and be in the hands of their own brethren. There have been 96 gifts to the Annuity Fund up to October 1st, 1903 and the Fund now amounts to over $87,000. The board receives amounts of from one hundred dollars up to as many hundreds or thousands as the donor desires to give. The Society issues a bond as good as a government bond, for each gift, agreeing to pay six per cent. in semi-annual payments as long as the donor lives. Arrangements can be made to pay interest to the wife if she survives the husband. Interest is paid promptly without writing for it. There are no taxes to pay. There is no better investment. No time is wasted by reinvestment; there are no losses and while the money is earning the annuitant six per cent., he has the satisfaction of knowing that his money is helping his struggling brethren to get a church home.

THE NAMED LOAN FUND FEATURE.

Was begun in 1888 by the recommendation of the National Convention at Springfield, Illinois. When any person subscribes $5,000 or more to the Church Extension Fund, the fund arising from such subscription is designated a Named Loan Fund in the name of the person requested by the donor, and no part of said fund is ever used for current expenses, but the interest goes to building up the fund, and the returning principal continually increases the working power of this fund as it comes and goes.

Fourteen years ago last February, General Drake, of Iowa, gave one thousand dollars to establish a Named Loan Fund in Church Extension and paid in enough during the following nine years to make a total gift of $5,000 which constituted a Named Fund. None of the interest on this money which has been coming and going building 49 churches, was spent as is provided in the Named Fund idea, nor has any part of the loans been lost. The Board kept the money constantly at work and the $5,000 has, in fourteen years, built 49 churches, one for every state now in our Union, and has done the work of $18,470. How much better these church buildings will perpetuate General Drake's memory than would some great marble shaft that time and vandal hands might destroy!

There are now ten Named Funds, building living and working monuments to the Lord:

F. M. Drake Fund, established February, 1889, has built 49 churches.

Standard Pub. Co., Fund, established October, 1889, has built 41 churches.

T. W. Phillips, Fund, established December, 1890, has built 34 churches.

Frankfort, Ky., Church Fund, established September, 1891, has built 33 churches.

Cedar Rapids, Ia., Church Fund, established September, 1895, has built 18 churches.

Dr. J. W. Gill, Fund, established October, 1895, has built 18 churches.

Asa Shuler Fund, established November, 1896, has built 23 churches.

Louisville, Ky., First Church Fund, established February, 1900, has built 5 churches.

Augusta, Ga., First Church Fund, established March, 1900, has built 4 churches.

John W. Cassell Fund, established May, 1901, has built 12 churches.

Why do not more of our men and more of our large churches consider the creation of Named Loan Funds? The good you will do will be seen far and wide. Soon the good work of Church Extension will be felt in every state and territory in our great republic. Cities and towns by the hundreds and thousands will rise up in the future and call Church Extension blessed. Is it possible to estimate the good thus wrought? Count the millions who will gather in the churches built by aid of this fund. Think of the sermons preached, of the souls started heavenward. Think of the vistas of immortal hope opened up through the constant vision of the Son of God presented from these pulpits. Think of the aid these churches give to the public welfare and morals of the nation. Think of these buildings standing from Monday morning to Sunday night as a bebuke to sin in the community and as perpetual symbols of God's presence. Then, if one is able to measure the immeasurable, he can need nothing more to convince him of the good this fund can do now and in the days yet unborn.

THE NEW DEPARTURE.

In October, 1892, at the General Convention held in Nashville, Tennessee, it was recommended that the Board purchase suitable lots in very special centers for church buildings, the money to be secured and returned as other loans, with four per cent. interest. It was also recommended at the Convention that, in exceptional places and at strategic points, larger loans than $1,000 be made. This has proven to be a wise move on the part of our Board, for through this recommendation important and commanding positions are now held in the following cities: Boston and Everett, Massachusettes; Brooklyn and Troy, New York; East Orange, New Jersey; Baltimore, Maryland; Washington, District of Columbia; Hampton and Newport News, Virginia; Columbia and Charleston, South Carolina; Tampa, Florida; Mobile, Alabama; New Orleans and Baton Rouge, Lousiana; Houston, San Antonio and Greenville, Texas; Santa Barbara, Pasadena, and Alameda, California; Portland, Oregon; Seattle, Tacoma and Spokane, Washington; Butte, Montana; Salt Lake City, Utah; Minneapolis, St. Paul and Duluth, Minnesota; Douglass and Irving Park Churches, Chicago; Kalamazoo and Saginaw, Michigan; Brazil, Elkhart and Fort Wayne, Indiana; Cleveland, Columbus, Toledo and Springfield, Ohio; Homestead (Pittsburg) and Harrisburg, Pennsylvania; Huntington and Parkersburg, West Virginia; Macon, Georgia; St. Louis, Joplin, and Kansas City, Missouri; Omaha and Lincoln, Nebraska; Des Moines, Iowa; Trinidad and Grand Junction, Colorado; and Topeka and Kansas City, Kansas.

It was natural that the first thought of the Society was to grant only small sums in aid of feeble congregations; this was the alphabet of Church Extension, but we could not be doing that kind of work always. Feebleness is a strong claim for help, but possibilities of large usefulness are a stronger claim. We must increase this fund to a half million by the close of 1905 and to a million by 1909 which is the centenary of our movement.

"BUSINESS IN CHRISTIANITY,"

which is a quarterly magazine of the Board, is mailed to all of our preachers whose addresses can be secured, and to such other persons and subscribers as can be interested in the work. The publication of this magazine was recommended by the National Convention of Chicago, which met in the fall of 1893. The National Convention at Indianapolis, in October, 1897, recommended that the Board get out a catalogue of church plans varying in price from a $500 mission chapel to a church costing $50,000. Accordingly the January-March issue of 1898 was made a special church-building number, and seventy-two first-class, up-to-date church plans or models were published in that number. Another catalogue followed in January, 1901, with fifty new designs. The catalogues are sent to any one for twenty-five cents upon application. They also contain full information in regard to the preparation for and the putting up of the church building. These catalogues have been invaluable to our mission congregations.

THE PLAN OF MANAGEMENT.

The Church Extension Fund is loaned for five years, to be returned in equal annual installments within five years, or sooner if the mission church so desires. The Board requires first mortgage security, with an absolutely clear title, and the house must be insured against fire and tornadoes. While the Board takes first mortgage, it is not with the object of foreclosing the mortgage at the end of five years if the mission church is doing its best to return the money. The fund is made helpful to get the mission church on its feet.

On December 1, 1894, the work having so grown in importance, the Board found it absolutely necessary to employ T. R. Bryan for all of his time as treasurer, office secretary, bookkeeper, and to examine every title, deed and article of incorporation and insurance policy, etc. With the advice of the Board, he has entire charge of the administration of the Fund in the way of loaning it out and collecting it back again, in a proper and business-like way. When a difficult point arises in the examination of any legal document, Mr Bacon, the attorney, passes upon it.

GREATER THINGS FOR CHURCH EXTENSION.

The Churches of Christ at the beginning of the Twentieth Century must take Church Extension into their hearts. To insure greater things for Church Extension, we must first have a greater fund. Nothing short of "a half million by 1905" and "a million by 1909" should be in the thought of a people with the most commanding position of any religious

HELPED BY CHURCH EXTENSION.

1. Anaheim, Cal. 2. Huntington, W. Va. 3. Howard, Pa. 4. Payette, Idaho. 5. Ocean View, Del. 6. Pullman, Wash. 7. Redlands, Cal. 8. Heppner, Oregon. 9. First church Eugene, Oregon. 10. Cowallis, Ont. 11. Hancock Street church, Everett, Mass. 12. La Junta, Colo. 13. Santa Paula, Cal.

body to-day, and with the great trust committed to our hands of pleading for the unity of God's people on the Divine Platform. Having in mind this great task before us, and the speed with which it must be wrought, the committee appointed to report at the Omaha Convention on the one hundredth anniversary of the Declaration and Address, among other things recommended that "our Church Extension Fund, that splendid feature of Home Missions, should be increased to a million dollars by the time of our centennial in 1909." This is possible if our people keep up their past record of friendship toward the Church Extension Fund.

When the Fund was made a separate organization, with a separate Board of Managers, in 1888, it was thought by our wise men that a loan fund of $100,000 for Church Extension would be sufficient for our growth. But when that mark had been reached, our work had so expanded and our new organizations had so increased that the Board was compelled to ask for a "quarter of a million by the close of the century." The mark was passed at the time of the National Convention at Kansas City in October, 1900, three months ahead of time. Then a new cry went up. It was "A half million by 1905," and at the Omaha Convention the memorial on missions asked for "a million by 1909." On October 1st, 1903, we had over $385,000 in the fund, and had built 741 churches by its aid since 1888. We expect to reach the million on time.

In showing the growth and usefulness of this Fund, and its greater future in connection with the greater place our plea shall occupy, Church Extension work must be largely exhibited in terms of figures. It is always right to count numbers as well as zeal, because numbers beget zeal and zeal begets numbers. To get our distinctive plea before this country, we must have thousands of churches in small towns as well as in large cities. The cross roads church can by no means be left out of the count.

In the recent admirable book entitled "The Town Church," written by George A. Miller, he calls attention to the facts contained in the census reports for 1900, which show "of towns and villages and cross roads containing a population of less than 8,000 that there are in round numbers 10,000 in the United States, representing a population of over 50,000,000. Outside of New England, which shows a majority of population in the cities, the average of non-city population for the rest of the country is 77 per cent. Nearly 80 per cent. of the churches of the United States to-day are located in towns of less than 8,000 inhabitants, and about four ministers out of five are in charge of town churches." This statement is made to show the importance of building churches in rural communities. They stand in our country at the fountainhead and purify the stream of population that flows into our cities. Many of the congregations organized in the towns above described call upon our Board of Church Extension to house them.

Another great work is before our Church Extension Society. As the young people grow up in these churches of smaller towns multitudes are swept into the cities by the stream of population constantly flowing in that direction. If we have no great strong churches in our cities to catch and use these people as they come, they will be lost to our plea as water seeps into a great desert and is lost. So to-day our city mission churches which have struggled along with inadequate buildings are making appeals that stagger the Board of Church Extension. A million dollars in the fund this year, not in 1909, should be the accomplished fact. We cannot afford to lose so much while we wait, for the opportunities are here, and it will be the pleasant duty of all our religious journals to preach to this end in their columns. May their circulation run into the hundreds of thousands, until a Christian paper is not only in every home, but is made so attractive that it will be read from cover to cover. What tremendous responsibilities rest upon the shoulders of our editors.

Another great opportunity for larger work lies in the flood-tide of prosperity that is sweeping over our land with signs of continuance. Crops of all kinds have been abundant; manufacturing has been greatly stimulated along permanent lines; our exports are larger than ever before; our resources are a constant surprise to Europe and the rest of the world; immigration is increasing and is unceasing, and the growth of our cities and villages has advanced to a startling degree. As an inevitable result, there has been, and will be, a constant corresponding advance in building interests.

As might well be expected, this flood-tide of prosperity and the building instinct is felt by our churches. In times of commercial

depression and so-called hard times, men think of religion, and many converts are made and new organizations are brought into existence, and they await prosperous times for building houses of worship to make their work permanent. At flood-tide these enterprises, stranded at ebb-tide, take on new life and move with it. This activity in securing church homes is immediately felt by our Board, in the character and number of the applications that reach it. As this Board was compelled some years ago, in hard times, to loan money to keep churches from being sold under foreclosure proceedings, thus practicing *church retention*, so now we must have large funds for helping to build new churches, which is practicing *church extension*.

In considering greater things for Church Extension, then, we must not only think of the flood-tide of our plea, but of this flood-tide of prosperity all over the land. Full testimony from the most trusted workers in the East show what opportunities are awaiting us there. Money is needed for the buildings absolutely necessary to a successful prosecution of our work. The growth of our people in the South is encouraged and made triumphant through the timely aid of this Board. The South is in the process of rapid development; it is rich in inexhaustible mineral resources; rich in the possibilities of climate and soil; it is capable of bountiful and varied harvests; people from all over the North are flocking to its prosperous and growing cities, and are developing its hills and fields. This is more true of the South now than of the West. A new civilization has risen during the past decade, and the golden age of this section of our land is in the future. Now is the time to help our brethren in the South to plant our plea for unity by planting hundreds of churches whose special business is to plead for the unity of God's people.

Our people have struggled for three quarters of a century or more to get the religious world to thinking and praying for Christian unity, and for the Christianity of the New Testament. We have had recent recognition in this plea. The past has been a struggle. The present is prosperous, by the help of God. The future is before us with glorious results to come, if we will but renew our strength, and mount up with wings as eagles; run and not be weary, walk and not faint. This land will then become the pride of Him who prayed that they all might be one.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

By A. McLEAN, President.

The Foreign Christian Missionary Society was organized in Louisville, Ky., October 21, 1875. At that time the Churches of Christ did not have in the wide field destitute of the gospel a single herald of the cross. Now we are at work on four different continents and in thirteen different countries. We are represented on all the continents save one. We have expanded until we have become a world-power. The growth of the Society has far exceeded all that its founders dared to ask or think. Men and women of ability and culture and consecration have been raised up for the service; the funds necessary for their support have been received; homes, chapels, schools, hospitals, dispensaries, orphanages and asylums have been built; the gospel has been preached far and near. At the same time every other missionary enterprise among us has been marvelously prospered. The Lord has dealt bountifully with us, and we bless and praise his name.

The origin of the Foreign Society was in this way: At the Cincinnati Convention in 1874, several meetings were held in the interest of world-wide missions. Owing to the lack of time no satisfactory conclusions were reached. A committee was appointed to take the subject under advisement for a year. At the next convention the friends of this cause met in the basement of the First Church in Louisville, Ky., to hear the committee's report. It was an impressive meeting. There was a sense of the Divine presence, a conviction that what was being done was in harmony with the purpose of God in the ages. It was unanimously decided to form a society to preach the gospel in foreign lands. A constitution was adopted and officers elected. Isaac Errett was chosen president; W. T. Moore, Jacob Burnet and J. S. Lamar, vice-presidents; Robert Moffett, corresponding secretary; B. B. Tyler, recording secretary, and W. S. Dickinson, treasurer. The men who were held responsible for the management and maintenance of the new society were determined to use all their time and energy in prosecuting the work, and none at all in controversy about plans. They were not wedded to any special plan, nor were they disposed to interfere with those who preferred to work in some other way. If better plans were proposed they were ready to adopt them promptly and gratefully; but they were weary of vain jangling about plans while nothing was being done, and while no better plans were even suggested. To all objections the society has pointed to the workers on the fields, to the churches gathered, to the children rescued and taught, to the sick that have been healed, and then without a single word of argument has sought to do the next thing.

The society began work on a modest scale. It did not expect to enlist a large constituency or to secure much money. Ten years elapsed before it had a secretary giving his whole time to its interests. While minister of the Central Church, W. T. Moore, served the society for two years; he received no pay for his services. His successor had other business and other sources of income, and was paid only for the portion of time he gave to the

EXECUTIVE COMMITTEE OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY

1. B. C. Deweese, Lexington, Ky. 2. G. A. Miller, Covington, Ky. 3. Justin N. Green, Cincinnati, O. 4. A. McLean, Cincinnati, O. 5. I. J. Spencer, Lexington, Ky. 6. F. M. Rains, Cincinnati, O. 7. S. M. Jefferson, Lexington, Ky. 8. W. S. Dickinson, Cincinnati, O. 9. S. M. Cooper, Cincinnati, O.

society. On his removal to the West the committee decided to pay his successor only five hundred dollars. For ten years the Executive Committee held its meetings in one of the store-rooms of the Standard Publishing Company. No rent was paid. Windows and boxes served as chairs. The clerk used his knee as a desk. All work was done at home. Circulars were printed by hand. The policy was extremely conservative.

Though the Foreign Society was organized to preach Christ where He had not been named, for seven years all its work was done among peoples that are nominally Christian. That was owing mainly to the fact that there were no men ready for service in the regions beyond. The night the society was organized Henry S. Earl signified his purpose to labor in Europe. The president took him aside and begged him to volunteer for some one of the great heathen fields. For reasons that seemed sufficient to himself he declined to do so. The committee looked out men of good report, full of the Holy Spirit and of faith, and besought them to devote their lives to foreign missionary work. Several signified their willingness, but when the time for their departure drew near they were confronted with obstacles that appeared insurmountable. Early in the history of the society, Timothy Coop began to attend the conventions. He offered to give $5,000 if three men were sent to preach to his countrymen. He was told that it was no part of the plan of the society to do missionary work in England or to extend its forces in that country. Nevertheless, on account of his importunate appeals and his handsome contributions, three men were sent. Later on other men followed. It was felt that the churches planted would be self-sustaining in from one to four years, and that then the society would be free to more promptly and extensively devote its means, according to the original purpose, to the needy fields of Asia and Africa. At the present time the gospel is preached by our representatives at fifteen points in England. Thus, W. Durban preaches at Hornsey, E. M. Todd at the West London Tabernacle, Leslie W. Morgan at Southampton, George Rapkin at Birkenhead, Robert Newton at Chester, Ben Mitchell at Liverpool, C. R. Neel at Southport, M. H. Kennedy at Chorley, T. H. Bates at Lancaster, E. H. Spring at Gloucester, J. H. Versey at Cheltenham, J. W. Travis at Margate, Eli Brearley at Fulham, London, Richard Dobson at Saltney. The present membership is 2,390; the pupils in the Sunday-schools number 2,432. The society owns property worth $83.000. The Christian Commonwealth is one of the fruits of the mission. That paper is ably edited and widely read. J. and F. Coop are a tower of strength to the work everywhere. Eight missionaries have gone out from that country to India and China, and as many more to the West Indies. A number of strong men have come to labor in the United States.

Soon after the organization of the society, Dr. A. Holck was asked to return to Denmark to open a mission in Copenhagen. The next year, Jules and Annie De Launay were sent to Paris. In the year 1879 G. N. Shishmanian and wife were sent to Constantinople to preach to the Armenians. The society has two churches in Copenhagen; R. W. Anderson has charge of both. The First Church has a building worth $25,000. There are two churches in Sweden: one in Malmo and the other in Ramloso. I. P. Lillienstein preaches for both. There are twenty churches in Norway. Ten of these own their own buildings. These are neither spacious nor splendid, but they are comfortable and convenient. Julius Cramer preaches in Frederickshald. The great need of these churches is well-equipped men to serve as ministers. Dr. Holck is in delicate health, and cannot do what he once did. For ten years he has received no salary. Not only so, but he gives munificently each year to help churches that are weak and to plant new ones in destitute places. E. W. Pease has the oversight of the work in Norway.

The principal points at which we are doing work in Turkey are Constantinople, Smyrna and Tocat. Constantinople is a city of a million people. The gospel is preached in that city and the country adjacent, and schools are taught. G. N. Shishmanian has evangelized in most parts of the empire. He has gone as far south as Syria, and as far east as the Lake of Van. He lives and works now in Sivas. His writings have been widely read by Armenians. Dr. Garabed Kevorkian has his home in Tocat. Several churches look to him for counsel and aid. There are in all fourteen out-stations where the gospel is preached regularly and the ordinances observed. About one thousand have been baptized. The membership at present numbers 603; the children in the Sunday-school 640; in the day schools 435. If it were not for the

hostility of the government, Turkey would be one of the most fruitful mission fields on the globe.

The Paris mission was discontinued in 1887, because no suitable man could be found to conduct it.

We entered India in 1882. The first group of missionaries consisted of G. L. Wharton and Albert Norton, and their families, and four young ladies from the Woman's Board. After examining the field, they settled in the Central Provinces. The agents of the society are doing work at four stations and at several out-stations. The stations are: Harda, a town 417 miles east from Bombay; Bilaspur, a town 503 miles west from Calcutta; Mungeli, a town thirty-one miles distant from Bilaspur, and Damoh, a town sixty-six miles from Jubbalpur. The work has five branches; the evangelistic, the medical, the educational, the literary, and the benevolent. At Harda the society owns three homes, two schools, a chapel, a hospital, a dispensary, and a leper asylum. For seventeen years G. L. Wharton had charge of the evangelistic department. He preached and trained a class of preachers. Dr. C. C. Drummond has charge of the medical work; G. W. Brown superintends the education of the boys; Miss Mildred Franklin that of the girls. Miss Mary Thompson works among the women of Harda and the country round about. Dr. John Panna has the oversight of the work in Charwa and Timarni. He preaches the gospel and heals the sick and teaches the young.

M. D. Adams has charge of the work at Bilaspur. He teaches and preaches. Ernest W. Gordon teaches in the boys' school. Mrs. Adams has charge of the book-store, and teaches the boys to sing, and visits the women in their homes as she is able. The society owns a home and a school-chapel in Bilaspur. E. M. and Dr. Anna M. D. Gordon are at Mungeli. The society owns a home, a school, a chapel, a hospital, a dispensary and a leper asylum in Mungeli. Dr. Gordon has established two dispensaries ten and twelve miles away. Sunday-schools have been organized in several villages.

In Damoh the society has two homes, an orphanage, a workshop, and a school. John G. McGavran gives his time to the evangelistic work. A considerable part of every year is spent in touring. He hopes within a year to open twenty or more primary schools in the villages. W. E. Rambo and David Rioch give attention to the boys in the orphanage. These boys number 345. Those that are old enough are being taught trades. Some are learning to be carpenters, some to be blacksmiths, some to be tailors, others to be farmers and gardeners. They are being taught the use of American tools and improved methods of agriculture. Miss Josepha Franklin teaches them in the day school. They are taught the common branches and the Scriptures. These boys are taught order, industry, cleanliness, honesty, sobriety, purity, economy and improvement in worldly circumstances. Mrs. Rambo looks after their clothing. Dr. Mary T. McGavran cares for their health. In addition, she has a daily clinic for the sick in that region. Miss Stella Franklin presses the claims of the gospel home to the hearts and consciences of all with whom she has to do. F. E. Stubbin oversees the erection of new buildings and the repair of old ones. Miss M. L. Clark has gone out from England to assist in the orphanage. Miss Maud Plunkett is studying the language and helping as she is able. The wives of the missionaries build up Christian homes, one of the most effective of all evangelistic agencies. They visit in the zenanas and do what they can to lead the women to Christ and to teach the children all that pertains to life and godliness. During the famine thousands of meals were given out. Grain was sold for food and for seed at reasonable prices and given away freely to those unable to buy. So were bread, bamboos, leather, wood, clothing and other necessaries of life. In India the converts number 605; the children in the Sunday schools, 1,825; the children in the day schools, 1,233; the people treated in the hospitals and dispensaries, 41,909.

We began work in Japan in 1883. In September of that year, George T. Smith and C. E. Garst, and their families, sailed from San Francisco for Yokohama. They left the crowded Foreign Concessions for the interior. Their example did much to facilitate the wider dispersion of the missionaries that speedily followed. Our missionaries live now in Tokio, Osaka, Sendai, and Akita. In addition to these four main stations work is carried on in Fukushima, Innai, Arakawa, Shizuoka, Honjo, Akozu, and Shonai. H. H. Guy, F. E. Hagin, and their families, Miss Johnson, Miss Oldham, Miss Rioch and Miss Wirick are stationed at Tokio: E. S. Stevens and Dr. Nina A. Stevens, P. A. Davey, and Miss Jessie Asbury in Akita; M. B. Madden and family and Miss Carme Hostetter, in

MISSIONARIES AND BUILDINGS OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY IN INDIA.

1. Mrs. J. G. McGavran, Damoh. 2. Mrs. Dr. C. C. Drummond, Harda. 3. Miss Stella Franklin, Damoh. 4. Miss Mary T. McGavran, M. D., Damoh. 5. Miss Josepha Franklin, Damoh. 6. John G. McGavran, Damoh. 7. O. J. Grainger, Harda. 8. Miss Mary Thompson, Harda. 9. Grass House on Orphanage Ground at Damoh. 10. Orphanage Buildings at Damoh. 11. School and Dormitory Boys' Orphanage, Damoh. 12. School and Chapel, Damoh. 13. Mission Bungalow Boys' Orphanage Grounds, Damoh. 14. Home of the Hospital Assistants, Damoh. 15. Workshop for Boys' Orphanage at Damoh. 16. Home of Alfred Aleppo and Tabitha, helpers Boys' Orphanage, Damoh. 17. Boys in Orphanage with an Indian cow, Damoh. 18. Ladies Bungalow, Damoh.

MISSION HOSPITAL OF FOREIGN SOCIETY, HARDA, INDIA.

Sendai; and R. L. Pruett and family, Miss Bertha Clawson and C. S. Weaver and wife and Miss Rose Armbruster, in Osaka. The gospel is preached regularly at forty-one places, and at a great number irregularly. In the thirteen organized churches there are 992 members; in the twenty-two Sunday schools, there are 931 pupils; and in the day schools 169. The Society owns eight chapels, eight homes, and two school buildings in the Sunrise Kingdom.

China was entered three years after Japan. Dr. W. E. Macklin was the founder of that mission. As soon as he was able to make his wants known in Chinese, he established himself in Nankin and called for reinforcements. He was soon joined by two young men from London and by E. T. Williams and F. E. Meigs and their wives and children. The principal places in China in which the Society is at work are Nankin, Shanghai, Chu Cheo, Wuhu and Lu Cheo Fu. The outstations are as follows:

Tsungming, Tung Chow, Luhoh, Pukeo, Yo Ho Tsz, Tseu Saw, Yang Shing Saw, and Yang King, Dr. W. E. Macklin, A. E. Cory, F. E. Meigs and Frank Garrett and their families, Miss Emma Lyon, and Miss Mary Kelly live in Nankin. The gospel is preached in the chapels and dispensaries, in teahouses, in temples and on streets. Each year 20,000 patients are treated. Men and women suffering from blindness, cholera, consumption, rheumatism, and other serious diseases throng the physicians seeking health. In the college fifty boys are being prepared for lives of usefulness and nobleness. A school has been opened for girls. James Ware and W. P. Bentley and their families have their homes in Shanghai. They preach in season and out of season; they teach; they disseminate Christian literature. The Christian Institute has a hive of busy workers. In it children are being taught, evangelists and teachers and colporteurs and Bible women are trained for service. W. R. Hunt and Dr. E. I. Osgood and their families are in Chu Cheo. In that district there are five million souls. Since the beginning of the year, the church has had a revival. Eighty-five souls have been added to the saved. Wuhu is an important city fifty miles up the river from Nankin. There T. J. Arnold and family, and Miss Effie D. Kellar, and Miss Edna P. Dale are at work. Lu Cheo Fu is 150 miles west from Wuhu. There C. B. Titus and H. P. Shaw and Dr. James Butchart and their families are stationed. The believers connected with out missions in China number 719; the children in the day schools, 289; the children in the Sunday schools, 533. The Society has bought or built eight homes, five chapels and four schools.

Three years ago last March two men sailed out of Boston for the Congo country. After much wandering they found a suitable place for a mission. The station they occupied is named Bolengi. It is seven miles from the mouth of the river and is exactly on the Equator. The Baptists agreed to vacate that part of the continent and kindly sold us their buildings for less than half they cost. E. E. Faris and Dr. Royal J. Dye, and Dr. E. A. Layton and R. R. Eldred and their families are now living there. Already they have gathered a church of sixty members, and a school of 200 pupils. There is a daily clinic and large numbers are being treated. Regular services are held at the station, and the gospel is preached along the rivers. The people are simple, untutored savages. They have no written grammar. They have no words for believe, or repent or confess. To express Christian thoughts new words must be formed or old ones be cleansed and filled with new meaning.

Immediately after the convention in 1899, L. C. McPherson and Melvin Menges and their

BOY'S SCHOOL OF FOREIGN SOCIETY, HARDA, INDIA.

families sailed for Hanava, Cuba. While giving much of their time to the study of the language, they avail themselves of every opportunity for preaching to the soldiers and to the civilians who understand English. They have baptized fifteen; the Sunday school is well attended. The Cubans have a form of Christianity, but little of its power. Many of the Cubans need the gospel as much as do the Hottentots. The work in Honolulu was begun at the instance and at the expense of Lathrop Cooley. W. H. Hanna and H. P. Williams and their families are in the Philippines. They are stationed at Laoag, and are doing what they can to give the gospel to all with whom they have to do.

The whole number of missionaries now at work is 117. The native evangelists and teachers number 290. The stations and outstations number 129. Seventy-nine churches have been organized. The present membership in all the churches is 5,783. Many have died and moved away; some have gone back to the weak and beggarly elements which they once renounced. The children under instruction in the Sunday schools number 6,923; in the day schools, 2,199. Some of these are being taught and trained to assist in the work. Great numbers of tracts and gospels have been sold and distributed. The patients treated each year number about 70,000.

Of the missionaries a number have died in harness. These were M. D. Todd, Mrs. Mollie B. Moore, Mrs. A. Holck, Miss Sue Robinson, Miss Hattie Judson, Mrs. Josephine W. Smith, Charles E. Garst, Mrs. Carrie Loos Williams, E. P. Hearnden, Mrs. E. P. Hearnden, A. F. H. Saw, Dr. Harry N. Biddle. Miss Robinson had been five years in India; had she been less self-sacrificing she might be alive and well to-day. Miss Judson went to the assistance of the workers in Mahoba in the time of plague and famine, and worked beyond her strength, took the fever and died. Mrs. Smith laid down her life three years after reaching Japan. Her death made a profound impression. C. E. Garst lived and died as a good soldier of Jesus Christ. After six years of faithful and fruitful service Mrs. Williams went to her reward. E. P. Hearnden was drowned while crossing a stream on his way home after visiting some converts. His wife died soon after of a broken heart. While nursing some famine refugees A. F. H. Saw contracted typhus fever, from which he never recovered. Dr. Biddle exposed himself while searching for a suitable place to begin work in Africa. On the way home he died and was buried in the Canaries. Some missionary children should be added to this list. They were dear to the Lord while alive, and their death was precious in His sight. It is by stepping

MISSION PROPERTY OF THE FOREIGN SOCIETY, NANKIN, CHINA.

MEDICAL HOSPITAL OF THE FOREIGN SOCIETY, LU CHEO FU, CHINA, CONDUCTED BY DR. JAS. BUTCHART.

over the graves of its members that the church advances. Their graves are way-marks for their successors who will march past them with great strides. Of those who died at home special mention should be made of Isaac Errett, the peerless advocate of Foreign Missions; Timothy Coop, the largest moneyed contributor to the Society; Joseph King and Thomas Munnell, its constant friends and champions; A. M. Atkinson, the personal friend of every worker on the field; and Robert T. Matthews, a member of the Executive Committee for ten years, and many others whose names are in the Book of Life.

The Foreign Society is an International Organization. The churches and Sunday schools of Canada have contributed regularly and generously from the first. The women of Ontario, and the Maritime Provinces support Miss Rioch in Japan. The Endeavors of Ontario have paid for a dispensary in China for Dr. Osgood. England supports Dr. Mary T. McGavran in India, and has recently sent Miss Clark to be her associate, and sends large amounts each year for the general work. Australia supports Miss Thompson, F. E. Stubbin and wife, and three native helpers in India, and P. A. Davey in Japan, and Miss Rosa Tonpkin in China. Considerable money has been sent to China from the brethren beneath the Southern Cross.

The income of the Society for the first year amounted to $1,706.35; for the year 1903 to $210,008.68. The receipts year by year are as follows:

1876	$	1,706.35
1877		2,174.95
1878		8,766.24
1879		8,287.24
1880		12,144.00
1881		13,173.46
1882		25,063.94
1893		25,004.85
1884		26,601.84
1885		30,260.10
1886		61,737.07
1887		47,757.85
1888		62,767.59
1889		64,840.03
1890		67,750.49
1891		65,365.76
1892		70,320.84
1893		58,355.01
1894		73,258.16
1895		83,514.03
1896		93,867.71
1897		106,222.10
1898		130,925.70
1899		152,727.38
1900		180,016.16
1901		171,898.20
1902		178,323.68
1903		210,008.68

There has been not only an increase in contributions, but in the number of contributors. The first year twenty churches responded to the appeal for funds: last year 2,825.

Thirty churches are now supporting their their own missionaries on the field. The Sunday schools began to give before they were asked. Children's Day originated in the home of J. H. Garrison, of St. Louis. It was observed first in 1881. That year 189 Sunday schools own missionaries on the field. The Sunday schools have given from the first $515,667.25. The whole amount received from the first from all sources is $2,032,834.41. Of this amount $250,000 has been invested in property on the fields. The Society has received $118,856.48 from bequests. The largest of these was received from Mrs. Emily Tubman, Abram Farewell, Albert Allen, John Stark, Timothy

MISSIONARIES OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY IN CHINA.

1. Jas. Ware, Shanghai. 2. Mrs. Dr. Butchart, Lu Cheo Fu. 3. Dr. Jas. Butchart, Lu Cheo Fu. 4. Miss Mary Lyon, Nankin. 5. Mrs. Frank Garrett, Nankin. 6. Frank Garrett, Nankin. 7. Dr. E. I. Osgood, Chu Cheo. 8. Mrs. E. I. Osgood, Chu Cheo. 9. W. P. Bentley, Shanghai. 10. Mrs. Jas. Ware, Shanghai, 11. W. R. Hunt, Chu Cheo. 12. Miss Effie D. Kellar, Wuhu. 13. Mrs. W. P. Bentley, Shanghai. 14. Mrs. W. R. Hunt, Chu Cheo.

JOSEPHINE SMITH MEMORIAL CHAPEL, AKITA, JAPAN.

Coop, Asa Shuler, J. D. Metcalf, and Mary O'Hara. The money from this source has been used to open new stations. The Society has received on the annuity plan $175,323.50. Most of this has been invested in buildings; it is expedient to house the missionaries, and give them schools, orphanages and hospitals. They will live longer and do better work because of these comforts and conveniencies. Besides it is much cheaper to pay interest than it is to pay rent. At the death of those giving this money it will belong to the Society.

An examination of the books show that, taking one year with another, the expenses average eight per cent. of the gross receipts. As money is worth more on the field than it is here, a dollar reaches the field for every dollar given, after the expenses have been paid. It should be borne in mind that it is not handling money that costs, but getting money to handle. If the money came into the treasury as it is needed, without any effort or expenditure on the part of the Society, it would be handled for less than one per cent. As it is, the Society must establish agencies; it must keep the facts before the people every month in the year. It is this ceaseless campaign of education that costs. There are more than a million people to be instructed. If the Society ceased advertising the receipts would drop off till they would amount to practically nothing. Besides, if the income of the Society were doubled, the per cent. of expense would be reduced one half. It is as easy to handle three thousand dollars in a year as half that sum.

The Society has had only three presidents. Isaac Errett served in that capacity from the organization of the Society until his death. Charles Louis Loos succeeded him and served till the year 1900, when he was succeeded by A. McLean. Among the vice-presidents who have served longest have been Jacob Burnet, James Challen, A. I. Hobbs, O. A. Bartholomew, J. B. Briney, Dr. E. Williams, R. T. Matthews, T. M. Worcester, E. T. Williams, B. C. Dewease, P. J. Radford, C. J. Tannar, Hugh McDiarmid, A. B. Philputt, J. Z. Tyler, L. E. Brown, J. A. Lord, G. A. Miller, George W. Ransaw. Three men have served as treasurers: W. S. Dickinson, F. M. Rains and S. M. Cooper. The names of the recording secretaries are as follows: B. B. Tyler, James Leslie, S. M. Jefferson, A. P. Cobb, C. W. Talbott, J. H. Hardin, P. T. Kilgour, I. J. Spencer, S. M. Cooper. There have been five corresponding secretaries: Robert Moffett, W. T. Moore, W. B. Ebbert, A. McLean and F. M. Rains. J. F. Wright served as auditor till his death in 1901, when Russell Errett was elected, and Dr. P. T. Kilgour as medical examiner. F. M. Rains was elected as financial secretary in 1893. When W. S. Dickinson resigned as treasurer, Mr. Rains was elected to succeed him. In 1900 Mr. Rains was elected corresponding secretary and S. M. Cooper treasurer. Mr. Rains' duties are substantially the same as they were from the first. His main work is to raise money. Since his election ten years ago the receipts have increased nearly threefold.

The most serious problem before the Society is getting men to serve as evangelists. There is no lack of qualified and consecrated women; ten apply where one can be sent; the Society can get twice as many as it can use. The most pressing need is that of men to preach the gospel. Of all the college graduates of last year not one volunteered. There is no lack of men for the army and navy, or for the civil service. For every vacancy there are a hundred applicants. It is not so with the Society. When young men who are qualified volunteer, parents and friends oppose. There is no objection when young men

MISSIONARIES OF THE FOREIGN CHRISTIAN MISSIONERY SOCIETY.

1. Mrs. John Johnson, Smyrna, Turkey. 2. E. W. Pease, Holmestrand, Norway. 3. Mrs. E. W. Pease, Holmestrand, Norway. 4. John Johnson, Smyrna, Turkey. 5. Mrs. R. R. Eldred, Bolengi, Africa. 6. Dr. Royal J. Dye, Bolengi, Africa. 7. H. P. Williams, Laoag, P. I. 8. R. R. Eldred, Bolengi, Africa. 9. Mrs. L. C. McPherson, Havana, Cuba. 10. Mrs. Royal J. Dye, Bolengi, Africa 11. L. C. McPherson, Havana, Cuba.

C. E. GARST,
Tokyo, Japan.

offer to go out and dig for gold. When they leave to serve in the army or navy they are congratulated. Their departure causes rejoicing on all sides. It is hard enough to get money for the work; it is far harder to get men. Thus far we have never had any one to go out at his own charges, or to be supported by his family. Forty per cent. of the workers connected with the China Inland Mission are no charge on the treasury. They are either able to support themselves or their families support them. Some of these workers are possessed of such great wealth that they not only support themselves, but whole stations. There are fifty men connected with the Church Missionary Society, who are self-supporting. Young men and women go out from palaces and castles, and from homes of wealth and culture and refinement, and give their lives and their fortunes to the Lord's work.

The confident expectation that the work at home would be blessed and prospered because of the efforts put forth to preach Christ where He had not been named has been abundantly justified. It is not too much to claim that the marvelous advances made in our country in the past few years have been made possible, in part at least, by what has been done to carry the gospel to all the ends of the earth. Twenty years after the Society was organized Robert Moffett testified that zeal for Foreign Missions had multiplied zeal for Home Missions everywhere. He saw the hand of God in the organization of the Foreign Society. He saw how it created and fostered a spirit which is indeed the spirit of Christ, and which has been a spirit of life to preachers, Sunday school workers, and church workers generally. Wherever this broad missionary spirit has gone, and in the ratio in which it has been dominant, it has united discordant churches, it has lifted mind and heart above contention about small things, it has given new tone to preaching, it has filled the church with a new and lasting fragrance, it has organized workers and filled them with hope, it has helped in the education of the disciples of Christ into Christlikeness. The Lord has been with the Society, and the Foreign Society has been a benediction to all those who have prayed and toiled for its success.

The outlook for the Society was never before so bright. There are signs of hope and promise all around the sky. Sentiment has been revolutionized. The churches are coming to feel that they are called upon to walk with God and to work with Him in His mighty plan of redeeming the world, the work for which Christ died and for which the ages wait. They are coming to feel that this is their great work, their first concern, their supreme business. They are coming to feel that it is a joy and an honor to aid this divine enterprise of world-wide evangelization, and so

C. E. GARST'S GRAVE, TOKYO, JAPAN.

CHINESE HELPERS IN CHU CHEO DISTRICT.

1. Woo Li Kwan, at Woocc. 2. Koh Hsuin Chen, W. R. Hunt's aid. 3. Chen Li Seng, Dr. Osgood's evangelist. 4. Shi Kwei Piao, at Yu Hu Taz. 5. Chu Pang Kwei, at Tawein Tsias. 6. Teacher Chao, at Woocc. 7. Ts'i Keh Chen, Colporter. 8. Wan Yong Seng, Colporter.

to keep step with the march of the Omnipotent. As has been said, it is coming to be regarded as an indisputable fact that though a church may be weak it must on no account suspend its missionary duties, that is, in fact, is the circulation of its life blood, which would lose its vital power if it never flowed to the extremities but curdled at the heart. Individuals are giving on a larger scale. Lathrop Cooley, a pioneer preacher, proposes to give $25,000 to plant missions so that the sun will never set upon them. Another who does not wish his name known, gives $15,000. Others give less, but make sacrifices quite as great as these. Our colleges are aglow with the missionary spirit. Young men and young women are being trained for the service. The press gives generous space and able advocacy to this cause. The Bethany C. E. Reading Course has prepared three missionary text books as a part of its contribution to bless the churches and the world. The Student Missionary Campaign Library is brought within the reach of all. There is an increasing number who propose to give themselves and their substance to this work, till He comes whose right it is to reign and take unto Himself His great power, and rule King of kings as well as King of saints. There can be no doubt as to the final issue. Sultan and Empress may oppose, converts may be slain by the thousands, churches and schools and hospitals may be looted and fired. Now, as of old, the blood of the martyrs is the seed of the Church. The banners of God never go down in defeat, and those who walk and work with Him are certain of victory.

The Lord has done great things for us, for which we are glad. He has multiplied and prospered us in the proportion in which we have sought to do his will. He has strengthened our faith when it was weak and faint and

MISSIONARIES OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY IN JAPAN.

1. Miss Lavinia Oldham, Tokio, Japan. 2. H. H. Guy, Tokio, Japan. 3. Miss Carrie Hostetter, Sendai, Japan. 4. M. B. Madden, Sendia, Japan. 5. Mrs. C. S. Weaver, Osaka, Japan. 6. Miss Bertha Clawson, Osaka, Japan. 7. C. S. Weaver, Osaka, Japan. 8. Mrs. F. E. Hagin, Tokio, Japan. 9. F. E. Hagin, Tokio, Japan. 10. P. A. Davey, Tokio, Japan. 11. Mrs. H. H. Guy, Tokio, Japan. 12. Miss Mary Rioch, Tokio, Japan.

ready to perish. By every token of his goodness and love He calls upon us to enlarge our hearts and our efforts. More workers should be employed. Larger offerigs should be made. The whole body of believers should be enlisted. At the present time not more than one-half of the churches and not more than one-third the membership, are doing anything. Of the churches that do help, there is scarcely one that could not double its contributions if all the members gave half as much as they were able to give. Many churches could give ten times as much as they ever have given, and not feel it, except in the added blessings that come to them. Before the Golden Jubilee of this Society comes round the receipts should amount to a million dollars a year. We are able to give that much now, and twice that amount for the work at home, and to every other good cause among us in like measure. We are a great people. We are growing at an unprecedented rate. Our wealth is well-nigh illimitable. There is scarcely anything that we cannot do if we will all give and do with all our hearts and souls. If we will resolve in the fear of God to do this, we shall please and honor Him Whose we are and Whom we serve.

CHURCHES OF CHRIST IN THE UNITED STATES.

ALABAMA.

O. P. SPIEGEL.

The first sermon ever preached by a Disciple in Alabama, so far as I can learn, was delivered by B. F. Hall, at Moulton, in 1826. Two or three years later Ephraim Smith and John M. Barnes preached in the state. Then came Prior Reeves, who united with the Restoration Movement from the Freewill Baptists, when nine out of sixteen churches in the Baptist Association stood on the Bible alone, under the appeals of T. Cantrel. Moses Park followed about the same time. In 1830 Tolbert Fanning held a religious debate at Moulton, at the conclusion of which he preached a series of sermons and organized probably the first church of Christ in Alabama. During this meeting a skeptic, who was a lawyer of great ability and reputation, by the name of Ligon, was converted and afterwards became an able defender of the faith. He dropped dead in the pulpit. In 1830 William Hooker came into the state and planted the cause at Mt. Hebron. About 1840 preaching was done and churches organized at Piney Grove, in Morgan county, and at Marion. The leaven was now at work and spread rapidly in different parts of the state.

A few of the pioneer preachers who planted and watered this work were: Alexander Campbell, Philip S. Fall, John Taylor, Prior Reeves, Jacob Creath, Alexander Graham, Pinckney B. Lawson, W. H. Goodloe, Col. T. W. Caskey, Wm. Kirkpatrick, Jesse Wood, William Stringer, L. D. Randolph, Jerry Randolph, James A. Butler; later, J. M. Pickens, C. S. Reeves, A. C. Borden, J. M. Biard, Dr. A. C. Henry, and others of blessed memory. Of those yet living who may be classed with the pioneers, I mention: Dr. David Adams, who united with the church of Christ under the preaching of P. B. Lawson, at Basketbottom Baptist church, four miles east of Pine Apple, in 1859, when the whole church, including the house, was converted to the plea for a complete restoration of the New Testament doctrine and life, and who has been preaching for that church ever since, being now our oldest minister in the state; J. M. Barnes, T. B. Larimore, Samuel Jordan, J. M. Curtis, and others.

Succeeding these pioneers is a long list of ministers as Dr. N. Wallace and F. D. Srygley, deceased, J. H. Halbrook, Thomas Weatherford, Homer T. Wilson, Dr. James Watson, R. H. Gibson, W. H. Windes, C. F. Russell, F. B. Srygley, J. S. Kendrick, J. A. Branch, Kilby Ferguson, J. Harrison, J. M. Joiner, W. J. Haynes, B. F. Hinton, T. C. King, W. A. Tipton, E. V. Spicer, D. R. Piper, J. E. Spiegel, H. J. Brazelton, D. P. Taylor, E. R. Clarkson, Belt White, J. M. Watson, and J. W. Brayboy and J. E. Bowie (colored), and others I should like to mention if I had the space, some of whom are mentioned below.

Alexander Graham was a member of the American Christian Missionary Society when first organized in 1849. At the close of the Civil War D. Barron built a church six miles west of Troy, and called a meeting of the churches of South Alabama, which was responded to by forty delegates, representing

O. P. SPIEGEL,
New Orleans, La.

Born near Falkville, Ala., May 11, 1866; student Mars' Hill and College of the Bible, 1884-1891; Kentucky University, 1892, and Chicago. Minister, one year each, Franklin, Ky., Anniston, Ala., Mayfield, Ky. Alabama State evangelist, 1894-7; Minister Birmingham 1898-1901; Chicago, 1902; began present ministry, New Orleans, December, 1902. October 10, 1893, married Miss Annie Widener, Franklin, Ky., a cultured graduate of Hamilton College in the class of 1893.

the fragments of a cause broken by the fortunes of war. The country was poor and almost swept of provisions. This co-operation called two men, Dr. F. M. D. Hopkins and Dr. Robert W. Turner to go into the evangelistic work. When they met the next year Dr. Hopkins reported more than four hundred additions to the church under his ministry, and Dr. Turner more than three hundred. They also reported that the churches sending them had failed to sustain them, and that they would have to cease their labors. The co-operation had not been properly organized, no one having been specially designated to collect the money pledged and solicit additional funds. Mrs. S. A. Love, of Marion, well remembers "co-operation meetings" held there, and we have records of other like meetings held at different times and places in the state, as the one at Mooresville, called by J. M. Pickens, about 1877.

The Alabama Christian Missionary Co-operation was organized at Selma, October 19, 1886. R. W. Vanhook had been state evangelist the preceding year, under the direction of the American Christian Missionary Society, but had located at Birmingham; S. B. Moore was located at Selma; J. N. Grubbs, at Plantersville; A. R. Moore, at Mt. Hebron. R. W. Vanhook and S. B. Moore sent out the call for a convention; fourteen churches responded with twenty-three delegates. Preachers present: Dr. David Adams, J. M. Barnes, R. W. Vanhook, S. B. Moore, J. H. Kinnebrew, J. N. Grubbs, A. R. Moore, and R. Moffett. A constitution was adopted and the co-operation fully organized, with J. H. Kinnebrew, President; Dr. David Adams, vice-President; R. W. Vanhook, Secretary; S. B. Moore, Corresponding Secretary; C. H. Lavender, Treasurer. J. M. Barnes opposed the organization, holding the opinion that it was an unscriptural and anti-scriptural innovation. Mt. Hebron, Clinton, Union, Cottondale, Selma, and Anniston pledged $173.85 for the work. A. R. Moore became state evangelist the following June. His successors have been: J. J. Irvine, J. N. Grubbs, Thomas Munnell, O. P. Spiegel, L. A. Dale, S. R. Hawkins, and S. P. Spiegel, the present incumbent. Presidents of the convention have been: J. H. Kinnebrew, R. W. Vanhook, J. N. Grubbs, W. T. Wells, J. H. Fuller, O. P. Spiegel, D. D. Updegraff and Dr. E. C. Anderson. State Conventions have been held as follows: Selma, 1886, 1887, 1888; Birmingham, 1889; Anniston, 1890; Birmingham, 1891; Selma, 1892; Birmingham, 1893; Hartselle, 1894; Selma, 1895; Eutaw, 1896; Birmingham, 1897; Selma, 1898; Birmingham, 1899; Anniston, 1900; Greenville, 1901; Selma 1902; Bessemer, 1903. When this co-operation was organized it was estimated that there were about four thousand Disciples and fifty churches in the state; it is now estimated that there are about twelve thousand five hundred Disciples and two hundred and thirty churches. The present officers of this co-operation are: Dr. E. C. Anderson, President; A. A. Oden, vice-President; W. S. Butler, Secretary; E. E. Linthicum, Corresponding Secretary and Treasurer.

While some of the disciples favor, and others oppose, missionary organizations, Christian Endeavor Societies, Sunday school literature, the use of instruments of music in connection with congregational singing, and there

have been frequent disputations thereon, not one congregation has, so far as I can learn, been divided on account of these diversified opinions, but on the contrary, the forces are becoming united for work as never before. They are learning the important lesson, "in opinions, liberty."

"We are God's fellow workers," ("fellow laborers with each other, of God," —*Johnson*); opposition to organized work is giving way, our future is pregnant with rich possibilities. Who can approximate a true prophecy of the blessed harvest in store for the cause of primitive New Testament Christianity in this ripe mission field which spreads out its waving sheaves before us in our native Alabama?

New Orleans, La., October 31, 1903.

ARKANSAS.

E. C. BROWNING, COR. SEC.

THE TERRITORIAL PERIOD. The first preaching done by our people in Little Rock, and probably the first in the then territory of Arkansas, was by Dr. R. F. Hall, of Kentucky, in 1832. There was a small church of "Regular Baptists" meeting in a log house. After listening to Dr. Hall for a while they abandoned the name Baptist, and the Philadelphia Confession of Faith as an authoritative statement of doctrine, and determined to consider themselves simply Christians, and the church, a church of God or of Christ. Dr. Hall remained in Little Rock about eleven months, leaving a membership of about 100. The *Millennial Harbinger* for 1832 contains an account of this work.

The names of the following preachers are gathered from reports in the *Millennial Harbinger* during this period: W. W. Stevenson, (a popular preacher of the Cumberland Presbyterian Church, baptized by Dr. Hall) David Orr, Thos. Wood, Benj. J. Clark, M. and Wesley Wade, and others more prominent later.

The first church organized in Washington county was in 1836, the year the territory became a state.

FROM 1836 TO THE CIVIL WAR. During this period frequent reports were published from the above and from Charles Carlton, Robert Graham, A. L. Chapman, E. M. Northum, Brother Strickland, Brother Ogle and others.

J. T. Johnson and R. T. Rickets, both of Kentucky, visited Little Rock in 1845, adding 95 to the church, among the number, Judge Benj. Johnson, brother of the evangelist, and Jared B. Martin, father of James A. Martin and his brothers, who have so long been identified with the church and its interests. In the year 1848, J. T. Johnson again visited Arkansas, holding meetings at Little Rock, Vanburen, Oakland, Clarkesville, and Fayetteville. At the latter place he and Robert Graham organized a church of 50 members.

SOME OF THE LEADERS. The brotherhood, especially in Arkansas, will be pleased to know and perpetuate the names of the following pioneers and faithful workers:

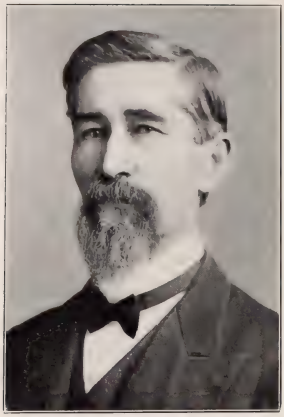
Wm. B. Flippin. No other man in the north part of the state probably did as much work, preaching the gospel, baptizing the people and establishing churches as Brother Flippin. He has been honored and trusted by his fellow citizens, and still lives, though quite aged, to rejoice in his labors.

Robert Graham stands among the first in the memory and affections of the brethren. Scholarly, wise, sweet spirited, progressive, and true to the gospel; as an educator and preacher his influence has been wide and lasting. He established a college at Fayetteville, which went down in the wreck of civil war, but nothing could destroy the influence of the strong character expressing itself in a holy life. "The memory of the just is blessed." Such was Robert Graham. Frequently one meets a faithful man or woman, who, as a blessing and ornament to society, is the fruit of his labors as teacher and preacher.

Wiley McElheny, of Huntsville, a faithful and industrious servant of the Lord, both before and after the Civil War, worked successfully in Madison and surrounding counties. He has established most of the churches in that county, baptized and married the people, preached their funeral sermons, and still lives to bless those who come under his influence. Though feeble, he has immersed several during the past year.

Elijah Kelly and his brothers did much good work in the south-west part of the state at an early day.

A. B. Clingman. This pioneer settler and devoted disciple, in the vicinity of Amity, became a nucleus around which gathered the advocates of apostolic teaching and order in that region. One of his daughters is the wid-



E. C. BROWNING,
Little Rock, Ark.

Enoch Clifton Browning was born July 18, 1836, in Hancock county, Ills. Spent the time until 18 years of age on a farm. Did much studying at home. Attended school at a seminary in Knox county, Ills., taught a number of years. Later attended Abingdon College. Came to Missouri in 1867. Preached extensively in the north-east part of the state, also at Butler, Bates county, and surrounding country, Princeton and Cape Girardeau and through the southeast part of the state. In October, 1897, he came to Arkansas and took the position of Corresponding Secretary and state evangelist, in which work he is engaged at this writing. His home is at Little Rock.

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ow of Dr. Alfred Jones, and the mother of Granville, Claude and Arthur Jones, so well known in the south Mississippi Valley.

Dr. Alfred Jones was baptized by Elijah Kelly. He did successful work. His brother, W. C. Jones, the father of Joe H. Jones, the much loved evangelist, of Caddo Gap District, also preached through that region.

J. B. Davis, of Hope, was an active disciple before the war, and has preached much since. He is 75 years of age, but full of vigor and love. His father, who died at about 90 years of age, near Washington, Ark., was baptized by Dan A. Travis, a Christian preacher, in North Carolina, in 1798.

Elder Payton Lemons, of Randolph county, was a pioneer in the work in Northeastern Arkansas. He is said to have been a veritable hero in the Lord's work. I am sorry we have no farther data.

N. M. Ragland, of Fayetteville, while not an early pioneer, nor an aged man, yet on account of his long and successful ministry of seventeen years at the seat of the State University, and the active part he has continually taken in all Christian enterprises, is mentioned in this connection. The mantle of Robert Graham could scarcely have fallen on more worthy shoulders.

Most of the above worked before the Civil War and were on the ground when peace was restored to help rebuild the church and society. The writer feels the embarrassment of having to leave out names that are probably equally deserving of mention.

CO-OPERATIVE MISSION WORK.

This work began at a very early day—almost or quite from the first. In the *ante bellum* days the brethren held annual meetings, sometimes including the state in the territory represented, and sometimes one or more counties, at which messengers from the churches met together, heard reports, planned mission work, made and received pledges, appointed evangelists, corresponding secretaries, treasurers, etc., enjoyed good fellowship, preached the gospel and baptized believers.

In the year 1852 E. M. Northum, "the old man eloquent," was state evangelist, during which time he organized the church at Russellville. The state meeting was held there in 1853, and at Charleston in 1854. The minutes of the latter meeting were published in the *Millennial Harbinger* for 1855. Among the proceedings it is noted that E. M. Northum was appointed Corresponding Secretary and Thomas Aldridge, Treasurer.

AFTER THE CIVIL WAR. The first conventions or state meetings after the war were held in Little Rock, in the years 1867 and 1868.

In 1881 the first of an unbroken series of conventions, reaching to the present time, was held in Little Rock, worked up by James Allen Martin, J. H. Hamilton, J. C. Mason and others.

J. C. Mason, now of Texas, was selected as state evangelist and served for two and one half years. His work was very successful. Brother Mason says that assistance was given him by the "Home Board," he being the first

missionary in the south-west assisted by the A. C. M. S.

C. E. Galispie. During a part of the time Brother Galispie was associated with Brother Mason in the state work. His labors are well spoken of. They raised about $1,200 per year.

John A. Stephens, now of Oklahoma, served next with successful work.

J. J. Williamson was next employed as state evangelist.

James M. Clem followed with several years successful work.

J. B. Marshall as Sunday school evangelist, and in other religious work, traveled and preached extensively. He died at his home at North Little Rock, Feb. 31, 1893, at the age of 74 years. His memory is cherished by a host of friends.

Wm. J. Hudspeth was Sunday school evangelist in 1888. He is well known throughout the state and loved for his work's sake.

S. R. Armatage was state Sunday school evangelist for a time. His work is well spoken of where he labored.

All of these men are held in grateful remembrance.

Dr. J. S. Shidley, of Paris, Arkansas, is one whose work should be recognized in viewing the active agents in co-operative efforts in Arkansas. For several years he edited and published *Christian Work*, a monthly paper devoted to the advancement of the cause in the state. It was ably edited and taxed his time and purse, getting out of it only the satisfaction of doing what he could.

E. C. Browning. The work of the present Corresponding Secretary began in October, 1895. Since that time we have reports of all work done by the assistance of the Mission Boards, as far as such work can be tabulated. The first convention after the above date was at Ft. Smith, meeting June 1st, 1896. The treasurer's report for the eight months showed $860.42 collected for all purposes. Work had been inaugurated in the way of supplementing the salaries of preachers in one of the principal towns, and in Caddo Gap and South-west Districts. In the report of the Board at that time, a large number of good towns and inviting country places were mentioned, without church services and others without regular preaching or Sunday schools.

The following is quoted from the report: "A careful study of the situation suggests that we place in each of these towns, as soon as possible, for all or part of his time, a faithful, wise preacher and enable them to keep him until the cause can be permanently established. Place men adapted to the work in as many missionary districts as we can reach, and if necessary supplement their salaries. We will be some time, perhaps many years, in reaching all inviting fields, *but it is the direction permanent and successful work must take.*" This principle was emphasized:

"Never make the acceptance or rejection of a method a bar to Christian fellowship in other matters. If from any cause some of our brethren cannot work with us in our co-operative efforts, give them sympathy, and as far as they will permit, co-operation in preaching the gospel." This has been the general policy of the state co-operation.

In June, 1897, the convention met at Little Rock. The report, representing the first full year's work in this period, showed: Preachers helped financially, seven; days, 1,440; sermons, 1,100; places visited about 150. and contributing 140, baptisms 160, other additions, 173; total 333. Six churches were organized, among others, Gravett, Mena and Pine Bluff, all of which began building immediately and now have comfortable houses.

From that time to the present there have been from four to twelve churches organized or reorganized each year; from $1,200 to $2,100 has passed through the hands of the State Board, assisting from eleven to thirteen preachers per year; baptisms by missionaries, from 160 to 353, other additions, 140 to 350 per year. Total baptisms during the time, 1,297; total additions otherwise, 1,286; grand total, 2,583. Money raised by missionary co-operation from $3,000 to $14,000 per year. This includes all the money raised and reported by preachers assisted from missionary treasury, because ordinarily it is the means of enlisting such funds as would otherwise not be turned into religious channels. In this work we have been assisted by the Home Board, from $400 to $650 per year; and by the Christian Woman's Board or Missions, from $125 to $600 per year; without which this work could not have been carried on. Their help is gratefully acknowledged.

Churches have been organized or greatly strengthened through co-operative work in the following important towns: Fort Smith and Russellville, in their early history; in Brother J. C. Mason's work he mentioned Texarkana,

Nashville, Prescott, Hope, Arkadelphia and Camden. More recently work has been done at Van Buren, Pine Bluff, Hot Springs, Eureka Springs, Arkadelphia, Mena, Gravett, Marshall, Berryville, Huntsville, Springdale, Amity, besides scores of villages and country places that have been assisted by state and district evangelists. Almost all the houses recently built have been assisted by the Church Extension Board. A consideration of the above work and results, will show what we owe to co-operation. It enables the stronger to help bear the burdens of the weaker and is the natural expression of Christian sympathy and fellowship and a successful and scriptural way of advancing the cause of Christ.

If any are disposed to criticise the meager results, please remember that it has been accomplished with a meager sum of money.

The Arkansas work has been blessed with devoted, self-sacrificing preachers and a very efficient executive committee.

For some matters of historic interest, credit is thankfully given to James Allen Martin, J. C. Mason and Wm. J. Hudspeth.

To Him who reads all hearts, and blesses humble agencies through the salvation of men —"To the only wise God our Savior, be glory and majesty, dominion and power, forever. Amen."

CALIFORNIA (NORTH).

J. J. MORGAN, COR. SEC.

One of the many great achievements of this nation in the last half of the last century was the settlement of California. The men who led those great caravans across the trackless desert and over the mountain passes were heroic men. Some came with wives and children, others leaving them at home, expecting to make a fortune and return to them after a few years.

The "Forty-niner" and those who followed him in the fifties were seeking gold. They came to get rich. This desire for riches overshadowed everything else and became a contagion in the second generation, and this universal desire for riches became a factor with which the church has all along had to contend.

With these caravans there came a few preachers bringing the gospel message as it is believed and declared by us as a people, and they became the fathers of the church in California. Their hearers were the miners and the saloons were their principal synagogues. Many gospel sermons were preached by these pioneers in these drinking places, which were about the only resorts for men in those early days. Prominent among those pioneers were Thomas Thompson, Joshua Lawson, J. N. Pendegast, J. P. McCorkle, John O. White, A. W. DeWitt, J. Kincaid, A. V. McCartey, and others.

Thomas Thompson, familiarly known as Father Thomas, began working with the miners in 1849, and baptized the first man ever baptized by our people in California. He, with several others, was baptized in Feather River.

In 1851 Thomas Thompson removed to Santa Clara county, and began preaching in groves, or saloons, or anywhere he could get a group of men to hear him. It was not until 1853 that he organized a congregation in the town of Santa Clara.

About this time Joshua Lawson came into the Sacramento Valley, and preached the first sermon in that district under a large oak tree near where the city of Woodland now stands. He continued to preach in groves and from place to place until a school house was built by the little community, and in this they held their services. During the next year he was joined by J. N. Pendegast, and they labored together throughout the Sacramento Valley. The first congregation they organized was in Woodland, in 1854, Thomas Thompson assisting in the organization. These two churches, Santa Clara and Woodland, became radiating centers and from each of them sprang up a number of churches in their respective communities. From Santa Clara we have the congregations of San Jose, Gilroy, Los Gatos and others through that community.

J. N. Pendegast was for twenty-two years the minister of the church in Woodland. It grew into a strong congregation, and under the direction of Mr. Pendegast and Mr. Lawson was for a long time the most influential church in California. Mrs. Pendegast, the widow, is still a member of that church, and is greatly beloved, while Joshua Lawson's influence is perpetuated in his son, J. D. Lawson, who is a pillar in the church begun by his father over half a century ago.

J. J. MORGAN,
Kansas, City, Mo.,

J. J. Morgan, a native of Kentucky, graduated at the College of the Bible, Kentucky University, 1886; took a post graduate course, receiving the degrees of A. M. and LL. D. Preached for two years in Covington, Ky.; spent eight months traveling in Europe and the Holy Land, returning to his native state, he preached four years in Louisville, Ky. Has held ministries in Lincoln, Neb., Warrensburg, Mo., and Woodland, California, and is now minister of South Prospect church, Kansas City, Mo. He was president of the state work in Nebraska, and Corresponding Secretary of the work in California.

From the Woodland church were organizations formed at Knights Landing, Sacramento, Madison, Capay, College City.

The eloquent and persuasive J. P. McCorkle entered the Napa district in 1854, and soon got the attention of the scattered communities throughout that whole country. Like his co-laborers, he assembled the people under groves and in school houses and saloons and such places as were accessible. He had wonderful influence over these rough miners and the ever-present gamblers. On one occasion after he had made an earnest appeal to them a professional gambler arose and said, "This man has come here and told us the truth, let us take up a collection for him and let us do it well, boys," and it amounted to $175 in gold.

Santa Rosa became another center of influence and churches sprang up under her influence at Napa, Yountville and other places in that district. J. P. McCorkle has the distinction of having baptized more people than any other of the pioneers. He was assisted by John O. White, who organized churches at Big Plains and Healdsburg. Then came William Brown and planted the cause in Geyserville, Ukioh and Alexander Valley.

In the meantime A. W. Derritt was at work in the Upper Sacramento Valley, traveling on foot and often swimming the river to make his appointment. He established the church at Colusa which became the mother church of Williams, Maxwell, Willows, Chico, and Red Bluff.

Passing over to the San Joaquin we meet with J. Kincaid, who planted the cause in Vasalia, and from it congregations grew up throughout the SanJoaquin Valley. It was organized in 1859. Among its offsprings are Stockton, Fresno, and Hardford. A. V. McCartey, known as the Appolus of California, throughout the San Joaquin Valley, organized churches at Orville, Winters, and Elmira. It was not until 1860 that any successful effort was made to establish the cause permanently in the city of San Francisco. The two men who stood as pillars under this work in its beginning, were Charles Vincent and H. H. Luce. It is largely to their sacrifice that we are indebted for the First Church in that city, which is now a strong organization, with the West Side established by W. A. Gardner, which is a very aggressive congregation. The churches in Oakland and Almeda, with the other missions about the Bay, have great fields before them.

At the present time the church of Christ has 104 organizations, 14,000 members, with property valued at $175,000. There are many good strong men, who by their self-denial and consecration, have contributed to this work, whose names space does not allow us to mention.

Our educational interests in California have had a checkered history. The pioneers early began to build educational institutions. In a few years they had established colleges at Santa Rosa, Woodland, College City, and a seminary at Irvington; all of these have been lost to the brotherhood. Pierce College at College City, and Hesperian College, at Woodland, had the largest influence and the longest existence. These were both popular schools, and at one time largely attended and liberally

support, having each an able corps of teachers. However, the excellent high schools on the one hand, and the great overshadowing universities at Palo Alto and Berkley made inroads upon these colleges until it became necessary to discontinue them.

Out of the funds received from their disposal and other moneys obtained, a united effort is being made to establish a Bible Seminary at Berkley, whose students may have access to the state university. The first dean of the seminary was Prof. S. M. Jefferson, and he was succeeded by the present dean, Prof. Hiram Van Kirk. To be influential this school must have a number of instructors.

The missionary work in the state has come up to its present organized condition through many fiery trials. The sisters in the C. W. B. M. anticipated the brethren in organized missionary work. Their first president was Mrs. J. M. Martin, and the secretary was Mrs. Lydia Luce.

For many years the state meeting was not a convention but a great revival, at which as high as one hundred and fifty have been baptized. These meetings were attended by vast crowds, something like the historic Cane Run meetings in Kentucky. Free entertainment was given to all. They were held at different places. Cattle were driven to the camp and slaughtered for food. The people dwelt in tents; the pioneers preached great sermons. These were great occasions in the early church in California. The people did not like to give them up for a delegated convention where business talks and statistical reports take the place of the sermon. There was a delegated convention held about 1860, at which J. P. McCorkle was chosen evangelist, thirty-two voting for the organized work and thirty-one against it. The next year it was all abandoned, and return was made to the old state meeting. In 1865 Robert Graham came to the coast and spent two years. He labored hard to get the state work organized, being ably seconded by E. B. Wilkes, but to little effect. A kind of organization was effected at San Jose in 1867, but no state board was elected until the Sacramento convention in 1880, when E. B. Ware was chosen the first president, J. H. McCollough secretary, and R. L. McHatton evangelist.

In 1890 the State Convention was permanently located at Garfield Park, Santa Cruz, and a fine tabernacle, costing $17,000, was erected on a tract of land donated to the State Board for that purpose. Those especially interested in this enterprise were: E. B. Wilkes, E. B. Ware, Col. E. G. Hall and David Walk. Lots to the amount of $10,000 were sold.

Those who have served under the State Board as evangelists are: E. B. Ware, J. A. Brown, R. L. McHatton, Henry Shadle, T. H. Lawson, B. F. Bonnell. Other strong men who have stood by the work among them are: R. N. Davis, W. H. Martin, G. W. Sweeney, J. H. Hughes, J. Durham, who deserve special mention.

The *Pacific Christian*, published in San Francisco by a stock company, is the organ of the churches at the Pacific coast, and has contributed greatly to their success. The present editors are W. B. and J. K. Berry. Its influence is increasing yearly.

TABERNACLE, SANTA CRUZ, CALIFORNIA.

J. DURHAM.

The first state meeting in California was held at Napa City, in 1857 and for thirty-three years it was held at various points in the state, continuing from ten to fifteen days, with a two meal free table. The different churches and individuals furnishing the supplies and expenses. These meetings were delightful gatherings under the oaks, pines, and manzanita, under a rainless sky and by a fountain of living water. They were more the nature of protracted meetings, and many conversions were the result. Churches being few, brethren and sisters scattered, they were unable to keep up evangelistic work for any length of time, but could take their families to the state meeting.

But as the churches increased and the state settled up, the free table had to be abandoned and the question of a permanent location was considered. Good offers were made from various parts of the state. As the great Sacramento and San Joaquin Valleys were destined to support a large population and their summers becoming very warm, while valleys contiguous to the coast were more favorably situated, the unanimous desire was to accept the offer of the city of Santa Cruz, to locate by the sea. They gave us a tract of land, several thousand in cash, and plotting the land into various sized lots with elevation

TABERNACLE, SANTA CRUZ, CAL.

and architectural specifications for the tabernacle. From the sale of the lots to brethren throughout the state a fine tabernacle was built, at a cost of about $14,500. The building is octagonal in shape, finished in native colored wood, with gallery, and seating capacity of over two thousand, with a number of commodious committee rooms. The streets around the tabernacle are in circles, known as Errett circle and Wilkes circle. An addition of a fine eucalyptus grove has been added, called Garfield Park.

Many summer and state meeting homes are built, and form a typical Christian city. Nature has done much to make our Garfield Park an ideal place for the assembling of the church. The tabernacle looks out of its front door to the ocean, south through Garfield avenue, along which the electric cars run through Errett circle to the city. One mile to the North begin to rise the Santa Cruz mountains, flanked here and there with rich valleys and beautiful homes. In these mountains are rich mines of asphaltum and limestone. Up rise the mountains like a great amphitheatre, crowned with the giant sequoia and at their feet the laughing mountain streams that supply the park and city with water. Not far from the Park stands the light house, where in the depths of every fair or stormy night a fair Endeavor maiden climbs to its heights to replenish the oil. Thus constantly reminding us that we must keep up our signal fires with lamps trimmed and burning, for behold, the "bridegroom cometh."

COLORADO.

LEONARD G. THOMPSON.

The history of the work in Colorado may be divided into four periods:

I The period from 1873 *to* 1883. *or the pioneer period.* The first congregation organized in the state was at Golden, in 1873. This was done under the leadership of Berty Stover, "The Boy Preacher." On Lord's day, September 14, 1873, the house of worship was dedicated. Berty Stover, and his brother, Jas. H., preaching. The record of the church at Denver, kept by their father, Daniel C. Stover, shows that the members of the church at Denver "went to Golden to the dedication of the new building, also to attend the missionary meeting." This is presumed to be the first territorial convention.

Evangelistic work was done in 1873 and 1874 by James H. and Berty Stover, at Golden, Black Hawk, Central City, Georgetown, Breckinridge, Fairplay, Hot Sulphur Springs, Cannon City, Castle Rock, Pueblo, Boulder, Longmont and Greeley.

In the services of the church at Denver, on Lord's day, December 5, 1874, "announcement was made that on next Saturday, December 11th, at 1 o'clock, p. m., the annual territorial meeting of the Colorado Christian Missionary Convention will be held in this house. All interested are invited to attend." This meeting was held in the room on Arapahoe street, where the church was then worshiping. It is probable that Professor A. Hull was elected president that year.

On September 12, 1875, the "Territorial Missionary Convention" was again held at Golden, the minister, J. H. McCullough, and Daniel C. Stover attending from Denver. That same year the church at Denver sent their minister to Georgetown, where he held a meeting lasting over three Lord's days, resulting in a church of forty-five members.

In 1876 Colorado was admitted as a state. In that year James H. and Berty Stover traveled extensively through the mountains, and on Lord's days usually held services with the miners, singing hymns that all knew, and taking texts from a little pocket Testament

which James H. Stover carried. That year James H. Stover preached the first sermon in Hahn's Peak, Colorado, and Rawlins, Wyoming. There is no record of a convention in 1876.

Under date of October 19, 1877, the following occurs in the minutes of the church at Denver: "According to previous announcement, the State Missionary Society held its convention at Denver, commencing to-day," and under date of the 20th this also: "Convention closed its meetings to-day." E. T. Williams, minister at Denver, was a leading spirit in that convention, and Judge Isaac E. Barnum, then of Chicago, was a prominent visitor. The attendance, outside of Denver, was not large, for Major Jerry N. Hill and his wife entertained all the delegates in their home.

There is no record of a convention in 1878, but in the minutes of the Second church of Denver, dated September 28, 1879, this appears: "Brothers I. E. Barnum, James Davis, J. Q. A. King, and Joseph Brinker were appointed as delegates to the State Convention to be held at Boulder on October 9th." Under same date, this is found: "W. H. Williams, the minister, was sent by the church to Leadville, to assist in the organization of a church at that place."

I can find no record of any convention in 1880, 1881, or 1882. By 1882 there were congregations at Golden, Denver, Boulder, Loveland and Colorado Springs, but Denver and Boulder had no buildings.

In March, 1882, J. T. Sharrard, of Millersburg, Kentucky, came to Denver. He asked the brethren where the hardest field in Colorado was; they replied: In Gunnison; they have no money and no house. " Brother Sharrard obtained the position of manager of the Western Union Telegraph Company at Gunnison, and on april 16, 1882, he organized a church with nineteen members. They met in the city school house. He preached for them nine months free of charge, working meanwhile at telegraphing, often spending from eighteen to twenty-four hours, and studying as best he could.

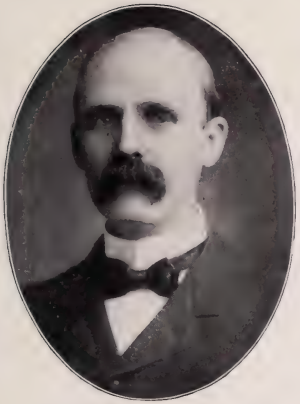
II. The period from 1883 *to* 1891, *or the peroid of organization.* The Central church at Denver dedicated their new building on Lord's day, March 25, 1883, Isaac Errett preaching. On March 26, a meeting was held in the same building, and the Colorado Christian Missionary Convention was organized. Isaac Errett presided. William Bayard Craig, minister of the Central church, was the first president. J. T. Sharrard was the pioneer corresponding secretary and evangelist of the organization. He began his work in July, 1883. The General Christian Missionary Convention, (Now the American Christian Missionary Society) was appealed to for help, and granted $500 per year. Brother Sharrard was to receive $1,000 per year and expenses if he could raise the remainder above the appropriation on the field; and he succeeded.

Gunnison was the first point of operation. The church met in a store room. Soon Lake City was organized and co-operated with Gunnison. Those were real pioneer days. The best room the Lake City church could obtain was a vacant whiskey warehouse. This they fitted up comfortably for a place of meeting, and organized a church with forty-nine members, and gained and held the largeset audiences in town. Then was organized, in the order named the churches at Grand Junction, Aspen, Glenwood Springs, Buena Vista, Salida, and Monte Vista. Work was done at Boulder, Golden, and Fort Collins, and then Lamar was organized. Brother Sharrard was a pioneer indeed, and endured hardships in traveling through the mountains in those early days. He closed his work December 31, 1887.

W. H. Mevers served as corresponding secretary and evangelist from January 1, to September 30, 1888; J. W. Robbins, briefly during 1889, and Charles A. Stevens during portions of 1889 and 1890.

Twenty-three churches were either organized or strengthened during this period and very few of them have been lost.

III. The period from 1891 *to* 1897, *or the period of enlargement.* The Pueblo convention of 1890 instructed the Board to employ an evangelist, "capable and qualified, as soon as he could be secured." Leonard G. Thompson, a personal friend of M. L. Streator, announced that possibly he might be secured. The result was a conference between Brother Streator and the Colorado Board, at Denver, the same month, (October) as Bro. Streator returned from the National Convention at DesMoines. It was learned that the coming of Bro. Streator might mean the coming of the Christian Woman's Board of Missions, under which he was working in Montana. But Colorado, deeply grateful for the help of the General Christian Missionary Convention, was reluc-



LEONARD G. THOMPSON,
Denver, Colorado.

Born Girard, Ill., April 30, 1865. Attended the public schools. Became a Christian when less than fifteen years of age. Lectured on prohibition in Illinois and Missouri. Minister at Blooming Grove, Heyworth and Atlanta, Illinois. Elected Corresponding Secretary of Colorado Christian Missionary Convention in 1898 and continues to present date. Married Miss Laura Alice Bronaugh at Heyworth, Ill., in 1884.

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tant to sever connection with them. It was learned, however, that the latter board was willing to transfer Colorado to the Christian Woman's Board of Missions, if they could do larger things for the state. So the transfer was made by mutual agreement, and M. L Streator began his work in June, 1891, dividing his time between Colorado and Montana. The work of William Bayard Craig was influential in accomplishing the transfer, but special credit should be given the lamented Miss M. Lou Payne, then the C. W. B. M. Secretary for Missouri, and B. J. Radford, then minister of the Central church, of Denver. Perhaps only for the help of these two, the Christian Woman's Board of Missions might not have come to Colorado.

Bro. Streater took hold of the work with his characteristic zeal and consecration, and under his fine generalship excellent progress was made. Twelve churches were organized, as many more fostered, and twelve houses of worship were built during this period. The work was reestablished at Grand Junction, the metropolis of Western Colorado, and at Boulder, the seat of the University of Colorado, while the church was organized at Fort Collins, the seat of the Colorado Agricultural College. Bro. Streator's work closed December 31, 1897.

IV. The period from 1898 *to* 1903, *or the period of greater self-support.* The missionary year 1897-1898 brought retrenchment in several of the fields of the Christian Woman's Board of Missions, on account of an over-draft in their general fund. Evangelists and secretaries in the West and Northwest were withdrawn, and appropriations were reduced. Colorado shared with other states, their secretary and evangelist, M. L. Streator, being withdrawn from the field, and their appropriation being reduced from $2,500 to $1,500. From Jaunary 1, 1898 to the close of the missionary year Colorado had no field secretary. The Pueblo convention of 1898 resolved upon an advance movement. The largest amount raised in any previous year for state work was $846. B. B. Tyler moved that we raise $1,000 this year. It was voted. The amount realized was over $1,200; the next year over $1,400; the next over $1,500; the next, $1,462, and the last, $1,593. In the last five years over $7,200 have been raised, or more than $1,400 more than in the first fifteen years of organized work. Twelve congregations have been organized in this period, and ten houses of worship built. Leonard G. Thompson was elected corresponding secretary in 1898, and continues to this date.

The policy of the State Board is to keep a corresponding secretary in the field, supplement salaries of ministers enabling churches to become self-supporting, and to employ such evangelists as they can secure.

Colorado can never cease to be grateful to the American Christian Missionary Society for their timely help in the beginning of her organized work, but owes a special debt of gratitude to the Christian Woman's Board of Missions for their splendid help since 1891. They have given $28,250 from 1891 to 1903. And this money has brought good returns—the organization of twenty-four churches and the building of twenty-two houses of worship. Colorado has forty-two churches, and thirty-five owe their existence or present strength to missionary help. The membership of the state is approximately 6,000. From the first the state has raised for state work $12,-

958.65. Besides the State Convention we have two District Conventions, the Northern and the Southern. The Central and the Western are planned for. It is believed that Colorado has an unique officer—an historian of the state work. He keeps the archives of the convention, and gathers, year by year, a history of the work. The Colorado *Christian Herald* is the organ of the state work.

Those who have served as president of the state are: William Bayard Craig, Isaac E. Barnum, L. R. Norton, W. F. Richardson, Walter Scott Priest, John C. Hay, J. B. Johnson, Barton O. Aylesworth, Samuel B. Moore, J. E. Pickett, F. N. Calvin and Authur E. Pierce.

The Colorado Christian Woman's Board of Missions was organized in 1887, and is growing more and more efficient.

C. W. ZARING.

Born at Pewee Valley, Ky., January 16, 1873; attended public schools, and entered Business College at Quincy, Ills., 1890, graduating from both business and shorthand courses in 1891; went at once to Jacksonville, Fla., and took up commercial work but always took active part in the advancement of the cause of Christ in Florida.

FLORIDA.

C. W. ZARING.

The first churches organized in Florida were at Jacksonville and DeLand, in 1883. F. G. Allen organized the DeLand church. F. J. Longdon, Jr. has had charge of this church for the past thirteen years, and they now have a good membership, doing a good work.

The First church at Jacksonville was organized in 1883 by disciples who had met from different places of the country, and the first baptism was early in 1884. This church had many struggles, but now has a membership of over 400, and is the strongest church in Florida.

The church at Ocoee was organized by General Withers, of Lexington, Ky., and he made the church a present of the lot and building. His widow and daughter make their home at Ocoee, and see that the church is kept up.

The church at Eustis was organized in 1893, following a meeting held by Z. T. Sweeney. Eustis was the home of W. K. Pendleton, who preached for the church and was instrumental in building up a strong membership. Sister Pendleton still lives at Eustis.

These were some of the first and principal churches organized, but in like manner churches were organized at Ocala, Hampton, Cedar Key, and in our best cities.

After several unsuccessful efforts to get the state work organized, a basis was formed and officers selected at Ocoee in 1902, and a state convention was called for Hampton, in 1893. This was a most successful convention and the work was started in earnest. A state evangelist was employed, and churches were organized in the smaller places and a great increase was made in the membership in the state. This continued until the freeze in February, 1895, killed the orange trees and so scattered our membership that the smaller churches were almost ruined. Many of them have not since had regular preaching, although nearly all of them meet for communion, and a large portion of them have Sunday schools. During the years following the freeze the State Board did not accomplish very much, but succeeded in keeping evangelists out most of the time, holding things together as best possible. Now the orange trees are beginning to bear again, and Florida has many other sources of revenue, and the work is brightening up. We now have two evangelists in the state to build up these weak churches and see that they are supplied with ministers.

W. K. Pendleton was president of the State Board up to the time of his death, at which time Dr. R. T. Walker, of Cedar Keys, was

elected, and he has since led the work forward in a very capable manner.

Conventions were held as follows:

Hampton, 1893; Jacksonville, 1894; DeLand, 1895; Eustis, 1896; Ocala, 1897; Ocoee, 1898; Bartow, 1899; Jacksonville, 1900; Eustis, 1901; DeLand, 1902; Hampton, 1903.

Jacksonville, Fla., August, 29, 1903.

GEORGIA.

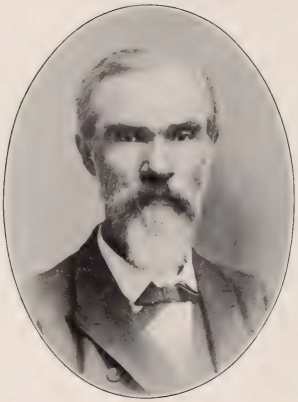
J. S. LAMAR.

Apostolic Christianity may be said to have been planted in Georgia early in the Nineteenth Century. The ground was, however, wholly preoccupied at the time by thorns and briars, many of which had too hastily been mistaken for the true plant, and were cultivated and defended as such with great zeal and devotion. It was very difficult, consequently, to get the good seed into the good ground; and when at length it did germinate and spring up, it was under influences which constantly struggled to choke and wither it. No wonder that, far more so than elsewhere, the plant here was delicate and tender; that for many years it was hardly noticed by the public, or noticed only to be despised. It was not, indeed, before the later decades of the century, that, by overcoming the more unfriendly influences of its environment, it began to have a fair chance to develop into a healthy life, and to grow as it did into a vigorous young tree, displaying annually blossoms of cheering promise, and harvests of abundant fruit. It should be added that its exceptionally long drouth was beneficent, in that it necessitated a more continual striving and digging, and a more watchful watering, and that even its unusually protracted winter, dark, cold, and cheerless as it was, resulted in good; for all the while the roots continued to grow downward and to spread abroad in the soil, taking fast hold and becoming firmly established, so that at last, when the "winter of our discontent was made glorious summer," and the sunshine and the rain from heaven fell upon it, the apparently withered and moribund little tree was ready to respond with abundant sap and vigorous growth. Hence also, perhaps, it has come to pass, that though comparatively few in numbers and quite unequal in advantages, it will be difficult to find anywhere a state convention of churches more genuinely true, more devotedly faithful, or more sincerely pious and spiritual than those of Georgia.

In briefly tracing the current of their history from its rise it should be observed that its sources are found in three springs:

1. Antioch, in Clark (now Oconee) county. 2. Savannah, and 3. Augusta. These were far apart, each rose independently of the other, and all of them, except, perhaps, Augusta, independently of any direct influence of either Thomas or Alexander Campbell. Antioch was the first organized church. Originally its membership was composed of immigrants from North Carolina—sturdy, honest farmers who had brought with them the inchoate reformatory faith and usages of James O'Kelley, and were known at that time as O'Kelleyites. They built a little church not far from Scull Shoals, which they named Old Republican, about the year 1807. But the Restoration spirit was in them. They read and studied and grew, aided directly or indirectly by the saintly Barton W. Stone, and, by 1822, they were ready to reorganize as "Bible Christians"—the public calling them sometimes by this name, sometimes by that of "Stoneites" and sometimes by the old name "O'Kelleyites." A decade later, under the instruction and leadership of one of their number, Nathan W. Smith, afterwards so important a factor in the evangelization of the state, who had learned of the great Restoration principles taught by Mr. Campbell, they were induced to build a new house, which they named Antioch, to drop all their previous names and nick-names, prefixes and affixes, and so by a happy inspiration and coincidence "the disciples were called *Christians* first at Antioch."

During all this time there was a little spring in Savannah, pushing its way to the surface, and trying hard to become a rivulet of apostolic waters. It rose in the heart of a single man, and a singular man, but made of or made into as pure gold as this earth has ever known. He was a native of Connecticut, of Episcopal parentage, and a great reader of the Bible, particularly the New Testament. He became dissatisfied with the religion in which he had been reared and trained, and he was especially convinced that he had not been baptized as his Lord required. By some means, it is not known by what, he found some per-



JAMES S. LAMAR.
Warrenton, Georgia.

J. S. Lamar was born in Gwinnett county, Georgia, May 18, 1829. He afterwards moved to Muscogee county, where he received such educational training as could be gotten at that time. He entered an academy later, where he laid the foundation for a good education.

In 1850 he was admitted to the bar. He was baptized by a Baptist preacher, who did not ask him to narrate an experience. In 1853 he entered Bethany College where he graduated in July, 1854, and was ordained in the Bethany church as an evangelist. He was soon called to the Augusta, Georgia church, which he served faithfully during a long ministry.

In 1859, he published a work entitled, "The Organon of Scripture; or, the Inductive Method of Biblical Interpretation." Brother Lamar is a graceful writer, a clear thinker, and a splendid preacher. He is very choice in his selection of words, and is recognized today as one of the most chaste and polished writers in the church. His present home is Warrenton, Georgia.

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son who was competent, whom he prevailed upon to immerse him upon the simple profession of faith in the Christ. At rest in mind so far, and with a large New Testament under his arm, his constant companion while he lived, he went on the streets, to his counting house, everywhere, teaching and preaching Jesus Christ—the *perambulating church* of Savannah, voicing the apostles of the Lord! Otherwise he was not a preacher, but a plain business man. In consequence, no doubt, of these habits and oddities, Christian H. Dasher, living at Ebenezer, thirty miles north, heard of him and his doctrine. Ebenezer was a little colony of Salzburger immigrants, and Lutherans settled together in Effingham county. Christian Dasher, the father of the well known, universally esteemed, and highly influential Elder James A. Dasher, of the church in Valdosta, had studied the same Book and reached the same conclusion as to baptism that S. C. Dunning had. He had earnestly and repeatedly tried to induce his minister to immerse him, but in vain. Naturally he went to see Mr. Dunning, and Mr. Dunning immersed him. These two incomparable and glorious oddities, with one old colored woman now constituted the church in Savannah, not organized, but *living* and filled with the Holy Spirit. As regularly as the Sunday came the table of the Lord was spread in Mr. Dunning's parlor or hall, and these, with any that were disposed to meet with them, would sit around it, with hymns and prayers and Scripture reading, expositions and exhortations, followed by the sacred supper, and very solemn, very orderly, and very edifying it was. Now and then these earnest men, feeling after the light, would reach a conclusion that their baptism had not been altogether up to the apostolic model; for instance had not been "for the remission of sins," and, not caring at all for what men might think or say, but caring everything for what Christ said, they would forthwith proceed to baptize each other again—Dunning immersing Dasher, and then Dasher immersing Dunning; or their consciences would be disturbed by the fact that Saul was told to be baptized and wash away his sins, *calling upon the name of the Lord*—resulting in another solemn march to the canal and another reciprocal immersion. We think—the writer certainly does—that in this these earnest men were mistaken. But if baptism is not a mere external ceremony, but a divine institution, proceeding from the divine heart and leading to communion with the Divine Being; and if to the faithful soul the external act is recognized as the appointed and therefore a most fitting and acceptable expression of his penitent faith in its Author and his sincere and unaffected love for Him, we may smile, if we will, but we cannot ridicule an act by new-born "babes in Christ," so sacred in its earnestness, so divine in its meanings, so

blessed and far-reaching in its results. For anything we can know to the contrary—indeed, it is altogether probable—this divine ordinance properly observed may have a depth of significance and of consequence, greater than our feeble philosophy can ever grasp or our vain imaginings ever conceive. When it is understood as the consummating *hand-shake* of reconciling Love and the reconciled *sinner*, who of us knows or can know how much it involves?

Christian Dasher returns to Ebenezer, where, by means of his zeal and now more perfect knowledge, he brings many of his Salzburgers to accept his simple faith. Before a great while he leads a colony of thirty or more, one hundred and fifty miles west to the fertile wiregrass lands in Lowndes county. There they planted their precious faith where it yet lives and flourishes, represented by two excellent churches in the city of Valdosta, and many more in the regions round about. The Salzburger bretnren, left behind at Ebenezer, made their way to Guyton, a little town nearby on the Central railroad, established there a church, which in like manner, became the mother and nurse of many others.

The present writer may not tell in detail the story of the Augusta spring—as little, humble, and interesting as the others. Suffice it to say that in 1835, Dr. Daniel Hook, an eminent physician and man of God, having succeeded, after much difficulty, in finding a Baptist preacher who would immerse him, moved from Louisville, Ga., to Augusta, and organized the few disciples he found there—two besides himself— into a church, meeting regularly in the house of one of the members (Edward Camfield) for mutual edification and worship. Two or three years later Mrs. Emily H. Tubman—a woman whom Georgia disciples revere still as their sainted mother and bountiful benefactress, and whose memory is forever embalmed in their grateful hearts—united with the little band—"despising the shame"—but even after this, aye, and for twenty long, weeping years more, this organization of perhaps as innocent, as true and as faithful Christians as ever trod this earth, were, like their Master, literally "despised and rejected of men."

However the tiny springs at length got together and formed a stream of some size and strength. Dr. Hook visits Savannah; Hook and Dunning go to Antioch and join hearts and hopes with Nathan Smith and the Jacksons, the Elders and the Lowes; the current led out by Hook and Smith flows abroad, ever growing and swelling as it goes, while Mrs. Tubman *prays* and *pays* in Augusta. They go to Sandersville, and T. M. Harris, the eloquent and powerful evangelist, is enlisted; they go to Griffin, and Philip F. Lamar is discovered and sent out to preach, and to suffer everywhere for the truth, and finally to live, to suffer, and to die for it in N. E. Georgia; the accomplished scholar and able preacher, Dr. A. G. Thomas, arouses himself and contributes his mighty influence to the work; W. S. and A. B. Fears are in it; Dr. Hooker, second to none, shakes mightily the dry bones around Valdosta; now and then an angel from Kentucky or elsewhere, visits and preaches a while; the beloved T. M. Foster organizes the North East Georgia Convention; A. G. Thomas, and others, call together and organize the whole state brotherhood, and the Georgia State Convention is afloat upon the swelling current. Holy women get on board to cheer and bless with their presence and their prayers, and to help with their most efficient labors.

Georgia's contingent of adherents to the old faith is not yet large—only about 15,000, with some 80 preachers and nearly or quite 170 churches, but to those who can remember the feeble beginnings, and who may have borne some humble share of the earlier and shameful sufferings, the prospect looks very bright. But alas! the dear old soldiers and fathers who fought so hard and toiled so faithfully to achieve this result, are not here; the uncomplaining old mothers who endured so much and who waited so patiently and trustingly to see this happy day, see it not. They are gone; fathers and mothers, all gone! Hardly one is left to tell the story, feebly but exultingly, of their glorious lives and their triumphant deaths! Forever green and fragrant be their memories!

The sons and daughters, though sometimes unequal to the mighty strides of their gigantic ancestry, have proved themselves not unworthy to walk in their footsteps. These, too, have had their troubles, arising chiefly from unwise leadership. Helpers, some of them the truest and best, brought from Ohio, Missouri, Kentucky, or elsewhere, and accustomed to work in the advanced class and higher grades usual in those states, could not consent to wait for

the necessary preparation and natural development of Georgia's infant class and primaries, but essayed to lead and translate them at a bound over all the intermediate grades, forthwith assigning them the studies and the work of the high school. It looked grand. It tickled and flattered the little tots. They believed for a while that they might have been in the high school all along if their pokey old fogies had only opened the door for them. The leaders meant well but obviously were mistaken. The result, forseen and deprecated by a few, could be nothing but confusion in the school, and hesitation, blundering and inefficiency in the work. The saintly women, too, arising suddenly to an unfamiliar independence and a sense of separate responsibility, found it difficult to discover their proper field, and to learn that Georgia's pleading destitution had paramount claims upon them. They also, like their brethren, had to learn from experience and some failures, how to master and apply the principle and rule of apostolic leadership.

Now, however, it seems settled in the hearts and purposes of both men and women, that no man shall say with effect, "Follow me," whose humility and self-effacement, whose wholesome doctrine and whose life, whatever his eloquence and courted popularity—do not add and with emphasis, *"As I also follow Christ."*

With such apostolic leadership and a willing and gracious following, the question of deepest interest now is, not what the Churches of Christ of Georgia have been or are, but what by the blessing of God they will become!

ILLINOIS.

J. FRED JONES. COR. SEC.

The first state meeting of the Church of Christ in Illinois was held in Jacksonville, in 1840. For some years thereafter there were assemblies with the churches at Jacksonville, Springfield and Bloomington, the object being to promote fraternity. In 1850 at Shelbyville, in one of these annual gatherings, the missionary society was organized.

In the fall of 1881 the board of directors invited N. S. Haynes, who was at the time minister of the church at Decatur, to become the corresponding secretary and he entered the service on the first of the following January. Soon after the society was organized in legal form and incorporated under the name of Illinois Christian Missionary Convention, which was changed, in 1903, to the Illinois Christian Missionary Society. Mr. Haynes, by his wisdom and activity, gave to it a power and prestige that it had never before enjoyed and its progress from that time has been steady. It was under his administration that the Permanent Fund was established, the amount now being $24,119.42, and the interest is used to sustain evangelistic work. Among the contributors to this fund are Elizabeth Davis, Atwater; J. D. Metcalfe, Girard; Sarah A. Starr, Bloomington; Martha Walker, Macomb; John V. Dee, Carollton, and Dr. G. W. Taylor Princeton; Peter Whitmer, Bloomington; P. T. Brooks, Stanford. A Ministerial Students' Aid Fund was also started in 1886, and it amounts to more than $6,000. This money is loaned to ministerial students of Eureka College to enable them to complete their education.

Among the churches that have been organized or assisted by the society are Carbondale, Mt. Vernon, Centralia, Grayville, Carmi, DuQuoin, Olney, Fulton, Lawrenceville, Metropolis, Murphysboro, Newton, Mason City, Princeton, Knoxville, Galesburg, Quincey, Rock Island, Pontiac, Danville, Roseville, Lexington, Alexis, Rantoul, Walnut, Kankakee, Taylorville, Delavan, Sheldon, Waukegan, Dixon, Rockford, Peora, Kankee, Sheldon, Champaign, Watseka, Harney, Rossville, Kewanee, and in Chicago, the Westside, Englewood, and Northside churches. Three hunderd and fifty three churches have been organized or assisted by the board, and 30,209 members brought into them.

Among the many men who have served on the board of directors there are W. W. Weedon, J. H. Gilliland, Peter Whitmer, J. P. Darst, E. A. Gilliland, N. S. Haynes, J. G. Waggoner, W. B. Taylor, J. H. Smart, E. B. Barnes and G. B. VanArsdall. Brethren Darst and Whitmer are two prominent and active business men who have always given the state sevice a most cordial support both in time and means.

Of the secretaries now living there are J. C. Reynolds, N. S. Haynes, G. W. Pearl, and the present incumbent, J. Fred Jones.

When the State Sunday school Association disbanded, the work it was doing was turned over to this society. A. C. Roach was employed by the board to act as State Bible

J. FRED JONES,
Stanford Ill.

Born Bath county, Ky., February 9, 1859; attended common schools, and academy at Owingsville. Removed to Illinois, in 1881 and ministered to the churches at Burnside, Bement, Marion, Cantrall, Mackinaw, and Standford; was Sunday school evangelist for a time; became Corresponding Secretary of the State Missionary Society, January 1, 1896, with his office at Bloomington.

School Superintendent, beginning in December, 1900. He organized missions at Kewanee, Wyoming and opened up the work again at Cambridge, where the house was closed. The missions are in a flourishing condition and he will be kept in the service under the support of the schools, and M. McFarland is employed since to work at Granite City.

On acount of the growth of the work W. D. Deweese was engaged as office secretary, August 1st, 1901, and the headquarters were removed to Bloomington. He has charge of the correspondence and ministerial bureau and gets out the paper published by the board, and called the *Illinois Christian News*.

Bloomington, Ill., February 20, 1902.

INDIANA.

E. B. SCOFIELD.

Indiana preachers began the work of Restoration before Indiana became a state. John Wright, a school teacher, together with his wife, were immersed in the Ohio River in 1808, and became members of the Baptist church. He was born in Rowan county, North Carolina, December 12, 1785, and in 1807 moved to Clark's Grant, Indiana Territory. After uniting with the Baptists he immediately began to preach. From the first he believed that all human creeds were schismatical, and he took the position that the word of God is the only sufficient guide in all matters of faith and life. He was not only the first man in the state to plead for the restoration of the primitive faith, but one of the earliest preachers "to break the stillness of Indiana's forests with the glad tidings of salvation."

In 1810 he entered a farm in what is now Washington county, and with his father, organized a Free Will Baptist church at Blue River. After the War of 1812, together with his father, and his brother, Peter, he preached with great success, and soon organized the Blue River Association. They labored to promote union, and were successful in that work. In 1819, by a resolution, offered in the Blue River church, they declared their intention to be known as "Christians," "Friends," or "Disciples," and the congregation to be known as the "Church of Christ." As far as possible, they sought to put away speculative opinions, and contradictory theories, and in 1821 they converted the "association" into a "yearly meeting."

While the Wrights were thus promoting Christian union, Abram Kern and Peter Hon were contending among the Dunkers for one immersion, and that most effectively. In 1821, by the recommendation of John Wright, the Annual Meeting sent a letter to the Annual Conference of the Dunkers proposing a union of the two bodies on the Bible alone. John and Peter Wright conveyed the letter and at the first meeting the union was formed, and the Dunkers were persuaded to call themselves Christians. At the same Annual Meeting the same minister proposed a correspondence with the New Lights in order to effect a union, and when the conference of that people met at Edinburg a union was readily formed.

The regular Baptists of the Silver Creek Association had meanwhile been making progress toward the same unity. Under the leadership of Mordecai Cole, J. T. and Asalom Littell, Calvinistic opinions were discarded and all found themselves preaching

EUGENE B. SCOFIELD,
Indianapolis, Indiana.

Born at Connersville Indiana, August 12, 1858. Minister at Muncie, Winchester, Noblesville, Shelbyville and Columbus, Indiana. Was four years state evangelist of Indiana, and editor and publisher of *Indiana Christian* two years. Now engaged in publishing and book business in Indianapolis, and preaches every Lord's day for two churches near the city. Is president of the Indiana Christian Sunday School Association.

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the same things. Thus through the work of such leaders as the Wrights, the Littells, Abram Kern, and Mordecai Cole, a glorious work was consummated when "more than three thousand struck hands in one day," by their representatives, all agreeing to stand together on one foundation. Thus at New Albany, in 1823, three thousand Baptists, Tunkers, and New Lights formed a union that remains to this hour. Let us hear John Wright: "So it was in Southern Indiana; formerly we had Regular Baptists, Separate Baptists, German, or Dunkard, Baptists, Free Will Baptists, Christian Connection, or New Lights. The societies in some respects were like the Jews and Samaritans of old; but the old gospel was preached among these warring sects with great power and success."

On the 22nd of March, 1821, John P. Thompson took up his abode in Rush county, where he had just entered eighty acres of land. He was born in Washington, D. C., March 6, 1795, or Scotch and English parentage. His father moved to Kentucky in the year 1800. In his seventeenth year the son united with the Baptist church, and two years later, began to teach school, following that profession for six years. He began preaching in 1819, and from the first was an eloquent preacher. He united with the Little Flatrock Baptist church, and began his ministry in Indiana immediately upon his arrival. He traveled much in all that region and exerted a good influence in every way. In 1826 he visited Kentucky to hear Walter Scott and John Smith, and returned to Rush county to at once begin the work of Restoration. At the home of Elias Stone, near the present village of Orange, on the line between the counties of Fayette and Rush, a church was formed on the Bible alone, early in 1827. The Little Flatrock, Ben Davis Creek, New Hope, and other Baptist churches fell in line that year, and have all continued as live congregations until this day. Mrs. Neppy Summers, who was present at the formation of the Fayetteville (Orange) church, is still living, and vividly recalls those early victories of the faith.

While the movement about the Falls of the Ohio, in Clark's Grant, was almost wholly independent of the Campbells and the Bethany movement, the beginning of the Restoration everywhere else in Indiana was greatly influenced by the *Christian Baptist*, and indirectly by the preaching of Alexander Campbell. The Baptists of Jefferson county, in 1828, were fast ripening for the work of Restoration. Beverly Vawter was preaching baptism for the remission of sins, and had been doing so for over two years. He was born in Virginia, September 28, 1789. When ten years of age he was, in spite of his speechless timidity, urged into the Baptist church. A good lady presented him a new suit of clothes about the same time, and the prayerful boy experienced a change of raiment if not a change of heart. When a young man he sought the more perfect way, and after many disappointments fell upon Stone's "The Doctrine of the Trinity, Atonement and Faith," which led him to Scriptural views of faith, repentance and "baptism for remission of sins." In January, 1817, he was immersed by John McClurg, a New Light preacher. Two years later he began preaching. The same year, with his wife and two children, he moved to Indiana, and set up a carding machine, not far from Madison. During five years he preached in many counties with excellent success, and drew

nearer and nearer the great work of Restoration. While holding a series of meetings in Greensburg, in 1826, he quoted Acts 2:38, and preached baptism for remission of sins, when a Baptist minister called him a "Campbellite." It was the first time he had heard the term, and that was the first day he ever heard of Campbell. From that time Beverly Vawter preached baptism for the remission of sins, and the Liberty church in Jefferson county heartily sustained him, and became one of the first and most influential congregations in the early history of the Restoration in Indiana.

The early history of the Restoration in Indiana was formed about three centers of influence: New Albany, with its John Wright as most influential; Little Flatrock, Rush county, with its John P. Thompson and Ryland T. Brown; and Liberty, Jefferson county, with its Beverly Vawter. By the year 1830 a number of churches were indentified with the movement, and by 1840 the number of Disciples pleading for the pure gospel must have been over 10,000.

A state meeting was held in Indianapolis, commencing on Friday, the 7th, and ending on Tuesday, the 11th, of June, 1839. About "fifty public speakers" were present. John O'Kane presided, and the sessions were devoted to church reports, preaching, and the discussion of the vital puestions of the hour as they affected "the progress of the apostolic gospel in Indiana." Resolutions were adopted:

"1st. That they (the churches) send out faithful and intelligent brethren to labor as evangelists in this state.

"2nd. That they make arrangements which may be relied upon with certainty for the support of the brethren thus sent to labor."

Accurate reports gave the total membership in 115 churches represented, at 7,701. F. W. Emmons, who sent the itemized report to the *Harbinger* remarked that "probably not more than two-thirds were represented in this meeting."

"The Christian meeting house was generally filled to overflowing. On Lord's day the Methodist meeting house was also opened and filled for Bro. Stone. Some fifteen persons were immersed during the meeting. On the whole it was good to be there."

It should be noted that this meeting places Indiana at the front in state missionary work. A state meeting at Connersville, in 1842, districted the state, and put four state evangelists in the field. Ryland T. Brown labored successfully throughout the year, and others did much good work. We have thus maintained our state meetings since 1839, and are ten years older than the American Christian Missionary Society.

The second Annual State Meeting was held in Crawfordsville, commencing "on Friday before the second Lord's day in June, A. D. 1840." The late D. C. Stover, who was present, remembered the great grove meeting there on the Lord's day. Delayney Eckles presided. John O'Kane, in the prime of manhood, was the eloquent preacher of the occasion. John Longley was the strong man. James Mathes, just graduated from the Indiana University, fine looking and polished, was the pride of the gathering. John Longley, addressing him and other young men present, told them that they should be thankful that they had not had the struggle to get away from early prejudices. Michal Coombs, who had for years been preaching in that region, delivered a great sermon. Gilbert Harney, who always struck right out from the shoulder, was one of the speakers. D. C. Stover, who was afterward first secretary of the Northwestern Christian University, was a sophomore in Wabash College. Everybody came on horseback, and two hundred horses were turned loose in an eighty acre bluegrass pasture, just west of the Wabash College.

Annual meetings have been held in Indiana from 1839 until this day, and this state is the peer of any in this respect. Our State Missionary Society, as the successor of the Annual meeting, is ten years older than the American Christian Missionary Society, and took the initiative in its organization.

In 1842 the State Meeting was held at Connersville, and steps were taken to put four state evangelists in the field. The state was divided into four quarters by lines from Richmond to Terre Haute, and from South Bend to Jeffersonville. Dr. Ryland T. Brown entered the Southeastern district and labored successfully for twelve months. He received four hundred dollars for his services, and added many to the churches. For a time he lived in a part of the large family residence of the writer's father, on the hill west of Connersville, and as everywhere he went, he left an influence for good that still lives.

Early in the forties the opposition of the denominations was met in the forum and many public debates were held. The war period

lasted a score of years. Everywhere the Disciples became numerous and influential their position was assailed. Calvanists, Pedobaptists, and Universalists were met by John O'Kane, Henry R. Pritchard, Benjamin Franklin, and many others. Aaron Walker met infidelity in Canada, Indiana, and Illinois as late as the last decade of the century. These debates were well attended and usually terminated in victory for the truth.

In January, 1845, Benjamin Franklin began the publication of *The Reformer*, a monthly publication devoted to Christianity. The editor continued his work as an evangelist, but the paper went out from Centerville, and did much to promote the gospel.

July 4, 1843, James Mathes issued the first number of the *Christian Record*, from Bloomington. It was afterward published at Bedford, and in 1859 it was transferred to Elijah Goodwin, who continued it until February, 1866. Its files are a mine of local information for nearly every part of the state during its history.

The Indiana Christian Sunday School Association was organized in 1872, and is the oldest State Sunday School Association of the brotherhood. L. L. Carpenter, Chas. M. Fillmore, and T. J. Legg have been the evangelists, and the work of organizing Sunday schools and churches has gone steadily on. It is estimated that this association has in this way organized over four hundred churches.

The Indiana Christian Missionary Society, from 1839, has had evangelists in the field continually, sometimes as many as twenty, working in the new places, and assisting weak churches. Many congregations have been aided until they were self-supporting. At present there are fourteen districts into which the state is divided, and where two conventions are held annually. Sessions are devoted to Sunday school, Endeavor, C. W. B. M. and State Missionary work. T. J. Legg, Sunday school and Missionary evangelist, secures special railroad rates to these and the state conventions, and the whole form a fine series of practical missionary gatherings.

Under the indefatigable labors of B. L. Allen the Indiana Endeavor work excels that of our people in other states.

The Church of Christ members in Indiana number 135,000, (estimated) with over 945 churches, and more than 500 Sunday schools. There are fourteen congregations in Indianapolis, and churches in every county in the state. Growth in numbers is very encouraging, and the erection of excellent bulidings has been very marked in recent years.

Our Indiana church life has been constructive from the first, thousands of saints have trod the path of usefulness and glory. Time would fail us to mention a fraction of their names, but of the earlier men there were Beverly Vawter, John B. New, Michal Coombs, Elijah Goodwin, Joseph Wilson, L. H. Jameson, George Campbell, Thomas Lockhart, Butler K. Smith, Benjamin F. Reeve, Thomas J. Edmondson, Samuel K. Hoshour. Then there were in a second generation, Henry R. Pritchard, Daniel Franklin, D. R. Van Buskirk, Jacob Daubenspeck, Hosea Tilson, and A. R. Benton, Brazilla Blount and John Brazelton, the last three still living.

"The Life of Benjamin Franklin," by his son, Joseph, is full of valuable information concerning the Churches of Christ in Indiana. "Pioneer Preachers of Indiana," now out of print, and the files of the *Christian Record*, and of the *Millennial Harbinger* have also been used in the preparation of this sketch.

INDIAN TERRITORY.

THOS. ROLAND DEAN, COR. SEC

The history of the church in Indian Territory, at this time, is very brief, and it is such that it can scarcely be related and made intelligible without frequent references to this country and its conditions. Only in recent years have white men pushed into this last "Home of the red man." For unnumbered centuries this land lay "in the still lapse of ages," consigned to wild beast and wandering savage till, in 1830, by treaty with the United States, it became the home of the Five Civilized Tribes, the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles. These Indians migrated here from the southern states east of the Mississippi, about said year, and there were disciples of Christ among them, at that time, of course; and, at this day, there are, perhaps, not more than a hundred of the seventy-five thousand Indians of Indian Territory who are united with the Church of Christ. The Baptists have for many years

THOMAS ROLAND DEAN,
South McAlester, I. T.

Born near Nicholasville, Ky., November 5, 1873; student at Kentucky State College, Lexington, 1891-6, valedictorian of class, degree of A. B.; student of University of Michigan, Ann Arbor, 1896-9, degree of LL. B. Located in the practice of law at South McAlester, Indian Territory, February, 1900, in the firm of McKennon, Dean and Willmott.

done, and are still doing, a great missionary and educational work among these tribes.

The year 1871, which witnessed the building of the first railroad in this country, may be said to be the beginning of the "White Man's Indian Territory." Towns then began to grow up here and there, and among the immigrants, who came from various states, there were some of the Christian faith. Occasionally a Christian preacher would venture into the land, and spasmodic efforts were made at preaching and the establishing of churches. Among these was R. W. Officer, who was probably the first Christian preacher to make this his abode, about the year 1882.

However the eighties were far spent before the tide of white immigration assumed considerable proportions, since which time it has been constantly increasing till it may soon be truthfully said: The Indian's Indian Territory is no more. There are more than six times as many white people here as Indians. These immigrants have come largely from Texas, Arkansas, Mississippi, Tennessee, Kentucky, and Missouri, in some of which states the Church of Christ is well established, and where many of them were Christians. Whenever enough of them have found themselves in a community, a town or city, they have organized and proceeded to build church houses and employ ministers. Oftentimes great sacrifices are demanded and are heroically and joyously endured that churches may be built and the gospel preached. One of the strongest churches of the territory was organized and a splendid building erected by less than ten members, none of whom had any worldly treasures. They saved out of their daily earnings and of their mites builded unto the Lord.

The first step towards organized work for Indian Territory was the appointment, by the American Christian Missionary Society, of Allen G. Clark as missionary, at Springfield, Ills., in 1896. In January, 1897, a temporary board was organized at Chickasha, with S. B. Dawes as president, Allen G. Clark corresponding secretary and L. B. Grogan evangelist. This was the first meeting and the first body of disciples for organized church and missionary work in Indian Territory. In June of the same year the first territorial convention was held at South McAlester, in which E. T. Bradley was elected president of the board, and F. G. Roberts corresponding secretary and evangelist. In the second territorial convention which was also held at South McAlester, in 1898, S. B. Dawes was re-elected president of the board, which office he still fills, and F. G. Roberts was retained till in 1892, when he was succeeded by J. C. Howell, who, in turn, was succeeded by G. T. Black, the present corresponding secretary and evangelist.

Statistics that are approximately correct can hardly be obtained, owing to the new and unorganized condition of the work. An estimate gives the following to be the strength of the church in the Indian Territory at this time:

One hundred and twenty-five churches; 10,000 members; 75 church houses; value of property $75,000.00; 100 Sunday schools; 6,000 Sunday school children; 20 Christian Endeavor Societies; 400 Endeavorers. The foregoing estimate does not include hundreds, it may be thousands, of Christians living here who are not identified with the church, either because there is no organization within reach of them, or because their membership was left with the church back in the old state whence

they came, or because their church letter, their membership, is "on a moral vacation in the bottom of their trunk."

Among the pioneers whose labors have helped to make the foregoing brief history are R. W. Officer, L. B. Grogan, F. G. Roberts, Allen G. Clark, G. T. Black, J. A. Tabor, R. A. Towrey, J. C. Howell, Randolph Cook, A. M. Harrall, Joseph S. Riley, A. W. Jones, and W. H. Windes, as preachers of the gospel, and S. B. Dawes, E. T. Bradley, W. A. Polk, W. S. Ambrose, W. T. Fears, T. R. Dunlap, Henry A. Major, J. E. Jones, W. Perry Freemen, J. C. Holleman and I. R. Mason. There are many efforts and sacrifices of individuals to maintain churches and evangelistic work, also the same on the part of certain churches, particularly the Ardmore church, that cannot be mentioned in this brief account.

Unmeasured praise is due, also, the pioneer women of the church of Indian Territory, who labor incessantly to maintain and extend the Master's kingdom in this new land. These noble women, ever working, like Paul, with their own hands, presenting their bodies a living sacrifice, are the hope and strength of every church and community.

At no time has the Territorial Board, although aided by the American Christian Missionary Society, and the C. B. W. M., been at all able to provide and care for the missionary work needed—so rapid has been the growth of cities and towns. In a single year, between Territorial Conventions, that which was only virgin prairie or a railroad flag station, becomes a community of a thousand souls, and grows rapidly into a hustling western city. It would take thousands of dollars, instead of the hundreds now spent, and many more evangelists and ministers than we now have to adequately care for the work that now rests upon the church of Indian Territory. While we are spending about one thousand dollars for Home Missionary work, the Baptist church is spending fifteen thousand.

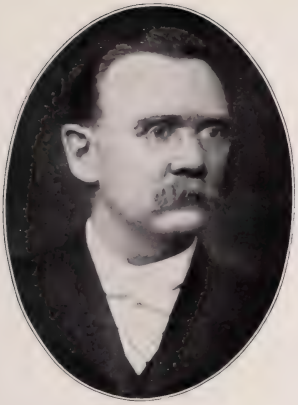
And yet this growth and condition is but an earnest of what we shall see in this land. There are now one half million of white people here, nearly every one of whom has either moved into or been born in Indian Territory since 1880. The marvelous growth of this marvelous country has hardly begun, for the statistitian ten years from to-day will probably find here two millions of inhabitants. To gather into the fold thousands of this great multitude of hungering, dying souls and feed them spiritually is the duty and hope of the church of Indian Territory.

IOWA—1836-1900.

B. S. DENNY.

Our state, known among the Indians as the "Beautiful Country," was not settled by the whites until 1788, when Julain DuBuque took up his abode where the city now stands that bears his name. In 1836, ten years before Iowa became a state, the plea for primitive Christianity was proclaimed within its borders. At that time David R. Chance did some preaching in what later became Lee county, and the first Sunday and Lord's day of July of the same year organized a congregation of eight disciples at a point called Lost Creek, six miles north of Ft. Madison. The charter members of the congregation were: Joshua Owen David R. Chance, Silog Paine, Elizabeth Paine, Samuel Morrison, Jemima Chance, Joseph Morrison, and Isaac Biggs, each agreeing to take the Scriptures of the Old and New Testaments as their rule of faith and practice. On the same day Peter P. Jones, Nancy Owen, Drucilla Smith, Cynthia Young and Cassandra Owen were baptized and united with the congregation. Joshua Owen was chosen Elder, and since the day it was organized the congregation has not failed to keep up regular services.

In 1843 a young man rode up to the home of John A. Drake, in Ft. Madison, and inquired of Mrs. Drake if she had a book in her house that told her to entertain strangers. The good woman promptly replied, "yes, sir; our family Bible is always on the center table." This woman was the mother of our own Gen. F. M. Drake, the founder of our university, of which the entire brotherhood is so justly proud, and the young stranger was Aaron Chatterton who had ridden all the way on horse back from his home in Clermont county, Ohio. Brother Chatterton has the distinction of being the first disciple to devote his entire time to the gospel ministry in Iowa. He became a great preacher, and, until his death, was a leader among our people. In 1849 Nelson A. McConnell came to the state, and in 1852, Bros. Chatterton and McConnell are said to have been the only men of our people



BARTON STONE DENNY.
DesMOINES, Iowa.

Barton Stone Denny, son of Thomas G. and Jane Hobbs Denny, was born in Washington county, Indiana, February 2, 1855. Moved with his parents to Holt county, Mo., 1867, and was married to Mary E. Massie in 1880. He graduated from Drake University and became minister of the church at Hampton, Ia., in 1892, where he remained until elected Corresponding Secretary, in which position he is now serving his sixth year.

in the state who were devoting their entire time to the ministry. Other men were here who faithfully proclaimed the word, but they were also engaged in other pursuits.

Among the early ministers I find the names of John Rigdon, Arthur Miller, James Grant, Jas. Ross, Chas. Levan, H. C. Mott, J. W. Gill, S. H. Bonham, Jonas Hartzell, John Martindale, Pardee Butler, Daniel Bates, D. P. Henderson, Allen Hickey, S. B. Downing, and J. K. Cornell. From the very first these brethren and their associates were tireless in their efforts to advance the interests of the Master's kingdom. In 1848 the state was divided into two districts and an attempt at co-operative work made. In 1850 Daniel Bates began publishing the *Western Evangelist*. This, our first paper, was a helpful auxiliary in getting the plea before the people and in advancing the interests of the church.

During "The Forties" the brethren came together in their yearly meetings, but at Marion, May 23 to 26, 1850, what was considered the first great state meeting was held. At this meeting there were 39 congregations, and 2,009 members reported, and in 1851 Brother Bates published a statement that there were seven preachers at work in the state, and ten years later about twice that number.

The Iowa Christian Missionary Society was organized at the state meeting held at Mt. Pleasant, June 8 to 11, 1855. The officers elected for the first year were: Aaron Chatterton, president; Joshua Swallow and J. H. Bacon, vice-presidents; John Bowman, recording secretary; Arthur Miller, corresponding secretary, and W. A. Saunders tresaurer. The directors were: Jonas Hartzell, F. B. Lowrey, Jeremiah Murphy, N. A. McConnell, Alvin Saunders, J. L. L. Terry, S. H. Bonham, A. Harlan, J. A. Drake, Samuel Knight, Samuel Downey, and Wm. C. Paine. At this meeting $407.50 was subscribed as a basis for missionary work, and N. A. McConnell was selected as the first standard bearer. Copying from the records of that meeting I find that after speaking of the deep feeling that

JOHN B. VAWTER.

John B. Vawter, born near Madison, Ind., December 19, 1838, served four years in Union Army, was nine months in Andersonville prison; graduated Kentucky University and came to Iowa, 1869, and married to Miss Flora Keith, 1870; was state evangelist and Corresponding Secretary from 1872 to 1889; was minister of University church until his last sickness; died January 28, 1897.

AARON CHATTERTON.

Aaron Chatterton came from Clearmont county, O., to Iowa, in 1843; was the first of our brethren in the state to devote his entire time to the ministry; was present when the first state Missionary Society was organized and was elected its first corresponding secretary. He was the recognized leader in his day and died during the fifties, at the age of forty-seven.

prevailed, Brother Chatterton said, "I have reason to think—nay, I will say—it is my faith, that where there is union, and tears, and prayers, and action that God's cause will prevail." It was then proposed to sing, "Go with thy Servant Lord," and we gave him (McConnell) the right hand of fellowship, that he might go to the "destitute," then bowing in prayer, Brother Grant addressed the throne of grace in behalf of the church, in behalf of the cause, in behalf of him who was our first state missionary.

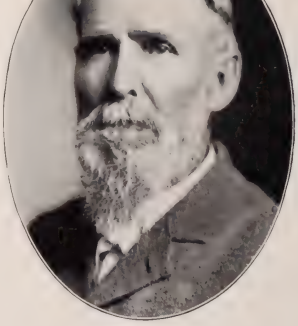
From the first these brethren regarded evangelization and Christian education as being of equal importance and at the state convention held at Marion, in June 1856, it was decided to erect and endow a college, and in October of the same year, it was agreed to locate the college at Oskaloosa.

The new Enterprise was pushed as rapidly as possible, and in September, 1861, Geo. T. and J. W. Carpenter began teaching in the new college building.

The faithful men who sought to promote the co-operative work met with the usual discouragements that confronted our brethren in those days. The fierce sectarian opposition from without, the ultra independence of the local congregation and the lack of unity in plan of work were such that it was only with the greatest sacrifice and heroism that progress was made. In the records of 1869 the statistical report shows, fifty meeting houses, 67 Sunday schools, 143 congregations, and 10,592 members.

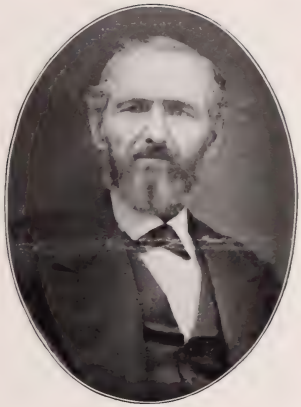
At the State Convention held at Marion, in August, 1870, the missionary work was reorganized under the name of the Iowa Christian Convention, and remains so at this time. The first officers were: Allen Hickey, president; F. Walden, secretary, and J. H. Drake, treasurer. From that time on the state missionary work assumed a more definite form and the results were far more satisfactory. The statistical report of 1883 gives the number of preachers to be 106, meeting houses 182, members 16,133. In 1890 there were 220 congregations, and 25,000 members. In 1900 there were 460 congregations, 436 houses of worship, and 55,562 members.

Since our missionary work was organized in 1855, 164 congregations have been organized by its agents and it has given assistance to more than two-thirds of the congregations



J. K. CORNELL.

SAMUEL GREGG,
Elliott, Iowa.



S. H. BONHAM

Was born in Ohio, May 20, 1814; began preaching in 1836; came to Iowa 1839 and died April 14, 1879. He represented Johnson county twice and Clark county once in the Iowa Legislature. He was one of the most successful and highly esteemed ministers in the state and for a number of years was president of our State Board of Missions.

in the state. From the foregoing it will be seen that God has wrought a great work through the co-operative efforts of His people, and, while we are devoutly thankful for the splendid results of the past, we feel that the work has but fairly begun. We only have one congregation to 125 square miles of territory and 5,000 of the population with 15 counties and 33 county seats wherein we have no church.

With our well organized system, a uniform plan of work and perfect harmony within our ranks, we are certainly in condition to be used by our God to establish His church in Iowa (The Beautiful Land).

Our state is divided into five districts. The Northwest district includes 29 counties, the Northeast 25 counties, the Central 7, the Southeast 22, and the Southwest 16 counties. The districts and counties are organized auxiliary to the state, thus making what we call "The state-wide-plan" in which the missionary work is managed by the State and District Boards jointly. All missionary money passes through the state treasury. In addition to the clerical work, the corresponding secretary acts as state superintendent of missions. Our board of managers consists of the five district secretaries, together with five men elected annually at the state convention. Those elected at the state convention constitute the executive committee. The present board is as follows: A. M. Haggard, president; T. F. Odenweller, vice-president; J. J. Grove, recording secretary; J. M. Lucas, treasurer, B. S. Denny, corresponding secretary, with the district secretaries C. E. Wells, of the Northwest district, Jas. T. Nichols, Northeast, E. F. Leake, Central, J. P. McKnight, Southeast, and W. T. Fisher, of the Southwest district.

KANSAS.

W. S. LOWE.

"'Kansas,' home of the fair and free,
Accept the greeting of thy devotee,
Noblest of republics, beauteous land
Shatterer of chains, strong to command.
All hail! Uncounted millions look to thee,
Sovereign of freedom, truth and purity."
—Clara H. Hazelrigg.

The reader will please keep the title of this article in mind. It is a history of the State

WILLIAM S. LOWE.
Topeka, Kansas.

Born near Paris, Illinois, Aug. 9th, 1861. Student Christian University Canton, Mo., 1890-4. Preached for the churches at Mound, Mt. Hebron, Columbus, and West Point, Ill., 1890-6; minister at Manhattan, Kas., 1896-9; elected Superintendent Missions, Kansas Christian Missionary Society, Nov., 1899.

Missionary work, and not a history of the churches and preachers of the State individually, and such are mentioned only as they come within the scope of the article.

The history of Kansas Missions is a record of unfaltering faith, sublime courage and heroic sacrifice. While these traits of character are always necessary in the herald of the cross, and are frequently strained to their utmost tension, yet in this case the situation was so peculiar, the conditions so diverse and the dificulties so formidable that only those who possessed these qualities in a high degree, would have undertaken so herculean a task.

The work was begun in a troublous time. The formative period extended from 1855—1860. All who are acquainted with the history of the State know what turbulent years those were in Kansas.

But during those days of political excitement, the disciples of Christ were not altogether inactive. With many, the first thought after building a hut they could call home, and breaking out a little piece of land, was to provide a place where they could meet and worship God. The first places for holding these meetings were "God's First Temples" in the summer, and private residences and school houses in the winter.

The first public religious gathering, so far as the writer has been able to learn, was in the month of June, 1855. It was held in a grove on the banks of Stranger Creek, Atchison county, on a claim belonging to Caleb May. The preacher was Pardee Butler, who had come to the Territory during the early spring, and to whom, more than any other individual, perhaps, the church of Christ owes much for what it is to-day in Kansas.

In July of the same year the first church was organized. This occurred in Atchison county, at Mt. Pleasant, a few miles north of where Potter now stands. It is now known as the Round Prairie church, and the location has been changed to a point four miles east of Potter. This church was organized by Elder Duke Young, father of Judge William Young.

The second organization was the one at Pardee, organized August 29, 1857, at the residence of Bro. Elliot. The leading brethren here at that time were: Pardee Butler, Dr. S. A. Moore, Lewis Brockman, Prof. Norman Dunshee and A. Elliott. The church at Leavenworth was organized during the same summer, in which Dr. S. A. Marshall and W. S. Yohe were the leading members. Pardee Butler organized the church at Big Springs during the summer of 1857.

FIRST PERIOD.

But the most significant work of these days was the organization of the first missionary society. This brings us directly to the subject of this article, so we pause a moment to consider this first "missionary convention."

"The time," as given by Pardee Butler in his "Recollections," "was the early spring of 1858. The place was at 'Old Union,' a little log school house situated in a ravine opening into Stranger Creek bottoms," Atchison county.

Brother Pardee Butler, as the evangelist sent out by this convention, gave himself up to his arduous work, traveling on horseback, swimming swollen streams and enduring all the hardships incident to a pioneer's life. As a result of his summer's work seven churches were organized and started on a healthy church

life. He organized churches in the counties of Atchison, Jackson and Doniphan.

No convention or missionary meeting was held in 1859. Bro. Butler spent a portion of this year in Indiana, enlisting some of the brethren there in the support of the work in the territory. He returned in the spring of 1860, and continued his work.

A call was made for a Territorial meeting to be held at Big Springs, August 9th, 1860. This was quite a large gathering for the times, and the faithful toilers received much encouragement from it. Of organized churches there were reported 900 members, and of unorganized members it was ascertained there were enough to make the number more than one thousand.

But now dark and ominous clouds were spreading over the political sky, war, dark-visaged and threatening, was stalking through the land and the hearts of the people were full of forebodings of a national calamity. As might have been expected in such trying times, the State meetings amounted to but little. However, feeble attempts were made to hold meetings each year, and to prosecute the work in the meantime. Annual conventions during the first period, were held as follows: In 1862, Emporia; in '63, Ottumwa; in '64, Tecumseh; in '65, Prairie City; in '66, Ottawa, in '67, Olathe; in '68 none; in '69, Grantville; in '70, Lawrence; in 71, St. George; in '72, Emporia; in '73, Topeka; in '74, Olathe, in '75, Ottawa; in '76, Manhattan; in '77, Emporia; in '78, Yates' Center, and in '79, Emporia. At this convention the Ministerial Institute, the Christian Woman's Board of Missions and the Kansas Sunday School Association were organized, so that from this time on until 1898 each of these departments maintained separate organizations, and each prosecuted its work independent of the other. During the years from '60 to '80, the officers of the convention were: Presidents, Pardee Butler, J. H. Bauserman, J. B. McCleery, S. G. Brown, and C. S. Martin; Secretaries, Allen Crocker, J. F. Sloan A. D. Goodwin and J. W. Linn.

SECOND PERIOD.

The churches and the Christian Woman's Board of Missions held annual meetings jointly under the name of "Kansas Christian Convention." The Kansas Ministerial Institute held meetings at the same time, but it seems that it soon ceased its regular meetings and passed out of existence, and was not revived again until the State Convention at Emporia, 1897. It is now at the present writing a vigorous organization, and is proving to be a valuable factor in the ministerial life of the church. In 1880 and '81, the State meeting was held at Manhattan; in '82, Emporia; '83, Ottawa; '84, Manhattan; '85, Eldorado; '86, Wichita; '87, Hutchinson; '88, Emporia; '89, Topeka; '90, Ottawa; '91, Emporia; '92, Kansas City, Central; '93, Wichita; '94, Ottawa; '95, Topeka; '96, Parsons; '97, Emporia; '98, Wellington; '99, Topeka; 1900, Ottawa; '01, Hutchinson; '02, Topeka, and this year, '03, the convention goes to Newton, which will be the 44th annual gathering of the people who delight to be known simply as Christians.

The following served as officers of the conventions and members of the State Missionary Board:

Presidents: J. H. Duncan, H. W. Everest, J. C. Sevy, W. Chenault and Milton Brown who is the present incumbent. Brother Chenault served thirteen consecutive years. He was not only President of the Convention, but Chairman of the joint Boards after the work was consolidated in 1898, and served until 1902, when he was succeeded by Milton Brown. The Secretaries were as follows: S. T. Dodd, J. E. Pickett, Benj. L. Smith, J. H. Bauserman, M. E. Harlan, O. L. Cook and W. S. Lowe, who is the present officer.

THE C. W. M. B.

The following persons have served as officers of this organization: Presidents, Mrs. Hattie Miller, Mrs. Carrie Bay, Mrs. H. W. Everest Mrs. May Graham, Mrs. Jennie Harlan and Mrs. Libbie F. Ingels, who is now on her eighth year and second term as President. The Secretaries have been as follows: Mrs. Mamie Tandy, Mrs. E. M. Lotz, Mrs. Mary E. Sister Mrs. J. P. Walters, Mrs. Mary W. Hendry, Mrs. Alice M. Smith, Mrs. Anna L. Harper, Mrs. F. M. Rains, Mrs. Helen E. Moses, Miss Nannie Nesbitt, Mrs. Clara H. Hazelrigg, Mrs. Ora McPherson, Mrs. Alice M. Cook and Miss A. Rosalea Pendleton, who served three years as Secretary, and is still the Assistant Secretary and Treasurer. Miss Lora E. Squire was elected Secretary in 1902 and is now the present incumbent. The present number of Auxiliaries is about 96, with a total membership of 1,345. The following women have

acted as Junior Superintendents: Mrs. Jennie Harlan, Mrs. Helen E. Moses, Miss Craigie Jean McDowell, Mrs. L. E. Sellers, Mrs. Mary L. Stewart and Miss Alma Evelyn Moore, who is now in her second year as Superintendent. The present number of Junior Societies is 78 and the membership is 2,735.

THE BIBLE SCHOOL.

The Kansas State Sunday School Association was organized in Manhattan, September 30th, 1880. It continued its work as a separate and distinct organization until the Sunday School work, the Endeavor work and the general missionary work were merged under the direction of one Board and a new Constitution adopted at Wellington, 1898. During all these years Howard C. Rash was elected President every year except one. F. M. Rains served as Vice President for six consecutive years. J. T Burton and Mrs. J. B. McCleery and Geo. T Woolley were among the officers in the earlier days. B. L. Smith served seven years as Corresponding Secretary, while he was minister in Topeka. Later J. E. Pickett and O. L. Smith each served several terms as Vice President Prof. Robert Hay was chosen the first Sunday School Evangelist, elected in 1881. M. Ingels was chosen as evangelist in 1884 and continued in the work for many years. Alex C. Hopkins, F. D. Pettit, E. M. Hutto, B. T. Wharton, F. F. Dawdy and others served in the capacity. During the later years Miss Lucy Lemert, Mrs. Helen E. Moses and Mrs. Clara H. Hazelrigg and others were employed as Office Secretaries. The leading preachers, business men and Christian women of Kansas were used as volunteer workers in a variety of special work. The "Sunday School Rally" and "Decision Day" were introduced.

During the year following the 1893 Convention held in Salina, 13,565 new scholars were brought into the schools of the State tarough the efforts of this Association. During the next year about 15,000 new scholars were secured. The annual conventions presented the best talent of the whole country. Distance was not allowed to interfere with bringing to these conventions any man regarded as most desirable and helpful.

The number of Bible Schools in the State, according to returns of last year, was 322. The total number of scholars and teachers was 25,760.

LAST PERIOD.

The Sunday School Association and the Kansas Christian Convention began holding joint conventions in 1895, but it was soon discovered that a new constitution was necessary in order to remove misunderstandings and simplify the methods of work. So a committee was appointed at the Emporia Convention in 1897 consisting of M E. Harlan, O. L. Smith, Wm. Irelan and Mrs. Jennie Harlan to draft a constitution and report at the next annual convention.

Thus at the Wellington Convention in 1898 the present Constitution was adopted and the organization took the name of The Kansas Christian Missionary Society.

The new Constitution provided for a Superintendent of Missions, who, in addition to being Corresponding Secretary, was to have general oversight of the work under the direction of the State Board. M. E. Harlan, while minister at Atchison, served in this capacity for one year. O. L. Cook served about one and a half years, doing very efficient work. Upon his resigning the position the Board selected W. S. Lowe, who is now in his fourth year as Superintendent of Missions.

The new Constitution also provided for a "Head of each Department," who was to be a State officer and ex-officio a member of the State Board. These departments are a Bible School, The Christian Woman's Board of Missions, The Young People's Society of Christian Endeavor and the Board of Negro Evangelization.

The first Bible School had for State Superintendent L. E. Sellers, followed by F. M. Mallory, then came Charles A. Finch, the present Superintendent.

Mrs. Libbie F. Ingels has been for some time, and still is, the President of the C. W. B. M While Alma Evelyn Moore stands at the head of the Junior and Intermediate C. E. Work.

D. S. Kelley served for some years as the head of the Y. P. S. C. E. before the work was consolidated. After this O. L. Smith was Superintendent for about two years. D. S. Kelley served again two years, when Robert E. Rosenstein was elected. S. W. Nay is the present officer.

The head of the B. N. and E. Department for some years was Wm. Alphin, who was a part of the time State evangelist among the colored people. He was succeeded in 1901 by B. C. Duke, the present officer.

STATISTICS FOR THE YEAR ENDING SEPTEMBER 30, 1902.

No. of congregations in Kansas	376
No. church buildings	290
Value of church property	$552,680
Number of sittings	81,635
Net gain in members	2,902
Present membership	49,635
Paid on indebtedness	$20,319 18
Present indebtedness	$24,512.00
Paid for ministerial support	$102,898 70
Paid for incidental expenses	$22,360 76
Total number of preachers	237

After a careful computation based upon the most reliable data obtainable, it is safe to say that of the 395 churches in the State at least 175 were brought into existence through organized missionary effort, and that fully 15,000 souls have been brought to Christ through the same agency.

No less than $60,000 have been raised and expended in the State for missionary work, not counting the money raised by the evangelists on the field for self-support. And when it is remembered that the majority of the Bible Schools, C. W. B. M. Auxiliaries, Y. P. S. C. E. and Junior Societies have been organized through co-operative missionary effort, we have an amount of work done the value and extent of which will not be known until "the books are opened" in the last great day.

STATE MISSION WORK IN KENTUCKY.

H. W. ELLIOTT.

In attempting to present an account of our effort to evangelize Kentucky through co-operative missionary work, one is confronted at the outset with the paucity of material for such an account, especially as to the early years of the effort.

When Pres. J. W. McGarvey's home was burned in 1887 the documents that related to our early history that had been preserved carefully by him were lost. An address delivered by John S. Shouse in 1888, at the Harrodsburg Convention, contained much of this history; but that seems to have utterly disappeared. It was published in *The Guide* of that fall; but no trace of it can be found. A copy was once in the possession of the writer and some of its facts have been used in writing various leaflets relating to the State Missionary work. If any one else has any part of our early history the writer has not been able to discover who or where he is. From these leaflets and his general remembrance of that document, coupled with the long-continued opportunities of meeting with aged brethren who have been associated in this work, he is able to present the following sketch of our early history. That which relates to our progress since 1887 is easily obtained from the minutes. Meager, however, as our early records are, they will be of interest to the brethren and ought to be preserved in this history of our people.

I.—THE FIRST TWENTY YEARS.

The first meeting of the disciples in Kentucky, and, as far as known to the writer, the first meeting of our people anywhere, to consider the co-operation of churches and individuals by which the gospel might be preached in needy and destitute fields, was held at Lexington in September, 1832. The result of this conference was the arrangement to send out two evangelists, the first sent out in this way by our people. For a number of years the Georgetown and Dry Run congregations supported John T. Johnson, as an evangelist, and this seems to have been a part of the State work.

From the references in his reports to these churches, it seems that an annual State meeting was held every year, and that he was a regular attendant at these meetings. Under date of June 7th, 1842, he says: "I returned home Wednesday, and started for the State Annual Meeting on Thursday. We met many of our old friends and brethren: but few of our evangelists and teachers were there. I was astonished that they manifested so little interest in such a meeting. The small band there (at Lexington) labored hard, and by Wednesday night had obtained twenty-six additions, to the great gratification of the saints." At a little later date he says: "I trust the time is not distant when all our churches in Kentucky will act in mass in raising means to support our Kentucky Missionary Society." Of him his biographer says: "He returned to Kentucky early in May, and I

judge attended the May meeting in Lexington, of which he speaks in a letter to Brother Campbell."

Again he says of Brother John T. Johnson: "Beside all he did for the State Missionary Society, the Orphan School, Bacon College the Educational Society, etc., meager as our reports are for the year 1855, yet upwards of three hundred additions to the church are reported in connection with, and mainly the results of, his labors for the year."

"From Berea he went to the State Meeting at Louisville." From all this it appears that John T. Johnson was intimately associated with the State work from its beginning to the close of his life. From the reports it appears that while at one time he was supported by Georgetown and Dry Run, in Scott county at another the Maysville church was associated in the co-operation for his support. Various references to the support of other evangelists indicate that it was the general plan in State work to have a group of churches support a man or two men who went out as evangelists together.

Samuel Rogers was sent out by the South Elkhorn church for six weeks in 1844. He was to labor on this tour in Estill, Owsley and other mountain counties. He says: "On my first trip to the mountains I made the acquaintance of Brother William Rogers, a superior mountain preacher. He had sown the seed broadcast over a large district of country He was industrious and frugal, but, having a living family of twenty-two children (all by one wife), he could not maintain them and give as much of his time to preaching as the cause demanded. On my return home, I went to Lexington and laid the case before the State Missionary Board, recommending him as the most suitable man they could employ in his district of the mountains. Consequently his services were obtained by them, and I believe he remained in their employ to the time of his death. We were often together during my labors in the mountains, and I can say truthfully that a more agreeable co-laborer I never had in my life. We held a successful meeting at Proctor (opposite Beattyville), in a large warehouse which had been fitted up and furnished for the occasion, there being no house of worship in the place at that time." Brother Rogers says further: "At the close of my South Elkhorn Mission, the Kentucky Missionary Board called Brother Wm. Jarrott and me to labor for a few weeks on the waters of the Kanawa and Coal rivers, bordering on the Virginia line. We labored together on this tour about six weeks, preaching every day, and most of the time twice a day, to good audiences. We found the people anxious to hear the gospel, and many of them ready to obey."

H. W. ELLIOTT, Sulphur, Ky.

Born, Murfreesboro, Tenn., May 13th, 1860. Student at College of the Bible, Lexington, Ky., graduating in English course 1881; preached at Owenton two years; Carrollton and White's Run five years; Winchester 1887; Sulphur and adjacent churches several years; State Secretary of Kentucky State Missionary work since 1891.

In 1874 he was associated with John T. Johnson, and they began their work at Mill Creek, Mason county. Jno. I. Rogers, his son was preaching there at the time. He says: "I was employed to preach once a month at Indicotts (Indian Creek, Harrison county) and as I have stated I preached once a month at Cynthiana. For the balance of my time I was employed by the State Board to preach in Owen county. My chief points of operation in the county were Owenton and Liberty."

From these extracts it is evident that in one way or another the work of State Missions had continued without interruption from 1832 and that much of the work was done by two or more congregations employing evangelists

and sending them out; but as a fractional part of the general work. No man can possibly estimate how much of our growth in Kentucky is due to the co-operative work in these early days. The incidental references to this work in the lives of John T. Johnson and Samuel Rogers indicate that many other brethren were aided in such work. Without this the organization of such churches as Shelbyville, Maysville, Paris, Stanford and many others would have been much delayed.

State work was discussed in 1849 at the Cincinnati Convention and the Scripturalness of co-operation in missionary work was largely settled.

A large Convention assembled in Lexington in May, 1850, and the work was re-organized. The Convention consisted of "Messengers" appointed by the churches, or through district meetings, as the churches may choose. The constitution carefully disavows any intention to interfere with the churches in their individual character, in the exercise of the power to ordain and send out evangelists. The Convention recommended the colleges of Bacon and Bethany, and had a report of the Kentucky Female Orphan School, suggesting the raising of funds for that institution. The Convention of 1851 made arrangements to pay the expenses of a missionary to Liberia, and the Jerusalem Mission also received aid. They were hardly able to support one evangelist, and yet they reached out their hands to foreign work.

In response to a letter to Brother Wm. Tharp, of Middletown, Ky., the following reply was received:

"In the years 1856 and 1857 I worked under a Board that had been organized at Lexington, Ky. My duty was to visit and revive churches that had been established by pioneer preachers, such as John T. Johnson, Wm Morton and others, but which being left without ministerial help, had gone down. Then preachers were scarce. The field in which I operated comprised the counties of Henry, Carroll, Owen, Shelby, Jefferson and Bullitt. I also penetrated the edge of Hardin and Clark county, Indiana. I revived many decadent churches, added many members and established some congregations. I regard those the most useful years of my life. Part of the time I had with me as co-laborer, Bro. S. H. King and occasionally the co-operation of Brother George W. Elley, who evangelized under the same co operative organization. Our greatest difficulty was to be able to supply the churches with as much preaching as one Sunday a month, the ministers being so few."

This man of God is living the last years of a consecrated life at Middletown. He is full of years and faith in his Lord. He is the only man living who had a part in this work as early as the date of which he writes.

The report of the Convention at Harrodsburg, September 30th, 1857, shows that four men had been employed and altogether $2,500 had been raised for the work. In 1858 there were sixteen evangelists and 1,936 converts: in 1859, twenty evangelists reported 2,020 additions; 1860 we had eighteen evangelists and 1,932 added and $6,500.00 raised for all missionary purposes. In 1861, the year of the beginning of the civil war, twenty-five evangelists were employed, 1,831 added and $4,700.00 raised. The war, with all its disastrous consequences, did not cause the work to stop, nor was there a failure to meet annually.

This brings us to the close of the first period of the history, and we enter another in which advance steps were taken for the better management of the work.

II.—THE FOURTH AND FIFTH DECADES.

At the State meeting of 1863 it was deemed best to select and employ a corresponding secretary. His duties were to raise money, to assist the Board in securing evangelists and in placing them in needy and most promising fields. No great change has since been made with reference to this feature of the work, for we have had such a man almost continuously from 1863.

Thomas Munnell was selected for this work and in the first year there were thirty-one evangelists employed, 1,800 additions gained. For many years Brother Munnell gave his time to this work; but always managed to combine a great deal of preaching with his other duties.

J. B. Briney, John S. Shouse and W. A. Oldham each served the brethren in the same capacity after Brother Munnell, and each accomplished much for the advancement of the cause. The five year plan was pretty thoroughly tried during this period as a solution of the financial problem of State work. The Secretary would visit a church, thoroughly canvass the membership and induce each one

as far as possible, to give notes for the payment of a specified sum every year for five years. After years of faithful trial it was decided that another method would be more efficient.

During these twenty years the Board confined itself almost entirely to evangelistic work, making very little effort other than sending out men to hold protracted meetings. Special effort was made to organize Eastern Kentucky by districts and to employ men as district evangelists who were to be supported by the churches of their respective districts. This was managed by employing J. M. Downing to give himself especially to the work of organization and to securing funds on the field for the support of the men, his own support being furnished from the State treasury. During this period much was accomplished, vastly more than some of our people often thought. We fell into the habit of saying that we held meetings, made converts by the hundred and then left them without shepherding. While this may have been in a measure true, still thousands of people who came to Christ under the influence of this work have been faithful unto the end. Scattered over the mountains and all over this and other countries are many who are yet true to the good confession and are factors in our growth and progress.

In 1874 the South Kentucky Sunday School and Missionary Association was formed, covering thirty-six counties South and West of Louisville, thus making two state organizations. This work has been conducted on very much the same lines as that done by the Kentucky Christian Missionary Convention. J. W. Gant has been conspicuously identified with the leadership of that organization and much has been accomplished to further the interest of the Master's cause by this association. This division of territory was thought to be expedient and in no spirit of rivalry or antagonism was it formed.

III.—THE PAST TWO DECADES.—1882-1902.

The first part of this period Thomas Munnell again served the brotherhood as secretary and general evangelist. Following him Jas. B. Jones gave three years of enthusiastic effort to this great work. His tireless energy and gentle spirit told much for the advancement of the Master's cause in the needy fields of the state.

B. F. Clay next spent four years of the best of his life in seeking to lead us to larger things in the propagation of the gospel. During this time three important steps were taken in the advance movement of State Mission work.

(1.) The apportionment plan, on his recommendation, was adopted. Hitherto no definite amount was asked of the churches and no special time appointed at which the churches were asked to contribute. At the Maysville Convention, after considerable discussion, this method was inaugurated, and this was the first move in the apportionment plan for any of our missionary or benevolent work.

(2) The work of special missions began with the inauguration of the Ashland mission. Brother M. C. Kurfees was employed to go to Ashland and A. C. Hopkins, the State Sunday School evangelist, aided in song for the establishment of a congregation at this place. Eugene Snodgrass was employed by the Board as the located preacher, and continued the work so well begun by Brother Kurfees. It was necessary to extend help to this field for fourteen years in order to establish a self-sustaining congregation. Prior to this no such concentrated and continuous effort had been made to establish a church at a given point.

(3) Through the generosity of Gen. W. T. Withers and Judge Thos. F. Hargis, we began educational work at Morehead. F. C. Button and his sainted Christian mother went to that needy and lawless field and began to teach and to preach the gospel by word and life. This work was continued until 1900, when the Board gave the entire property, valued at $7,000.00, to the Christian Woman's Board of Missions, thinking that they could better provide for the increasing needs of this important work, and that it would be better for the State Board to use their own funds in strictly evangelistic mission work.

After four years marked by these distinctive advance movements, B. F. Clay resigned the work and Jas. B. Jones led the forces for twelve months.

For almost twelve years H. W. Elliott has been used by his brethren in the same capacity. Under the blessings of God much has been accomplished in these years. Conspicuous among those who gave much time for many years to this work were Jesse Walden and John I. Rogers. These have both gone to their eternal reward, and many can and do rise up and call

them blessed for the help they gave to many people and fields.

IV. RESULTS TO THE CAUSE.

(1) *Our growth in the State.* It would be impossible to form an adequate idea of just how much we owe to this type of work for our strength and numbers in Kentucky. The fact that we are not so strong in the sections where such co-operation has been opposed indicates that we can put to the credit of this effort a large part of the achievement of the past. Nothing more clearly exemplifies the wisdom of our fathers in inaugurating this union of forces for the extension of Christ's kingdom. The simplicity of the organization at the beingning, if organization it may be called, has been adhered to until now. This simplest form of co-operation has been effective in reaching many fields.

A conservative estimate will justify us in saying that at least seventy thousand people have been added to our number through the State Mission work. This will be admitted as very conservative when it is remembered that 33,306 have been added during the past seventeen years. In the same number of years 134 houses of worship have been built and 186 congregations have been organized. Kentucky is a ripe mission field to-day. Even in the palmy days of the fathers there were no greater opportunities for the cause we plead than now, and it is not too much to say that even the signal successes of those early days may be to-day surpassed.

Bellevue, in Campbell county, Ludlow, Middlesborough, Ashland, Springfield, Lebanon Junction, Cecelia, Corbin, Berea, Bardstown, Morehead, Erlanger, and numbers of other places are monuments to the wisdom of our special mission work. In the development of Eastern Kentucky, that seems to have set in in earnest, we will have scores of towns and cities in the next half century to work with us and for us.

(2) *Permancy of results.*—It may be asked where all these people are? If we have had such a large number of additions, why are we not more numerous than we are to-day? We answer that Kentucky has been for many years, and is now, pouring a steady stream of people into the great West. This multitude has been composed in part of our own people, and many of them from even the mountains are now in this great new West, and many of them are doubtless in the front ranks of the Lord's army. By immigration we contributed much to the progress of the cause in the West, and that directly through our co-operative work.

(3) *The development of the missionary idea* has been fostered by this work, not only so far as Kentucky is concerned, but as to world-wide missions. Really State work in the various States made possible largely the inauguration of our other and larger enterprises. The same development as to our educational interests has been helped by our annual meetings and the opportunities thus offered for exchange of ideas and advocacy of causes and plans.

MANAGEMENT.

From the beginning the work of our Board of managers has been entirely gratuitous. The writer is not conversant with the names of the men who rendered this unselfish service prior to the past twenty years. Conspicuous as an exception to this statement is the fact that Pres. J. W. McGarvey was a member of this Board for almost forty years. Much time, thought and money were given by this good man to this cause so dear to his heart. Prof. C. L. Loos is now the chairman and has been a member of the Board for years. Associated with him are S. M. Jefferson, A. Fairhurst, John T. Hawkins, B. C. Deweese, W. H. Allen and Milton Elliott, Jr. Without money and without price they steadfastly give themselves to the faithful discharge of the duties imposed upon them by the brotherhood.

These brethren are chosen at the Annual Convention, and this is nothing more than a mass-meeting. Those who choose to go to these meetings have a voice in the proceedings and the attendance is not based on either the choice of a congregation or the amount of money paid by a church or individual.

V.—PRESENT WORK.

As evangelists at large and at special mission stations we have twenty-five men at work now. We expect to build during 1903 at least twelve new houses of worship. It is the policy of our work to seek to make permanent the results that are achieved. A house of worship is in almost every case a necessity. The failure to build often means the loss of

much that has been gained in the way of additions.

W. F. Rogers, D. G. Combs, J. K. Osborne, H. J. Derthick, Wm. Phillips, Edgar D. Jones, J. H. Stambaugh, W. F. Stafford, H. C. Runyon, John B. Dickson, R. A. Bussabarger, W. A. Oaks, are some of the men who are being helped in various fields. Nearly all these are young men and all are vigorous and active in the fields they occupy.

To the brotherhood of Kentucky is given a peculiar task. A large part of the neediest territory is occupied by the Highlanders of the South. Among them is found to-day the greatest activity in business lines to be found in the State. In many sections of that region the people are largely without adequate opportunity for the enjoyment of the blessings of the gospel. These are easily reached by the simple story of the New Testament Christianity, as we present it. Hardly a county in the entire territory is so thoroughly evangelized as not to need some such work as we seek to do. Our opportunities are great and our responsibilities are commensurate with them. Our past history is glorious; but our future work may far transcend that, if we are wise in our day and generation.

Sulphur, Ky., March 11, 1903.

BURGIN, MERCER COUNTY, KENTUCKY.

JOHN AUGUSTUS WILLIAMS.

This church, like many others bearing that name in Kentucky, owes its origin to discussions that disturbed the Baptist churches of Kentucky during the years of 1828-1832.

The Baptist church at Shawnee Run, one of the oldest in Kentucky, was early visited by such men as John Smith, Jacob Creath, Sr., and Joseph Hewitt. They were evangelists who traveled from place to place and earnestly labored to persuade the people to remove every barrier that kept Christians apart; especially to give up their party names, to take the Bible as their only authoritative rule of faith and practice, and to discard all speculative dogmas, not as private opinions, which they were free to hold, but as bonds of union and terms of Christian fellowship.

Many of the members of the Shawnee Run church listened with approval to the appeals

BURGIN KENTUCKY.

of those evangelists, and at the same time began to read closely the *Christian Baptist*, a monthly published by Alexander Campbell, and widely circulated among the Baptists of Kentucky. The consequence was that the church at Shawnee Run was divided, and in 1830 a congregation of Disciples or Christians as they were variously called, was regularly organized. But by an amicable arrangement, for they continued to love as brethren, the two parties occupied the house on alternate Sundays.

But it was not long until the Disciples, believing it to be in accordance with the ancient order to celebrate the Lord's death on every Lord's day, resolved to meet weekly and in a house of their own. They accordingly met in an old log school house situated in the woods, on the south side of the road leading to Dix river, and close by the romantic little stream called Cane Run. Here they were regularly ministered to by Joseph Hewitt, and after him Thomas Smith, of Lexington. The church rapidly grew in influence and in members, and the log cabin could no longer accommodate them, the congregation consisting at the time of one hundred and fifty members.

They resolved to build a permanent and more suitable house of worship; and John Bowman, Sr., with his three sons, Abram, Dudley, and John B. co-operating with Albert G. Talbott, Abram Smith, John G. Handy, Philip

Negley, Wm. Vivion, and others, soon raised the necessary funds. John Bowman, Sr., having deeded them one and a half acres of land at the junction of the two public roads leading to Harrodsburg and Danville, a handsome and commodious brick edifice was soon erected. The rolls of membership were thoroughly revised, and the church was re-organized.

The elders who now served them for many years, at different terms, were: A. G. Talbott, Wm. Vivion, J. G. Handy, John Bowman, Dr. R. T. Latham, Dudley M. Bowman, and T. Houchins. Among the many who regularly ministered as teachers, from time to time, were: Dr. Samuel Hatch, Pres. Jas. Shannon, R. C. Ricketts, Henry T. Anderson, Dr. L. L. Pinkerton, John Augustus Williams and W. C. Piper.

But in the course of time the town of Burgin sprang up at the junction of the Cincinnati Southern and Louisville Southern Railroads, and but a short distance from the church. Many of its citizens were members; and the delicate question of its removal to Burgin began to be agitated. There was for a while a strong sentiment of opposition to the measure, so that it was not until 1894 that the question was finally and peacefuly settled. N. I. Buster, Preston Burgin, J. T. Voris, and Dr. Perry, were appointed as a committee to effect the sale of the old property and to erect a new building in Burgin. The work was soon accomplished. John T. Brown, then the able minister, aided by the zealous sisters of the church, was largely instrumental in effecting the good work, and the church was again organized for a prosperous career of usefulness. The church is the handsomest in Burgin, having cost about $6,000.

DUDLEY BOWMAN.

Dudley M. Bowman, who was one of the early members of the congregation that departed from that of Shawnee Run, was also one of the leading elders of the Cane Run church for nearly sixty years. He merits special mention in this brief history of the church to which he devoted his long, but quiet and eventful life.

He was born in 1820, in Mercer county, of an old Virginia family, who moved from the Shenandoah Valley in the early times. In 1842 he married Miss Virginia Smith, daughter of Elder Abram Smith, head of another old Kentucky family. In 1892 Mr. and Mrs. Bowman celebrated the golden anniversary of their wedding. A large number of their children, grand children, and friends assembled on the occasion, at the beautiful homestead of the Bowmans, called Bellevue, where Dudley M. Bowman was born, and where he lived for seventy-five years. He was a brother of the late Col. A. H. Bowman, Collector of Internal Revenue in the Lexington District, and of the late John B. Bowman, the founder of Kentucky University.

In his seventy-fifth year he gave up his pleasant home of Bellevue and moved to Harrodsburg, to be near his daughters, Mrs. Nannie Moore, and Mrs. J. B. Cassell. A. Smith Bowman, one of his two surviving sons, lives in Lexington, Kentucky, and the other, Dudley Bowman, in Kansas City, Missouri. He died of paralysis, after years of great suffering from rheumatism, on October 2, 1901, his devoted wife having preceded him but a few years.

I cannot better close this sketch, than by quoting the words of the eloquent minister who officiated at his funeral, B. J. Pinkerton:

"Three things in Mr. Bowman's character are worthy of special mention. First, his devotion to his family was intense—the dominating influence of his life. He was a most affectionate husband and father, a great lover of home, and being ever tenderly thoughtful of the happiness of his beloved and devoted wife, and both father and mother being absolutely consecrated in heart and life to the welfare of their children, there was never a happier household than that which lived beneath the rooftree of the beautiful old homestead at Bellevue. In the second place, Mr. Bowman was distinguished for his most cordial and generous hospitality. There was nothing that gave him greater or more genuine pleasure than for his friends and his children's friends to gather under his broad roof and about his hospitable board in congenial fellowship, and there was no place among all the old Kentucky homes where guests, both young and old, loved more to meet each other, or where they were more certain to receive at all times a most gracious welcome and to enjoy a most unstinted and most charming hospitality. Lastly, Mr. Bowman's steadfast, unfaltering devotion to the church throughout his long life, and his abiding interest in every department of its work, whether charity, or

DUDLEY M. BOWMAN.

education, or misionary, is worthy of great praise. There was never a moment when he lost faith in Christ or faltered in his service to his church, but unshaken in his confidence and loyalty, ripe in years, ripe in wisdom, ripe in character, he closed his long and honorable life, respected by all, at peace with God and man, and entered into his rest as "one who wraps the drapery of his couch about him and lies down to pleasant dreams."

THE CHURCH AT HARRODSBURG, KENTUCKY.

JOHN AUGUSTUS WILLIAMS.

The church at Harrodsburg, like many others in Kentucky, resulted from the confluence, in the early part of the last century of two small tributaries, one of which sprang from the religious movement of Bartown W. Stone, and the other, at a later date, from that of Alexander Campbell.

Under the preaching of Joel Haden and other followers of Stone, a few persons in and near Harrodsburg, were organized as a church on the simple agreement that "Christian" should be their only name, and the Bible their only creed, with the right of private judgment unchallenged. They were often called by their opponents New Lights; and because they did not generally accept the dogma of Trinitarianism they were sometimes styled Arians or Unitarians. Daniel Cozatt was one of the earliest members of that body.

Afterwards, under the preaching of John Smith, John T. Johnson, Josephus Hewitt and others, followers of Mr. Campbell, another society was organized, composed mainly of persons who had been Baptists. They accepted the fundamental statement of their distinguished leader, that faith in the one fact that Jesus was the Christ and obedience to his authority in the one act of immersion is all that should be required of persons in order to their admission into the church, regardless of differences of opinion. While consenting to be called by any name given in the New Testament to the followers of Christ, they preferred that of "Disciples" as being the more ancient and the more modest. By that time, therefore, they were generally known as Disciples, though discourteously called Campbellites by their opponents. A small body of these "Disciples" was also organized as a church at Harrodsburg; among whom were Ben C. Allin and wife, Philip Allin and wife, William Pherigo and wife, a sister of Judge John L. Bridges, Dr. Christopher Jones and wife, Wheatley and several others, whose names can not now be recalled.

We should here state that the early records of the church were destroyed by the disastrous fire of 1889; and that our main reliance now is on the memory of the oldest members of the present church.

The "Christians" met for worship in their own private houses; the "Disciples" assembled in an old farm building that stood at the corner of South Main and Depot streets, nearly opposite the public square. The two bodies for a while remained separate and apart, without fellowship, distrustful of each other, each misunderstanding the spirit and purpose of the other's mission.

But about the year 1828, through the labors and influence of John Smith and John Rogers, they were at last persuaded to unite as one church, as their many brethren were doing in other parts of the state.

After their union was thus effected, they met for worship in a large upper room of the court house, where from time to time they received additions to their membership. For some years they had no regular preacher; the ministry, as we have it now, was then unrec-

HARRODSBURG, KENTUCKY.

ognized among them. Their elders were the only overseers. The preachers, whom they occasionally heard, were evangelists, who went from place to place, holding protracted meetings, thus enlarging and confirming the churches.

This condition of affairs continued untill 1838. Bacon College, then but recently established in Georgetown, while enjoying a large patronage, was without any suitable buildings or endowment. The trustees, one of whom, John Bowman, Sr., resided at Harrodsburg, resolved, as a means of raising the necessary funds to offer the college to that county which should subscribe the largest amount of money for its benefit. The proposal immediately aroused to enthusiasm the energies of the brethren and other citizens of Harrodsburg, and the college was removed to this town in 1839. James Shannon was elected president, and, aided by the able faculty, soon placed the institution in the first rank of Kentucky Colleges.

The church was now greatly strengthened and edified by its close connection with this educational enterprise. President Shannon and Dr. S. Hatch, one of the professors, were chosen to be the regular teachers of the congregation; and under their able ministry, the church greatly prospered. They continued to meet in the court house, save when their monthly turn came to occupy the republican meeting house, as it was called, now the old Baptist house of worship, built originally, as its name signified, by the citizens generally, and for the alternate use of any church that might need a house of worship.

But the church of the Disciples, or the Christian church, as it was variously called for some time, determined to build a suitable house for themselves. After much strenuous effort, their present house of worship on Main street, was erected; and it was formally set apart for the use of the Church of Christ in 1850, by a deeply interesting meeting of several days, conducted by John T. Johnson and others.

But the college in that year was unfortunately, as we thought, compelled to close its doors on account of repeated failures to raise an endowment. President Shannon, Dr. Hatch and other professors were compelled to abandon it, and nearly all of them moved to the state of Missouri. John A. Dearborn was then called to preach to the church, and was permitted to conduct a private school in the college building.

That arrangement continued until the year 1858, when Bacon College was revived through the labors of John B. Bowman, an alumnus of the college, and Major James Taylor. They obtained, by public subscription, a good endowment, a new and liberal charter was obtained through the efforts of Captain P. B. Thompson, then a member of the legislature; a new board of curators was appointed; and its name was changed to "Kentucky University."

In the following year Robert Milligan, Dr. Robert Richardson, Dr. L. L. Pinkerton, John H. Neville, W. C. Piper and later, Robert Graham, were selected as a faculty, five of whom were also able ministers of the gospel. President Milligan and professor Richardson were now elected by the congregation to the eldership of the church, and in that capacity served as their regular ministers. Daughters College was also established about the same time and with its two hundred lady pupils from various states, many of whom were members of the Church of Christ, added much to the interest and prosperity of the congregation.

During these years of unprecedented usefulness, the church set apart many of its young members, approved students of the University, to the regular work of the ministry. These preachers have grown with the growth

of the church at large. They are among the most useful men we have in this and other states, though several of them have gone to their final reward.

But the University, having lost its buildings by fire in 1864, was removed the following year to Lexington much to the disappointment and chagrin of the church and of the citizens generally. By the removal the congregation lost many of their prominent members, their able ministers, and all the advantages of their connection with a great institution of learning.

In this emergency, W. C. Piper, who had remained in Harrodsburg, and John Augusts Williams who had returned from Lexington, now, as elders, alternately and gratuitously supplied the pulpit for two years.

The church finally called W. G. Surber to officiate as its minister; but he, too, remained only for a short time. He was followed by a succession of preachers and ministers, some fifteen in number, during the next thirty years, or till the present time. Of these preachers some might be mentioned as men of pre-eminent worth and ability; though unfortunately for the church, their ministries were all of short duration.

The church during these years had not been altogether unmindful of their high calling as a missionary agency. At one time they were solicited to entrust their mission funds to an outside Board of Missions. But they took the ground then that the church itself was a missionary society; and they resolved, as far as they were able, to commission and support their own evangelist in the field. They selected W. T. Corn, and in connection with a few neighboring congregations, sent him to preach to the unconverted in Mercer and the adjoining counties. This mission he discharged with satisfactory results for three years. Since that day, however, the church has entrusted missionary work to the Board of Missions.

In no congregation, perhaps, have women exerted so much influence for the good of the church, as in that of Harrodsburg. In works of charity, in financial enterprise, in the wise oversight and encouragement of the young in the church, the Sunday school, and various associations, these zealous sisters are the soul, the strength, and life of the church at Harrodsburg.

At present writing the regular minister is Montgomery Gano Buckner, an able and much beloved young minister and very popular with all the people. He is a grandson of John Allen Gano, a distinguished pioneer preacher of the early Church of Christ in Kentucky. May he be induced to remain with the church at Harrodsburg for a much longer period than his predecessors, until, indeed, he shall have grown gray with years of well rendered service in her behalf.

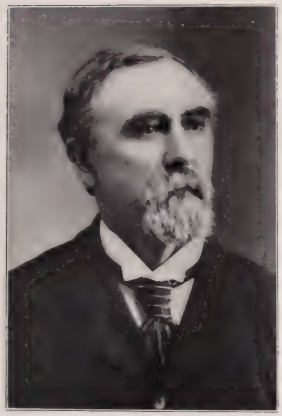
M. GANO BUCKNER,
Harrodsburg, Ky.

Born in Marshall county, Tennessee, September 20, 1846; baptized by W. E. Mobley, at Elkton, Ky., 1867; taught school several years; Superintendent of the public schools of Todd county, Ky., six years; county evangelist two years; South Kentucky evangelist twenty years. Has added over 2,500 to the church; married young—four children, three of whom are living—all members of the church.

SOUTH KENTUCKY.

J. W. GANT.

"The territory of this Association embraces thirty-three counties in the western portion of Kentucky, lying west of Hardin, Hart, Barren and Monroe counties, and known as the Pennyroyal and Purchase districts. It contains 12,820 square miles, stretching from west to east from Hickman to Oakland, in Warren county, its broadest limit, a distance of one hundred and seventy-two miles, and south and north in its widest reach, from Guthrie to



J. W. GANT.
Elkton, Kentucky.

Born in Marshall county, Tennessee, September 20, 1846; baptized by W. E. Mobley, at Elkton, Ky., 1867; taught school several years; Superintendent of the public schools of Todd county, Ky., six years; county evangelist two years; South Kentucky evangelist twenty years. Has added over 2,500, to the church; married young—four children, three of whom are living—all members of the church.

Henderson, ninety miles. It is principally an agricultural section, producing tobacco, corn and wheat; but its fertile and inexhaustible soil is adapted to great variety of culture. The people of Southwest Kentucky are prosperous and intelligent; open and hospitable; of a pure stock, descended from the early settlers of Kentucky and Tennessee, unmixed with any foreign immigration. The population of the thirty-three counties embraced in the association numbered, in 1890, five hundred and fifty thousand six hundred and sixty-nine.

Many of the ablest preachers in our Current Restoration have labored in this field. Flourishing churches were established at Paducah, Henderson, Hopkinsville, Owensboro, Madisonville, Elkton and a few other points as long as fifty years ago; but generally speaking, the field had not been thoroughly evangelized, containing in 1875, it is estimated, but seven thousand disciples.

"Recognizing the need of some systematic and united efforts on the part of the churches, a preliminary meeting was held at Madisonville in 1875, which resulted in the organization of this association, which was at first exclusively devoted to Sunday School work. It is difficult to speak definitely of this period, the records having been lost; but among the leaders of this movement may be mentioned: Dr. J. W. Crenshaw; Judge Robert Crenshaw, H. B. Davis, Judge T. C. Dabney, J. K. Bondurant, Dr. J. D. Landrum, John L. Street, Dr. R. M. King, Prof. H. Boring, J. D. Robards, M. C. Kerr, B. S. Campbell, Dr. J. D. Gish, L. H. Stine, Judge Clayton, Judge George T. Edwards, J. W. Higbee, George E. Flower and Ben C. Deweese. Such representive men and prominent Christians at once assured the permanency of the association, and gave it an influence it might not otherwise have enjoyed. No evangelistic work was attempted for the first three years, but Sunday School institutes were held, schools established, and the needs of the field investigated. At the first convention, in 1875, Dr. J. W. Crenshaw, of Cadiz, was elected president. He was succeeded the next year by Dr. R. M. King, Dr. Crenshaw being elected secretary—a position he held until 1880, when he again became president. Dr. King served as president one year, and was succeeded by Prof. H. Boring, who was elected at the Princeton convention in 1878 and served two years.

"It was at this Princeton convention that the missionary feature was added. The association was given its present name at Henderson in 1880. During this period W. L. Butler was employed as evangelist, and served several years. In 1881 W. A. Gibson was employed and served three years. The churches were awakening to the needs and opportunities of the hour and the association's work, while largely as yet experimental, was arousing the thoughtful interest of the brethren. County evangelists were also employed. T. C. Withers labored two years in Muhlenburg county; S. A. Hustin labored a year in Lyon county, with headquarters at Kuttawa; W. M. Weatherford worked awhile in Livingston and Crittenden counties, with headquarters at Salem, and a colored brother whose name cannot now be ascertained, was employed for a time. In Todd county there had been for two years a co-operation of which John W. Gant was the evangelist. He had reluctantly en-

tered the work, feeling, he said, his unfitness, and besides, resigning the superintendency of the Todd county schools, which he held at the time he entered it. But from the first, so signal was his success that when, in 1882, he attended the convention of this association at Hopkinsville, he was at once employed as our evangelist and has served ever since.

"In 1884 the plan of the work was somewhat changed. The territory was divided into three districts, the first embracing those counties west of the Tennessee river; the second, that territory lying south, and the third, the territory north of the C., O. & S. W., now the Illinois Central Raildoad. J. W. Holsapple served one year in the first district, and was succeeded by J. H. Thomas, who served seven years, or until the Hopkinsville convention, in 1892. J. W. Gant served continuously in the second. While for two years the committee failed to secure a regular evangelist for the third, the position was filled at different times by J. W. Hardy, V. W. Dorris, E. M. Berry and J. W. Holsapple. In June, 1889, W. B. Taylor was employed as financial agent but he soon saw that the field could not support a financial agent and three regular evanists, so after three or four months' work he resigned.

"In 1892 the plan of work was again changed. Instead of employing three evangelists who worked in separate districts, the whole territory was thrown into one and J. W. Gant was made the general evangelist and financial agent. The money raised was formerly paid the district evangelists; under this plan but one evangelist is paid, and the greater part of the fund is used in supplementing weak churches and in holding protracted meetings in destitute places. The Association has three sources of income: Interest on the Smallwood estate—an estate left by John Smallwood, of Union county, which was secured to the Association through the faithful efforts of J. D. Robards, of Henderson, Ky. Under his able management it has always yielded a good revenue, and but for him it would have been entirely lost to the interests represented by the Association. The second source of income is from appeals made at each convention. This money and the interest on the Smallwood estate more than pays the salary of the evangelist; so that when the appeal is made in the field every dollar so raised is used directly in mission work.

"The Association has always enjoyed the labors of prominent, able and consecrated men. For its presidents it has had Dr. J. W. Crenshaw, Dr. R. M. King, Prof. H. Boring and Judge T. C. Dabney—who was elected in 1879. At the Henderson convention Dr. Crenshaw was again elected and served thirteen years, when, at the Mayfield convention, Prof. H. A. Macdonald succeeded him. In 1894 M. E. Webb, of Trenton, was elected and has served ever since.

"For secretaries, Prof. B. C. Deweese succeeded Dr. Crenshaw in 1880, and served two years, next H. C. Waddell served two years, Dr. Crenshaw again two years, and since 1886, James H. Kerr continuously. A change in this office was made at the Paducah convention in 1897. The general evangelist was constituted corresponding secretary and another office, that of recording secretary, was added, to which Bro. Kerr was elected. Also George P. Street, of Elkton, was elected to the separate office of treasurer. At this convention resolutions were adopted especially commending Bro. Kerr for his long and efficient labors.

"In summarizing the work accomplished, it is almost impossible to obtain all the data. The statistics are known for the last fifteen years, but of the six or seven preceding, no record has been kept. It is said that a conservative estimate of the number brought to Christ through this work would be at least ten thousand. But the work done cannot really be tabulated. A weak congregation, supplemented by the Association, may soon become self supporting; whereas, if the supplement had not been received, no preacher could have been employed, the brethren would have become discouraged, many indifferent, the cause finally have died and the church disbanded. The influence of the work continues in line with all Christian progress, because it is simply the preaching of the Gospel of Christ and the work of the Christian ministry.

"The following table is approximately correct, being taken from the reports of the last fifteen years, including that of 1897:

No. Churches Organized	61
No. Sunday Schools Organized	100
No Houses Erected	50
No. Young Preachers Aided	20
No Additions	7,000
Money raised from all sources	$106,000

"If you add to this summary the growth of the congregations planted by us that have become self-supporting and are contributing to our work, these figures would be greatly increased.

"A word should be said concerning the organizaton, or "machinery" of this association. Erroneous ideas are sometimes entertained that all of its officers receive good salaries. The officers consist of a president, whose sole duty is to preside over the conventions; an executive committee, varying in number from seven to nine, who carry out the instructions given at each convention; a recording secretary, a treasurer, and a general evangelist, who is also corresponding secretary and financial agent. Of all these officers, only one receives any salary or remuneration whatever, the others serving at their own charges. The salary of the general evangelist is a modest compensation and small compared to the work done, for not only are all the details to be arranged and carried out, and monies raised by him, but he also holds many meetings during the year, averaging yearly over one hundred additions."

The above sketch was written by R. L. Clark in 1897. I continued as general evangelist till the Morganfield convention, which was held the latter part of May, 1900. At this convention I resigned my position as general evangelist. (I had been elected at the Paducah convention, in 1897, for an indefinite length of time). J. L. Hill was elected general evangelist, and I was chosen corresponding secretary and treasurer, and assistant evangelist. Bro. Hill failed to accept the place offered him, and nine months later E. J. Willis was selected to fill the vacancy. Bro. Willis continued as general evangelist till the Bowling Green convention, May 25-28, 1903. At this convention he was again unanimously elected, but declined to accept the position. In March, 1901, I resigned as assistant evangelist, but to date have acted as treasurer, and done the office work of the association.

In this connection, I will say that I found in Bro. Willis a congenial and faithful co-laborer.

Since the organization of our association in 1875, there have been not less than 10,000 additions; over 80 congregations have been organized; more than 60 houses of worship have been erected, and excellent Sunday school work has been done; many churches have been set in order; and quite a number of good young men have been developed as efficient preachers of the gospel.

17

LOUISIANA.

CLAUDE L. JONES.

As early as 1835 Jacob Creath made a trip through Eastern Louisiana, preaching the principles of religious Restoration among the Baptist churches.

In 1839 Alexander Campbell visited New Orleans, and ascended the river as high as St. Francisville, preaching everywhere to large crowds on the necessity of a return to the faith of the New Testament. A few years later James Challen, John A. Gano, John T. Johnson and Wm. Baxter had all made short evangelistic trips through the eastern portion of the state, but the principles of the Restoration were to gain a first foothold in a different section.

The first church of the current Restoration in Louisiana was established through the influence of the *Millennial Harbinger*. As early as the year 1843, through the reading of this advocate for a return to New Testament Christianity, a score or more of the members of the Bulah Baptist church, of Cheneyville, withdrew and organized a congregation that was simply Christian. They selected John W. Pearce as elder, and Jabez Tanner and Andrew Jackson as deacons; while Joseph Scott, W. P. Ford, and Jabez Tanner were made trustees. The young church held its meetings in a school building, and was ministered to by Bro. Pearce, assisted by Bro. Scott and Bro. Ford. The membership continued to work together enthusiastically for several years, and were so strengthened that in the year 1853 they erected the substantial brick edifice which still stands on the bank of Bayou Beouf, a monument to their worthy effort. In the year 1851 the church called as its minister W. H. Stewart, who continued to labor with them for eight years, and through whose faithful ministry many were added to the church. Among those baptized during his ministry was C. G. McCormick, who served for many years as deacon, and who, along with those already named, led in the early planting of the New Testament faith in Louisiana. This church, during the fifties, was visited by Alexander Campbell, Robert Graham, and others among the leaders of the Restoration.

Following Bro. Stewart's ministry, Bro. A. E. Myers served the church, and following him Alexander Ellett, who continued until the breaking out of the Civil War. For many years following the war the work was at a standstill, but through the efforts of D. W. Pritchett and W. S. Houchins it was revived,

CLAUDE L. JONES,
Shreveport, La.

Born Caddo Gap, Ark., Aug. 17, 1872; attended Add-Ran (Texas) Christian University, sessions of 1891 and 1893; preached one year for church at Bastrop, Texas, one year for church at Athens, Texas, two years for church at Lake Charles, La. Served one year as state evangelist for Louisiana, is in his sixth year as minister for the Central Church, Shreveport, La.; was married, in 1897, to Miss Annie Olive Stevens, of Magnolia, Miss.

Bro. Pritchett serving as minister. Following his labors came Frank Lanehart, R. B. Hewett, C. L. Chambers, and J. B. Cole, and at present the church is ministered to by W. S. Houchins. During the past year the work has greatly prospered. A large number has been added to the church, and a new church property, including an elegant house of worship and parsonage, has been acquired by the congregation, and the prospects of the work are most bright.

We have spoken somewhat at length of the historic church of Cheneyville, as it was the first planted in the state. However, it only preceded the church at New Orleans by two years. It was in the year 1845 that twenty disciples were found who were willing to take the Bible as their only rule of faith and practice. Dr. A. A. Jones and Edward C. Paine were made elders, and John McDogall and Thomas Frith were the first deacons. They had no regular minister, but the elders taught the Word, and a number heard and were baptized. This congregation continued to meet up until the opening of the Civil War, being visited by Alexander Campbell, Wm. Baxter, John T. Johnson, and others who greatly encouraged them. But the war brought about a disbandment of the membership. In 1867 the record shows that thirteen came together and reorganized, but the trying years of reconstruction were at hand, and the congregation discontinued meeting until the year 1875. Then a complete reorganization took place, and W. E. Hall was called as minister. Since that time the church has continued to meet, and has been ministered to by some of our strongest men. However, not until the presnet incumbent, O. P. Spiegel, took charge of the work has it given promise of making itself felt in the great Southern Metropolis. The membership has greatly increased and through the church extension a splendid new location has been purchased at the corner of Coliseum and Peter's Avenue.

In the winter of 1851 John T. Johnson and John A. Dearborn, traveling as Paul and Timothy, came to Baton Rouge, the Capital of Louisiana, and held a meeting which resulted in several additions. Bro. Dearborn remained, and the following spring renewed the meeting with even greater success. The congregation was so strengthened that they felt encouraged to build, and on the thirteenth of the next February (1853) they dedicated an elegant and substantial brick edifice. Bro. Dearborn resigned in 1854, and William Baxter was called and served the church efficiently until 1856. Dr. W. H. Slosson was next called to the pastorate and established, in connection with his ministerial work, an academy. In this double capacity he continued with the church until the breaking out of hostilities in 1861.

The effect of the war on the pastorless congregation was most demoralizing. The members were scattered, and finally a debt, which hung over the building, was foreclosed, and the splendid property passed into other hands. For forty-three years the plea we make for New Testament Christianity was not heard in Baton Rogue. Last spring, however, our State and National Boards sent evangelists Haddock and Stanley to re-establish the church. After seventy days a congregation was organized of over sixty members, and through the Church Extension Board a very desirable location was purchased upon which a modern and commodious building is being erected.

Just previous to and following the Civil War W. H. Stewart and others evangelized the

Black River country, organizing a number of churches. Somewhat earlier than this the Friendship church, of West Feliciana parish, was established. The Big Cane church was organized about 1880. But with the exception of two or three years' work by D. W. Pritchett, W. S. Houchins, and Joseph Shields, little evangelistic or pastoral work was done for twenty-five or thirty years. During this gospel famine the cause languished, and several of the churches disbanded. The revival of the work began in 1896. Northern immigration brought a number of disciples to South Louisiana and as a result the church at Lake Charles was organized.

The organized state mission work dates from 1897. This work from the beginning has been auxiliary to the American Christian Missionary Society. Frank Lanehart, Claude L. Jones, J. E. Spiegel, D. W. Broom, Chas. Dunlap, and Jas. L. Haddock, have acted as evangelists. The work is in a prosperous condition.

At present the whole number of disciples in Louisiana is about fifteen hundred, and the number of congregations, twenty, and preachers ten. The value of church property is about forty-two thousand dollars.

Although the cause at this time (1903) is numerically weak, there is a wide awake, aggressive missionary spirit which promises in a few years to put Louisiana to the front in all missionary enterprises.

The state work is chartered under the name of the "Lousiana Christian Missionary Society." The present officers are Judge J. R. Thornton, Alexandria, president; W. S. Houchins, Cheneyville, vice-president; W. C. Scott, Cheneyville, treasurer; Claude L. Jones, Shreveport, corresponding secretary, and H. B. Kane, Lake Charles, W. O. Stephens, Crowley, O. P. Speigel, New Orleans, members of the Board. A state paper is published at Crowley, in the interest of the work; W. O. Stephens is editor. During the last few years strong churches have been established at Crowley, Jennings, Leesville, Shreveport, Jewella, and Morrow.

MARYLAND.

J. A. HOPKINS.

Maryland has the honor of being the birth place of one of the earliest Restorers. Barton W. Stone was born at Port Tobacco, Md., in 1772, though he lived in this state only about seven years.

The earliest record we have found of the work of the Restoration in Maryland says that a young man named Ferguson came to Baltimore in 1817 and commenced preaching to a little body of Baptists in a sail loft at Fell's Point. His preaching was not acceptable to them and he began services in his own hired house, where it is said he organized; but the beginning of the churches, another account says, was an organization of five members under the leadership of Wm. Carman, organizer of the first Sunday school in Maryland. This was in 1819, and the meetings were held in Old Town. Later the church met in different places until a house of worship was built on North Street. A dissension in the First Baptist church, about 1825-1830, caused many to unite with this Christian church. The church on North Street was sold and a house built on Dolphin and Etting Sts. After some years they disbanded, the house passing into the hands of the colored people became the meeting place of the Second church of Baltimore. Selling their house, most of the brethren united with the church on Paca Street, which had in the meantime grown up. The first meeting of this congregation was on July 26, 1840. This new movement began on Baltimore Street, and after occupying various meeting places, the Paca Street house of worship was dedicated May 26, 1850. The church worshiped there until August 28th, 1887. The present house of worship on Harlem and Fremont avenues, was dedicated March 11th, 1888.

There is a record of ministers as follows: George W. Elley, in 1840; A. Anderson, leaving in 1861; D. S. Burnett, from 1863 to July, 1867; A. N. Gilbert, ten years; I. J. Spencer, two years; H. D. Clark, five years; James Vernon, Jr., from 1885 to September, 1888; C. K. Marshall, six years; and the present minister, B. A. Abbott, who has been in charge since October 1st, 1894.

About 1835 A. Campbell visited and preached in Baltimore, and the church came in with the Campbell movement. They report 525 members.

The work in Baltimore was extended by the organization, under the leadership of James Vernon, Jr., of the Calhoun Street church. It was organized June 24th, 1888, in Denny and Mitchell's Hall, on Baltimore Street, with less than three dozen members from Harlem

J. A. HOPKINS.
Rockville, Md.

Born near Smithfield, O., December 6, 1856. Student at Bethany College, W. Va., graduating with degree of B. L. 1889. Minister First church at Wheeling, W. Va., 1889-1893; Chino, Cal., one year; Jerusalem, Md., six years; Rockville, Md., 1900-1903. Corresponding secretary Maryland, Delaware, and District of Columbia Missionary Society, 1899-1903.

Avenue. Capt. W. J. Bohanman preached every Sunday until Sept. 1st, 1890, when James Vernon, Jr., became the minister, and they moved into Hollin's Hall. January 1st, 1890, Thomas Munnell became their minister, and on April 6th, 1891, the present building on Calhoun Street, was formally opened. Since October 1, 1891, Peter Ainslie has been minister. He has organized the Tribune Home for Working Girls, our only benevolent institution in this section of the East. His church has secured a lot for a new building. They now number 548.

About 1897 Harlem Avenue church began a mission in N. Baltimore. Later W. J. Wright held a tent meeting on Fulton Avenue, and later a building was erected and a new congregation started. M. H. H. Lee was their minister until April, 1903. One hundred and eleven are enrolled.

The Twenty-fifth Street church, in N. E. Baltimore, where work was started by Calhoun Street church, at Peabody Hall, St. Paul and 26th streets, Nov. 5, 1899, has a neat chapel. Flournoy Payne is minister. He began his labors January 23, 1902; membership, 69.

On December 2, 1900, in South Baltimore, a work was begun with Ernest C. Bragg as Superintendent. In December, 1901, J. O. Shelburne took charge. The first meeting under his ministry was held in Cross Street Hall, March 15, 1902. They then had eight members. The first story of their house of worship was built at Randall and Belt streets, and dedicated October 19, 1902. The church numbers about 200, with 365 in the Sunday school.

After the great Kentucky revival, by Stone and others, some of the preachers traveled East, and Maryland was visited. They were called "New Lights." Samuel Rogers, who became a believer under the preaching of Stone, journeyed as far East as Baltimore, where he preached a few discourses and baptized several persons, and held meetings in Harford county, Maryland. He speaks of his many privations and tells how he was forced to sell his Bible and hymn book to pay ferriage and other expenses. This was about 1820. In 1825 Elder James McVeigh preached in Harford county, about a mile from where Jerusalem church now stands. The doctrine was new and created a sensation. He came at intervals for ten years. Afterwards others came. One of them, Benj. Alton, held a meeting at Gunpowder chapel, and was heard to repeat his text more than a mile. These preachers traveled mostly on foot. From the year 1835 to 1840 no account is found of meetings in that county. About this time the first organization was effected near Upper Falls, in Baltimore county, in an unoccupied house. Several attempts to build houses of worship failed until 1844. Families of McComases bought lands in Hartford county and they proposed a church, but they were known as disciples and the original members as "New Light Christians." They finally agreed the congregation should be called Jerusalem Christian Church. Their building was dedicated August 11, 1847. It still stands, occupied by an active church of about 100 members.

Some strong men have preached here, among them Mitchells, Burnett, Belding, Bartholomew. The ministers recorded are: LaFever, Austin, Sweeney, Mentzell, Ridge, McCallum, Calderwood, Bagley, Crane, Norton, Wade, Coler, Miller, Bulgin, Kreidler, Hopkins, Blake and Gaff.

In 1877 Dr. J. B. Crane, minister at Jerusalem, organized the Avondale church, about five miles from Havre de Grace. It continued until about 1894 to co-operate with Jerusalem. About that time J. B. DeHoff became the minister at Avondale, continuing two years. In the last few years they have not met regularly, but this year they have begun to meet with a few brethren at Aberdeen, six miles distant.

About the year 1891 S. M. Smith, a member of the Jerusalem church, began a Union Sunday school at Fork, in Baltimore county. A church was soon organized, and a house of worship dedicated in 1893. They have about 45 members.

In a meeting at Jerusalem in December, 1894, a number of members were received from Joppa, a village three miles away. January 2, 1895, a cottage prayer-meeting was held at the home of Mrs. Martha Sommer, at Joppa. Twenty-eight persons were present. November 14th a meeting was held in the Hall, November 2d the church organized, and a building dedicated in the spring of 1895. This church and Fork co-operate with Jerusalem.

At Beaver Creek, in Washington county, brethren Webb and Jacobs came, in 1833, preaching the ancient gospel. They preached in January and again in February, when the first converts were baptized. About 1834 S. K. Hoshour, minister of the Lutheran church in Hagerstown, six miles distant, studying to defeat them in an argument on baptism, was convinced and himself baptized. The church at Beaver Creek was organized by Jacobs and Webb in 1833. Isaac Errett and W. H. Woolery preached there, and the regular preachers were B. F. Ferguson, George Caldwell, Enos Adamson, Jesse Berry, John P. Mitchell, Dr. Hillock, Samuel Matthews, S. F. Fowler, and W. S. Hoye, who has served them over twenty years. A stone church was built in 1845, and a modern brick building opened in 1903. This church is well known for its liberality, especially for the liberality of the Newcomers. It has missions at Smoketown and Ringgold. The membership is 236.

In 1845 Jacobs and Webb held a meeting at Coffmansville, in Washington county. Other preachers held meetings at school houses and a church resulted called Concord. A house was built two and a half miles from Sharpsburg, a town famous in war history. The church was removed to Downsville, not far away, in 1868. This church was enlarged and improved in 1903, and now has modern conveniences. Beaver Creek preachers have served it.

In 1860 the church at Boonsboro was built by funds raised mostly by Beaver Creek church. For a number of years ministers served it in connection with Beaver Creek. Two of them, Adamson and Berry, living at Boonsboro. The church had a long interval without regular preaching, and has been often diminished in numbers by removals. It still holds on and has a good Sunday school. E. C. Harris served them two years, beginning 1896. J. A. Hopkins at present preaches for them once a month.

In 1872 John P. Mitchell, minister at Beaver Creek, preached a sermon in Trinity Lutheran church, Hagerstown. In 1875 nine disciples, from Beaver Creek, Boonsboro, and Downsville, met at the call of John H. Wagoner in Y. M. C. A. Hall. In 1875 Isaac Errett preached a sermon in the Presbyterian church, and the following year T. A. Crenshaw held a meeting in the same church. The Presbyterians having entered their new church, tendered the old one to the little band of disciples free of charge. In 1876 an organization was effected with 69 members. The church was soon purchased. It was remodeled and dedicated in 1879, and again remodeled and enlarged in 1897. Each time Beaver Creek has helped financially. They report in 1902, 469 members. Ministers have been: L. H. Stine, S. B. Moore, J. L. Richardson, W. H. Williams, C. K. Marshall, R. E. Swartz, C. W. Harvey, P. A. Cave, and H. C. Kendrick, the present incumbent.

In 1875 a church of colored people was organized at Beaver Creek, known as Chestnut Grove. It was made up of members who had obeyed the gospel preached by the various ministers at Beaver Creek. Many from there have removed to Hagerstown and elsewhere, and the litttle band numbers less than a dozen.

The Second church (colored) was organized in Hagerstown, by D. R. Wilkins, in 1893. Through the liberality and efforts of B. F. and Wm. Newcomer and W. S. Hoye, and the First church, Hagerstown, this church opened their new house of worship September 6, 1895. J. A. Collins was the minister. D. R. Wilkins, J. A. Scott, and W. H. Dickerson have also served them: the last named is the minister at this time.

In Montgomery county, about the year 1820, the work had its origin mainly through the efforts of William McClenahan, from Ireland,

a teacher in the Rockville Academy. About the year 1835 he had a number of immersions. About 1837 John R. Miller, from Baltimore, took membership, and for a time the church met at his house. In 1856 a small church was purchased. On April 30, 1893, a brick building was dedicated. Among its ministers have been: Anderson, W. H. Schell, S. B. Teagarden, P. S. Steel, Richard Bagby, Cephas Shelburne, S. R. Maxwell, Robert Elmore, and J. A. Hopkins.

At Hyattstown the church was organized, as near as can be ascertained, about 1840. On August 20th, 1878, the present church was dedicated, a small building having been previously occupied by the church. The sermon was preached by A. N. Gilbert, of Baltimore. They have had preaching by Ferguson, McClenahan, McVeigh, Bagley, Power, and many others. At this time they have no regular preacher. They still meet.

W. H. Schell began work at Redland about 1861. Their house of worship was dedicated in 1886. They co-operate with Rockville.

On the Eastern shore of Maryland there came, about 1881, or 1882, a preacher named Ezekiel Evans. He advocated a doctrine new to the people. It was bitterly opposed. He was afterward joined by Cyrus Holt. Among the early converts was P. D. West, who, though without an education, began to preach, and has baptized more than 800 persons. The first church, called Olivet, was dedicated by F. D. Power, in April, 1885. This was followed by a congregation at Perry Hawkins, organized by W. J. Cocke, state evangelist, July 30, 1893. A new house was dedicated June 16, 1895. The present membership is 53.

Another small church was started, not far away, called Bethany. It has ceased to meet, and on April 5, 1903, P. D. West and W. F. Shinall, the blind preacher, at Olivet and Perry Hawkins, organized a church and dedicated another house in the same community, called Bethlehem.

At Perry Hawkins' church, at a camp meeting held in the adjoining grove, in 1897, there were present members of Olivet church who lived near Snow Hill. Arrangements were made to have a meeting follow in a park at Snow Hill. W. J. Wright, state evangelist, preached the first sermon, August 12, 1897. August 14th, was the first confession. The meeting resulted in an organization of Christians, on September 5, 1897. A new building was dedicated in the fall of 1899.

On February 6, 1898, H. J. Dudley, minister at Snow Hill, preached in a school house at Good Will, near Pocanoke, and began in May to preach regularly at that point on alternate Sundays, in a tent secured for that purpose. August 14th a meeting was begun which resulted in the organization of a church of 31 members. During the winter the little band continued to meet in their little tent, with straw for a carpet, and a stove to warm them. A new church was opened for worship in the following autumn.

All the churches in Maryland co-operate in the Christian Missionary Society of Maryland, and the District of Columbia. It was organized at Rockville, Md., November 12, 1878. Other co-operative work preceded it. The C. W. B. M. work is active in the state, and much attention is paid to the Sunday school work. A number of churches have active Christian Endeavor Societies.

MASSACHUSETTS.

S. M. HUNT.

In writing a brief history of the church in Massachusetts I shall have to draw largely from the pen of Mr. John F. Kyes, of Worcester, for the early history at least.

The following is what he says:

In 1863 Alexander Campbell visited New England and preached in Tremont Temple, the Cathedral of Dr. Channing, and the meeting house of Elder Aimes, with large audiences and candid hearing.

It may be that from this visit grew the Church of Christ which was organized in Boston in 1843 by Charles J. Berry, and which lived with varying fortunes till 1853. Very full records of this church exist.

About the year 1840, there lived in Salem one Jewett Robson, a deacon in a little church of the body known as Christians.

The members being few and poor, they had no settled preacher, so frequently listened to visiting speakers, who might not be of exactly their own faith. It so happened that they were addressed by one preacher Andrews, of the West, a Disciple, or Reformer (so called), and his plain, gospel teaching fell on willing ears.

SANFORD M. HUNT. "Merchant."
Springfield, Mass.

Born Lubec, Maine, September 30th, 1834; united with Baptists in Boston, 1856; united with Christians in Boston, 1887; Secretary of N. E. C. M. S. thirteen years; organized church in Springfield, Mass., 1895. Bought and paid for first house of worship and presented same to the church. Followed the sea in early life.

The church divided, a portion going with Deacon Robson to a small hall where a Church of Christ was organized.

Every Lord's day Deacon Robson went early, built the fires, swept the floor and made all ready for the meetings—a labor of love on his part.

This little church hardly outlived a decade, but its importance is evident when I tell you that one of its converts was the deacon's little daughter; and in her conversion rested the germ of the Worcester church, for she became in after years our good sister, S. P. Blaisdell.

In the late fifties Sophia P. Blaisdell (the little Salem maiden) came with her young husband to Worcester, Mass. For a while they attended the Advent church, and soon after several of the young, earnest members of this church began to study diligently to learn the truth, and so came naturally to embrace the primitive faith and practice.

The present Church of Christ was organized in the summer of 1860, with 16 members, several of whom were of the Advent church, and four of whom (all women) are still members with us in Worcester, good sister Blaisdell being one, no more remain this side the veil. Four men of that little company have been a power in New England in the establishment of our faith—Parritt Blaisdell, William and Robert Smyth and Alvin Wood. Churches were established and helped in many places by their labors and their money; and scarcely a church has come into being since that time in N. E. that does not owe something for help to Worcester. I mention Brimfield, Ayers Village, Swampscott, Boston and Manton, R. I., and out of Ayers Village came Haverhill and Portland.

Under the leadership of many able and consecrated men the church has had an aggressive, vigorous life and now has over 500 members.

The Worcester (Main Street) church is the largest and most prosperous in the state. Among those who have served as ministers may be mentioned Bros. Wilcox, Atwater, Calvin, Cottingham, Thayer, Chamberlain, B. H. Hayden, Roland C. Nichols, and J. M. VanHorn, the present minister.

In 1864 Jacob Porter, David Knox and Sylvester Butler founded the Swampscott church, holding meetings in Bro. Porter's house. After a year, through the efforts of Worcester brethren, the first church building was erected. In 1888 a large and much better house was completed. Bro. W. H. Rogers was the minister. This church has had a varied experience. While at one time they had a membership of more than one hundred, they are now reduced to about fifty active members. They have relied chiefly on student preaching by disciples who were studying at Harvard University. They are without a minister at present.

In 1866 the Boston church was again organized, with four members in the house of Mrs. Varney. Her husband was the first addition to the church. In 1867 a chapel was purchased by Wm. A. S. Smyth, of Worcester, and was mainly supported by the Worcester brethren. Bros. Rowzee, Garrity, and New preached there. In 1871 business reverses to Bro. Smyth caused the chapel to be sold, and the church, in 1876, was disbanded. In 1879 four men and three women, under the leadership of Wm. Chrimes, organized again in Howe's Hall, South Boston. There is no report after February, 1880.

Shortly after this time Bro. A. Martin, then evangelist for New England, preached twenty

sermons here, and the membership increased to twenty-three. At that time there were reported in New England 15 churches, chiefly in Maine, with 845 members. To-day there are at least 3,000 active members in New England.

In 1885 the South End Tabernacle was purchased under the brief ministry of J. H. Garrison. He has been succeeded by Geo. Darsie, E. W. Darst, E. T. Edmunds, and J. H. Mohorter, the present minister. In 1898 the Tabernacle was sold and a new house built on St. James Street, Roxbury, and seems now in a flourishing condition. The American Home Missionary Society helped generously in this work.

In 1896 the church at Haverhill, Mass., was founded by brethren from Ayers Village, where dwelt a few disciples. Bros. Howard and Wm. J. Murray were early preachers at that point. This society worshiped for a time in G. A. R. Hall, Bros. Minard, McDonald, Webster, and devoted sisters, not a few, supporting the work. In 1890 they built a good house of worship.

This house was dedicated by Bros. E. W. Darst. S. M. Hunt, corresponding secretary of N. E. C. M. S., raised the sum asked for on that occasion. The following ministers have served the church: R. M. Marshall, J. W. Bowel, I. N. Grisso, E. M. Flynn, Fred Nichols, and J. P. Topping. The latter has just resigned and left.

During Bro. E. W. Darst's ministry in Boston several new preaching stations and churches were located. They have been allowed to die, with the exception of the church at Everett, Mass. In 1893 the Everett church was organized, and has had a remarkable growth. With aid from the Church Extension Board they now have a handsome church building. Bro. G. Wilton Lewis and wife are the prime movers in this work, and have done much to establish the church. The ministers have been J. H. Bolton, Thos. G. Picton, and Robt. L. Whiston, who is now minister, and adding many to the church. The new house was dedicated May 20, 1900, B. B. Tyler, Roland Nichols, and J. H. Mohorter, taking part, and the entire debt raised by S. M. Hunt, Corresponding Secretary.

In 1894 Bro. Chas. E. Everett and wife, living at Brockton, Mass., invited S. M. Hunt to come and visit them and organize a church. The church was organized with seven members, five of whom came from the Baptist church. Bro. Hunt, Dr. Flower, Dr. Ditchon, and a number of students, namely B. A. Jenkins, C. C. Rowlinson, and others, preached for the new church in a hall until a regular minister was called, namely, John W. Bolton. Bro. Bolton did not remain long, and was succeeded by G. A. Reinl, a young man recently from the Presbyterian church in New York. Under Bro. Reinl's ministry a new church was built, and was dedicated October 20, 1898, Roland Nichols, and others, officiating. The debt was raised by S. M. Hunt, Corresponding Secretary N. E. C. M. S. Albert T. Fitts is the present minister.

In 1893 the work in Springfield, Mass., begun. Bro. S. M. Hunt found the venerable Dr. Horrace Ditchon and wife, and these three organized and met regularly in Dr. Ditchon's house, breaking bread on each Lord's day. There was much opposition by sectarian churches, who declined in many cases to rent or sell a house to the new church. The nucleus met a short time in November, 1895, on Lord's day afternoon, in a Swedish church on John Street, but shortly after Bro. Hunt found a small chapel unoccupied and bought it, and began worship there on December 29, 1895, Dr. Flower, of Boston, Dr. Belding, B. H. Hayden and many others, supplying the pulpit. In February, 1896, the church was practically organized by B. H. Hayden, then minister at Worcester, Mass., with 15 charter members. Dr. Ditchon supplied the pulpit two years, and died in the harness. E. C. Davis, now a missionary to India, was minister two years, and G. A. Reinl is the present minister. Under Bro. Davis' ministry the church was enlarged and dedicated. Bro. Mohorter, of Boston, and Nichols, of Worcester, preaching. The entire debt was raised by Bro. S. M. Hunt.

The next annual convention of the disciples of Christ in New England will meet with the Springfield church in October, 1903.

In 1900 a small church was organized in Dodge, a small town near Worcester, Mrs. Nellie C. Moore being the leader and preacher.

In June, 1902, the Highland Street church at Worcester, was organized. This church was the outgrowth of a mission established while Roland C. Nichols was minister at Worcester. Bro. Newton Knox and wife, with others, were among the organizers. This church was practically dedicated on June 24, 1902, J. M. VanHorn, with Brethren Randall, Fitts, Whiston, and S. M. Hunt as preachers. The

church has called Roland Nichols to be their first regular minister.

The growth in this state has been slow but sure and abiding, the members being very devoted and excelling all other parts of the country in their contributions to all of our missionary organizations, compared to their numerical strength.

There is no better missionary field in America than this thickly settled state for the plea of the disciples. It needs much money, but chiefly strong and earnest preachers, who are willing to make sacrifices for the cause, and understand how to present our plea.

Much of interest could be added, but space cannot be allowed here.

MICHIGAN.

D. MUNRO, COR. SEC.

The first work that we have any account of was begun in Detroit in 1842, when Alexander and Thomas Linn, Colin Campbell, Thomas Hawley, and their families commenced meeting at the home of Thomas Hawley. Later they met in the School house and some halls and finally in the City Hall. From here, in January, 1863, under the ministry of Isaac Errett, part of the members withdrew and purchased a building from the Congregationalists, on Jefferson Avenue. This congregation, in 1889, removed to their present building at the corner of Cass Park.

The other members removed to Plum Street. W. T. Moore followed Isaac Errett in Detroit in 1865. The two congregations united through his efforts. Later, under A. I. Hobbs, they separated. These brethren, for the most part, came from Scotland.

Among the earliest pioneers in Southwestern Michigan were John Martindale, Reuben Wilson, and David D. Miller. They began preaching in Michigan probably before 1840.

The Pipestone church, in Berrien county, was organized about 1848. Among the charter members were Benjamin Davis, a Welsh minister, from Ebensburg, Pennsylvania, Britton R. Fisher, Hiram C. Fenton, Amasa Preston, all from Ohio. They had no church building. John Martindale, uncle of W. M. Roe, Corbly Martin and David D. Miller, of northern Indiana, ministered to them occasionally. After W. M. Roe finished his course at Hiram he preached for the church for some time, beginning in 1853. This church has since been incorporated into the Eau Claire congregation.

In 1856 Isaac Errett removed from Warren, Ohio, to the wilds of Michigan, in Ionia county, having to travel all the way from Detroit by stage. He came with a company of disciples who were engaged in the lumber business. He was a partner in the business, but the intention was to have him give his time to evangelizing and establishing churches. The members of the firm expected to give largely to the work as their business would prosper. The business did not turn out as well as it was hoped, but Isaac Errett preached first at Lyons, later at Muir, where a large church building was dedicated in January, 1862, then at Ionia and at Woodard Lake and North Plains, and several other places in 1859. He continued in this field until he removed to Detroit in December, 1862, although in October, 1857, he was chosen national corresponding secretary, which called him away part of his time each year for three years. As a result of his labors about one thousand members were brought into the church and organized into a number of strong and influential congregations in Ionia county.

When leaving for Detroit he arranged for Alanson Wilcox to take the work at Muir, and J. B. Crane at Ionia.

Plans were being formed while in Detroit for the publication of a weekly paper, which many influential brethren all over the country were urging Mr. Errett to edit. Had this been carried out, it would have made Detroit and Michigan one of the strongholds for the disciples. After two years he resigned and came to Muir, where he remained until 1866, when he removed to Cleveland to edit the *Christian Standard*.

By 1858 churches had been established in the following places: Detroit, Muir, Ionia, Pipestone, Paw Paw, Buchanan, Vandalia, Millburg and Bloomingdale.

In 1850 John H. Reese came to Michigan from New York and taught school for five years in the vicinity of the Pipestone church. Here he was baptized in 1851 by Corbly Martin. In 1859 he was ordained to the ministry by Peter L. Russell, minister of the Paw Paw church, and Benjamin Davis. His first labors were with the church at Millburg, then at Yorkville, and later at Silver Creek, until 1867 when he entered Bethany College, from

DONALD MUNRO,
St. Johns, Mich.

Donald Monro was born in Glasgow, Scotland, May 14, 1865. When two months old his father was killed; two months later his mother sailed for Canada, with seven children. A year later she died. A sister twelve years of age, cared for him four years, when she died. He lived with an uncle ten years, then worked on a farm, in a factory, and in a store. He attended Ridgetown Collegiate Institute two years and a half, and Toronto University three years. During his last vacation, in four weeks, he secured $6,000 for the Cecil Street church, Toronto. Left college to develop the *Canadian Evangelist;* traveled among the Ontario churches two years; preached at Selkirk three years, organized the Rainham Center church with fifty members; preached at Wayland, Mich., one year; chosen corresponding secretary of the Michigan Christian Missionary Society in 1900, which position he still fills.

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which he was graduated in 1871, to return to Millburg where he labored till 1876, when he went to Bangor and started the work there, remaining with the church fourteen years. He has been called back to this work four times since, and now has retired, living in the village.

During all of these years, in the Southwestern part of the state, no one has done more preaching, baptized more people, and organized more churches than W. M. Roe, who is still living and resides in the village of Buchanan.

In 1858, in Gratiot county, near St. Louis, E. H. Brooks, who had been a disciple in Indiana, placed in the hands of Elias Sias a copy of "Sincerity Seeking the Way to Heaven," after he had made a start at a Methodist camp meeting. Mr. Sias read this in his home, and loaned it to his neighbors. as a result, twelve persons requested baptism at the hands of Elder Bartlett, a United Brethren preacher, who refused. Mr. Brooks loaned Mr. Sias a horse to ride to Newville, Indiana, to be baptized, and on his return home he would baptize the others. At this time there was no church nearer them than Muir, which was over sixty miles distant. When about to start for Indiana, a distance of two hundred miles, a neighbor told of a preacher at Muir—Isaac Errett—who preached as they talked, so Mr. Sias went to Muir. Mr. Errett was away on a trip through the South, with A. Campbell, so "Uncle Ben" Soule, a member of the lumber company, and an elder of the church, baptized Mr. Sias.

It was arranged for Uncle Ben and Darias Stone to come over in four weeks and baptize the other eleven.

This was the starting of the St. Louis church. It was then located in the country. Later, part of the members went to St. Louis and part went to start the church at Forest Hill. E. Sias was baptized in September, 1858, and began preaching the following May. The first time he gave the invitation to con-

ELIAS SIAS (Pioneer).

WILLIAM M. ROE,
Buchanan, Mich.

Born in Henry county, Ind., April 26, 1830. Attended the district school; studied at home several years; attended seminary at South Bend, Ind.; taught several district schools; a student and teacher at Electic Institute, Hiram, Ohio; preached fifty years, ministering successfully to churches in Ohio, Michigan, Indiana, Illinois and Iowa. Assistant editor "Northwestern Christian Proclamation:" author "Bible vs. Materialism."

fess faith in Jesus as the Christ, four came forward. This was in their social meeting. He baptized them by moonlight, in the river at St. Louis. A lumberman, by the name of Bell, from Sumner or Belltown, visited the neighborhood and attended the meeting. He returned occasionally. One time he came and told them he had announced that Sias and Brooks would preach at Belltown. This was their first preaching and the starting of the church at Sumner, in the spring of 1859. Mr. Sias was a pioneer farmer, who knew the hardships of the early settlements in Michigan. He was so in earnest in seeing sinners turn to the Lord that he would start out early on Lord's day to walk to the different school houses and return home at ten o'clock at night, after preaching four times and walking forty-three miles. Several families with little children would walk six miles, from St. Louis to Forest Hill. The men would carry the children.

In the fall of 1859, Mr. Sias walked from St. Louis to Ohio to attend an annual meeting and interest the disciples of Ohio in their work. The convention paid his way back on the train and sent with him L. L. Carpenter, who attended the yearly meeting at St. Louis, and remained for some time and preached at Salt River, Estey School house, Small School house and Sumner. Fifty-four were added to the Lord during these meetings. Mr. Carpenter also did considerable work in the Southeastern part of the state, and organized several churches.

During his ministry Mr. Sias served as evangelist and corresponding secretary of the Michigan Christian Missionary Society thirteen years, at three different periods. He also served, as regular minister, the churches at St. Louis, Pine Run, Bloomingdale, Wayland, (twice) Dowagiac, Cascade, and Fremont. During his ministry he baptized over four thousand persons.

E. H. Brooks evangelized extensively in the central part of the state with considerable success.

Among the early workers might also be named Wm. Wheeler, of Ohio, who settled in Allegan county; D. B. McKeller, from Ontario, evangelized in the Eastern section; Cyrus Alton, who started the work at Fremont; Marshall Wilcox, from New York, who started the work at the Rochester Colony, now the Duplain

M. B. RAWSON,
Wayland, Mich.

church; John Hurd, who preached at Vandalia and Easton; M. B. Rawson, who preached at Glenwood, Silver Creek, Wayland, Bloomingdale, and Dowagiac; Edmund Sheppard, of Ontario, who started a church at North Branch in 1866; O. Ebbert, who preached at Ionia and Muir; C. M. C. Cook, was an evangelist and preached at Mount Pleasant; R. Faurot, who started a school at St. Louis; John N. Wilson, who did pioneer work in Genessee county; W. K. Slater, who worked in the Southern part of the state; M. N. Lord, who evangelized extensively and started the work at Saginaw. L. C. Griffith preached in Gratiot county, also V. R. Coburn. T. Brooks preached in southwestern Michigan.

The first general meeting that was held looking toward co-operative work in the state was at Detroit in 1866. The Michigan Society was organized in 1868. The following persons have served as corresponding secretary: Z. W. Shepherd, Elias Sias, E. A. Lodge, C. M. C. Cook, A. S. Hale, H. N. Allen, L. W. Spayd, A. E. Jennings, A. McMillan, and D. Munro.

The disciples are not strong in Michigan. In 1883 there were reported 129 churches, 75 preachers and 9,875 members. At present we report 112 churches, 78 preachers and 11.500 members.

Most of the work was done in the country. Very few cities and larger towns were occupied. The members who moved to the cities were largely lost to the work. Many of the country churches ceased to exist, and few city churches were organized. Within the last few years an effort is being made to increase the number of congregations in our larger cities and to plant churches in the important centers. The church at Plum Street, Detroit, has established two other churches in the city. Through the efforts of F. P. Arthur, of the Central church, a second church has been started in Grand Rapids. Churches have been started in Traverse City, Durand, Adrain, St. Johns, Belding, and at this writing, September, 1903, a building has been purchased in Lansing, the state capital.

A history of the disciples in Michigan would not be complete without speaking of the Sarah Scott Memorial church in Ann Arbor, and the Bible chair established there by the C. W. B. M. Mrs. Scott gave $15,000 which paid for the church building. The C. W. B. M. supported the minister until the present year; the congregation is now supporting J. A. Canby without help.

G. P. Coler has secured $6,000 from two Michigan disciples and purchased a building for the Bible chairs.

A number of years ago G. W. Daines settled in Benzie county, in the Northern part of the state and was the means of starting the work there. H. E. Rossell and C. W. Gardiner evangelized extensively in the Northern section in later years. L. O. Drew was evangelist in this section for the past six years. During this time he organized twelve churches. He found three hundred members in twelve churches and left one thousand in twenty-four churches. He continues in the field with splendid success. R. B. Brown has started fourteen churches in the state. Dr. W. A. Belding, of New York, held a meeting many years ago at Belding, without effecting an organization. It remained for W. B. Taylor, who had worked so successfully for nine years in Chicago, to come to Michigan and take up the work at Ionia, in October, 1902, and lead this grand old church out into larger things and get, with little effort, $1,000 to place at the disposal of the Michigan Society. W. H. Kindred was placed in the field as the Ionia evangelist and sent to Belding, where he held a meeting, with eighty-four additions. W. B. Taylor, is president of the Michigan Society, and is calling the forces to larger undertakings.

More money has been expended in buildings the past three years than for many years previous. The churches are giving a more liberal support to the ministers, and receiving better returns. Money is being given to the Michigan Society by bequest and annuity, which is making it possible to do larger work. By 1909 the aim is to have 150 churches in the state; 25,000 members; $100,000 raised for a Bible College at Ann Arbor; every congregation with a meeting house and parsonage, and every debt of every kind paid.

MINNESOTA.

A. D. HARMON.

The plea for Restoration was introduced into the territory of Minnesota when David Overend came to Pleasant Grove, in 1855, where he still lives. He came to the Western

A. D. HARMON,

A. D. Harmon was born near Auburn, Neb., December 13, 1870; was raised on the farm. He graduated from the High School, afterwards graduated from Cotner University, and then post graduated. He succeeded D. R. Dungan at Cotner University for his first ministry; was afterwards vice-president of the University, and a member of its faculty; was president of the C. E. Union of Nebraska; has been six years minister of the First church, St. Paul, Minn., where he has built a strong church. He has been President of the Minnesota State Board for the past four years. He married Alice Gold, a class mate, in 1893, a granddaughter of the venerable Jonas Hartzell.

Reserve from Ireland, when twenty-four years old; was there converted from Episcopalianism and infidelity to Christ. The same year Brother Overend came to Minnesota, ten other brethren came from Ohio to Marion, near Pleasant Grove. Bro. Overend walked ten miles to meet with these brethren on a Lord's day soon after their coming. At this meeting, in the home of Peter Rodbaugh, Sr., the first Church of Christ was organized in the territory.

This organization was soon transferred to a country place near Pleasant Grove, and later, to Pleasant Grove, where it still remains. These brethren met, broke bread, and enjoyed fellowship in social meeting for a few weeks. They then heard of a preacher, E. T. Grant, at Brownsville. Bro. Overend walked seventy-five miles to secure him for a meeting, which resulted in several additions. Bro. Grant followed this in the next two years with more meetings. In 1858 the first state meeting was held in a school house near Pleasant Grove. Charles Levan was called to this church in 1858. He was a fearless, intrepid, forceful expounder of the faith. It was he that started the aggressive work in the territory.

He and Bro. Grant were the first state evangelists. The next winter some LeSueur brethren drove one hundred miles to secure him for a meeting which resulted in seventy-five additions and the organization of a church at LeSueur. He here baptized Dr. A. J. Rutland, who at once took up the ministry. He partook of the nature of his father in the gospel.

It was Chas. Levan, assisted by Rutan, that did the first and primeval work. He organized the LeSueur, Garden City, Belle Plaine, Concord, Brownsville churches, together with many others in the Minnesota Valley. The second convention was held at Morristown in 1861. At this meeting Bro. C. Levan was the principal speaker and controlling spirit. He died in 1862. No name is tenderer to the few pioneers than Bro. Levan. Like Paul, he left churches to mark his footsteps.

The work was no sooner thus begun when came the Indian uprisings, which resulted in decimation of members, depopulation of country, and disorganization of work.

At about the close of the war a new and larger group of workers came to the state and projected the work with vigor. The principal preachers among these were: John Truax, T. T. Vandolah, P. A. Lawson, Walter Morrison, J. C. McReynolds, B. U. Watkins, Wm. H. Burgess, V. M. Sanborn, Abraham Shoemaker, L. Y. Bailey, and A. P. Frost.

Some of these because of their sacrifice and life work, are deserving of special mention. The most of them are either buried here or are still living here in very humble competency.

John Truax assisted in the organization at Belle Plaine; was teacher, elder, and minister for five years. He organized the work at Olivia, resuscitated Antelope Hills, and as state evangelist for many years supported himself from his scanty farm and preached and organized churches. He was minister for

good terms at Howard Lake, Redwood Falls, Eden Valley, Main Prairie, and Marion. No servant has made greater sacrifices in the state than the beloved John Truax.

T. T. Vandolah was the Apollos of those days, eloquent and amiable. He served as evangelist for some years; was minister and evangelist for Belle Plaine, Redwood Falls, Olivia, Marion, and Rochester.

B. U. Watkins was the Daniel Webster of the group; forceful, logical, scholarly. He lived on a farm at Main Prairie. He preached for his home church many years, and held meetings for other churches. Among these were LeSueur, Belle Plaine and Marion. He organized the work the first time in St. Paul. He was the defender of the faith and used by the brethren in debates.

A. P. Frost was state evangelist in the time of Indian depredations, when he traveled long distances on pony to make appointments. He organized several churches, and was minister at Garden City, Marion and Redwood Falls. It is this in the parent that sends an Adelade Gail Frost to India.

Abraham Shoemaker wrought a quiet, permanent work in the vicinity of Eden Valley. He supported his family on the farm and gave himself without pay to the ministry.

J. C. McReynolds wrought a wide work as minister at Litchfield, Howard Lake, Marion. He organized several churches.

L. Y. Bailey, a school teacher, came to Litchfield in 1870, and taught in the village school. His message must be heard. He taught, and preached and organized a flourishing church the second year, and the year following dedicated the best house then in the state. He afterward went to Howard Lake as teacher, and built up the work as preacher there and at Redwood Falls. He later took a homestead at Antelope Hills and organized the church.

Oh, the faith and vigor of the pioneers! How suggestive of the Jerusalem church. They went everywhere preaching the word.

These, together with P. A. Lawson, A. B. Council, Walter Morris, Wm. H. Burgess, Edwin Rogers, make the principal workers from the close of the war till into the eighties.

A new and younger class of men are now raised up. Northwestern Christian College is organized at Excelsior. Boys are gathered from Minnesota homes, indoctrinated and set apart in these halls to the ministry. They are an indigenous class of preachers. The college was just coming to its usefulness when it burned. In its short time it sent out some worthy men, among whom are Percy Leoch, Lee Furgerson, Frank Marshall, C. G. McNeil, H. T. Sutton, and Prof. Reaves, of Catner University.

In the latter part of this period T. A. Erwin and wife were state evangelists. Wherever they wrought they left a memorial of their work. Great meetings were held by them at Duluth, Litchfield, and Howard Lake. They organized churches at Luverne and Rochester. Their ministry was short and aggressive.

Morgan Morgans and Leander Lane did a splendid evangelistic, educational, and organizing work, under the National C. W. B. M. J. A. Grice wrought extensively as minister and evangelist for fourteen years during this period. These, together with E. T. C. Bennett, Enos Campbell, L. A. Pier, W. J. Lhamon, W. A. Foster, were the principal workers of this period.

Of all the foregoing names not one is in active service to-day in the state. A new class of men and a new kind of work is now being projected. The work hitherto has been country places. It is now cities and larger towns. The National C. W. B. M. and A. C. M. S. are co-operating materially with our State Board for evangelistic work and at special points for a large and sustained work.

The last decade has seen a great change in the character of our ministry, in sustained dignity of the work, in the grasp on the cities. Minneapolis and St. Paul each have two aggressive churches. Duluth and Mankato are well established.

W. J. Lhamon, Carey, E. Morgan, and C. J. Tannar have been the leaders of the Minneapolis work. The St Paul work is the result of six years' tireless work by the present minister of the First church, A. D. Harmon.

The state work during this time has been evangelistic, educational, and systematized. This has been the work of the retired secretary, J. K. Shellenberger.

There are some members who have wrought equally with the preachers in this pioneer work. Mrs. Margaret Lilly hauled the stone herself and built the church at Morristown, the second organization in the territory. She is now almost blind, but continues to quilt and give the proceeds to missions.

Bro. and sister A. T. Ankeny, sister Beebe, Dr. D. O. Thomas, F. H. Mellen, and Bro. and sister Mattison were the early stay of the

Minneapolis work. Dr. Maxwell fathered and preached for the church at Duluth at its many interregna. Mr. and Mrs. S. C. Arbuckles, W. A. Faddis, C. D. Pierce, sustained the work at St. Paul in its early days.

Notwithstanding these forty-three years of work we have but about 3,500 disciples in Minnesota and about thirty-five organized churches to-day.

Our mission work, because of financial limitations, has been in the country till recently. Our country population was originally American, but has become preponderatingly foreign. Where we once had strong country churches there are no English speaking people. The work grew till the foreign immigration period, since then it has been a fight to hold our own.

By the aid of the C. W. B. M. and A. C. M. S. we are now entering the cities and the work is becoming permanent and aggressive.

MISSISSIPPI.

B. F. MANIRE.

Two churches in Wilkinson county and one in Franklin were the first in Mississippi to take their stand on the apostolic preaching and practice, to be known thereafter simply as Churches of Christ, and individually as Christians or disciples of Christ. This beginning of the work of Restoration was made by Dr. William E. Mathews, between 1828 and 1830. He was the leading laborer in that field till 1845, when he removed to Carroll county, where he spent the remainder of his life.

James Shannon, while President of the college of Louisiana, was a co-laborer in the same field.

In 1841, Dr. D. L. Phares located at Whitestown, in Wilkinson county, and soon became, though not a preacher, one of the strongest pillars of the cause in that region. In 1842, he opened a Female Institute on his own premises. In 1846, the church at Whitestown was organized. In 1852 or 1853, Newton College was opened. From its organization, till 1861, the church at Whitestown was the center in that part of the state from which the word was sounded out in all directions by the preachers who were teachers in its schools, and by visiting brethren.

In 1839, or 1840, Dr. Hodgins, of Kentucky, planted a church at Fayette, Jefferson county, which is still a center of influence. His short stay was followed by a visit from John Mulkey, an old man, and Allen Kendrick, a young man, who were traveling and preaching after the apostolic manner. They held a meeting, had a number of additions, and then passed on, as was usual in those days. They stopped in Claiborne county, preached two nights in private houses, and baptized twelve persons, of whom T. W. Caskey was one. They exhorted these new converts to meet at their own houses every Lord's day, to sing, pray, study the Scriptures, and remember the Savior's death, which they at once began to do; and there Caskey began to preach. In 1851, a meeting was held at Fayette, by John T. Johnson, of Kentucky, by which the membership was largely increased, and soon afterward the brick building was erected in which the church still worships.

By or before 1840, the church at Jackson was planted by Gen. William Clark, who came from North Carolina, and spent the remainder of his life in Mississippi. Other churches were soon planted in Hinds and adjacent counties, Gen. Clark being the leader in the work. All who ever knew him testify to his lovely character and superior ability. He was once the treasurer of the state: and at the same time James E. Matthews, another able Christian preacher, was the auditor. Matthews was the man who baptized Tolbert Fanning, and when he died, Mr. Fanning said that before he went into politics, James E. Matthews was the ablest preacher he had ever heard. The church at Jackson has had many other able ministers, and many distinguished preachers have visited it, Mr. Campbell included. Since 1866, the church has had a hard struggle to keep alive. The old brick building became unsafe, and had to be taken down. Two new houses have been built: the first, a small, neat frame structure, by James Sharp; the second, an elegant brick building, by M. F. Harmon. The condition of the church is improving, and we hope that its future will be more prosperous than its past.

One of the churches planted from Jackson was Utica, which soon became a strong church, and built a large and elegant house of worship. Though almost broken up by the war, it soon rallied, and under the labors of W. H. Stewart, became for a time, the largest church in the state, having over 400 members. Out of this membership several churches have been established, greatly weakening the

B. F. MANIRE.
Of Mississippi.

Born in Bedford county, Tenn., February 11, 1829; educated in common schools and academies, and began to preach in Monroe county, Miss., on the second Lord's day in February, 1853. His work has been, and still is, mainly that of an evangelist. Present address, Palmetto, Fla.

mother church, but she is still a center of light and power. In that field much is due to the labors of the lamented R. A. Bishop.

The church at Columbus was planted about 1840, by Mr. Fanning. It has been the mother of churches in that region, and has had many able men as its regular ministers. It sent out Robert Usrey, who labored extensively in the Northeastern part of the state, and Westward from Columbus to the Yazoo Valley, bringing many souls to Christ, reviving old churches and planting new ones. Mr. Campbell was at Columbus in 1857, and again in 1859, when Professor Pendleton was with him. The old brick church first built, is still standing, and in good repair.

Between 1845 and 1850, the church at Palo Alto was planted by members from the Columbus church. It soon became one of the largest and wealthiest churches of the state, under the leadership of Dr. J. P. Deanes, and Dr. D. B. Hill. Some of our strongest men have labored there, and Mr. Campbell, with Mr. Pendleton, visited it in 1859. It also has been a mother of churches, and still has a considerable membership, the house of worship being now at Abbott. The flourishing church at West Point is a planting from the church at Palo Alto.

In 1852, there was a church at Aberdeen of some years' standing, but without a house. Soon afterward a large brick building was erected. A few years ago this was taken down, and a better one erected in its place. This church lived longer without regular preaching than any church I have ever known, yet during this long period it was visited occasionally by some of our ablest preachers. For several years past, it has had regular preaching and is doing better than ever before.

In 1852, there was a strong church at Cotton Gin, now represented by the church at Amory. It has been visited by many able preachers, who labored throughout that region. It was under the fostering care of this church that the writer began to preach in February, 1853.

There was also a flourishing church at Prairie Mount, which finally became extinct, as did the village itself. Here George Plattenburg obeyed the gospel in 1854, and here he and the writer were ordained in 1855. Early in the forties a church was planted in Holly Springs. A house was built and the worship kept up for many years. Many able men visited it from time to time, especially Mr. Fanning, and some preached there regularly for a time. Between 1860 and 1866, the membership was scattered, and the house and lot reverted to the original owner. Allen Kendrick and Carroll Kendrick preached for a time in that region, and Allen spent the rest of his life therein.

In 1836, Alexander Cathey, William Cathey, and Matthew Cathey came from Maury county, Tennessee, to Thyatira, Miss., and formed a nucleus around which a large church grew up. It has lived and flourished through all our troubles, and for years past has been the largest Church of Christ in the state. This has been a center from which much evangelistic work has been done, and by which several churches have been planted.

In the early days of our work many preachers labored throughout the Northern part of the state, planting churches here and there, and doing much good, but of their labor details are wanting.

From 1830 to 1860, the work in Mississippi was almost wholly evangelistic, much of which was done by visiting preachers from other

states, some of whom soon returned and others preached on Westward to other fields. A few settled down for the remainder of their lives, the names of whom are held in the highest veneration. It was the custom of these evangelists to hold a meeting of a few days, baptize a number of persons, exhort them to meet every Lord's day, for mutual instruction and edification, and then pass on, leaving these new converts to live as best they could or die as many of them did. Yet some of them became strong churches that are still living. These were the ones that had men who soon became able to teach the others, and developed into preachers, of whom Caskey is the most striking example.

During this entire period but few churches had a minister for his entire time. Most of them had monthly preaching, while some of them depended on evangelists who came and went of their own accord, taking what was voluntarially contributed to them. Sometimes a co-operation of churches was formed, and an evangelist employed to labor in a given district. While most of these were of short duration, much good was done by them. Most of the churches were then in the country, and faithful though they were, many of them were broken up after 1866 by the removal of white people from their plantations to the towns. For several years the work was mainly that of reviving and reconstructing the old churches and adding to their membership.

In December, 1868, a co-operation meeting was held in Jackson, by which the writer was chosen to visit the churches in order to enlist them in a general state co-operation. The responses were so hearty and generous that at the end of six months three assistant evangelists were employed for the remainder of the year. This work was continued for eight years, with much success. T. W. Caskey was the state evangelist in 1873 and 1874, the writer both before and after. Our annual meetings were all held with the church at Jackson, our semi-annual meetings with some other church. This co-operation ceased in 1876, and until 1884 the work was carried on by the district evangelists and home preachers, who did all they could to sustain and spread the cause and the Lord blessed their labors.

In August, 1884 the Mississippi Christian Missionary Convention was organized at Winona, with Dr. D. B. Hill as president, and James Sharp as corresponding secretary. Dr. Hill resigned in 1887, and Dr. Phares was chosen in his place. He resigned in 1891, a year before his death. James Sharp resigned in 1889. During the time that he was corresponding secretary the churches of the state were more thoroughly canvassed than ever before, and a great impetus given to the missionary work throughout the entire state. His success in enlisting the churches and gaining additions was greater than that of any of the evangelists who had preceded him.

A. C. Smither was corresponding secretary for some six months in 1890. Wherever he went the impression made by his able and eloquent sermons was deep and lasting.

John A. Stevens was corresponding secretary in 1891 and 1892. C. E. Moore had the work for a few months in 1893, but had to give it up in consequence of sickness in his family. He was followed for a few months by W. M. Taylor, who relinquished the work because of his father's protracted illness.

John A. Stevens took the work again at the beginning of 1895, and continued till the close of 1899. His success in planting new churches, in adding members to old churches, in raising means to carry on the work, and in deepening the missionary spirit among the brethren, was truly phenomenal for Mississippi.

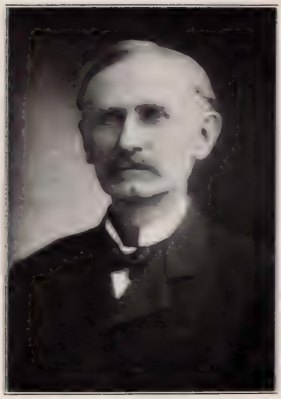
J. W. Jacks held the work from January, 1900 to August 1901, and did a good work under many and great disadvantages.. Ira M. Boswell had the work from August. 1901, to April, 1902. R. B. Briney from April, 1902 to November. 1902: and W. A. Meloan now has the work, from whose labors we are anticipating large results.

My limits are almost out, but I beg leave to pay a tribute of love to all these faithful, selfsacrificing preachers, who in their home fields, toiling with their own hands for a support, have stood by the work regardless of pay or praise or worldly honor, without whose work there would have been no basis of supplies for the state missionary work. I would like to name them, *for they are heroes all;* but God knows them, and *their names are written in the Lamb's Book of Life.*

MISSOURI.

G. A. HOFFMANN.

The seed of New Testament Christianity was sown in the territory of Misouri by



O. A. HOFFMANN.

O. A. Hoffmann was born in 1847, in Baltimore. His parents came to this country in 1851. He was raised on a farm, entered school at the age of 14, and graduated A. B. at 20. He united with the church at 27, and began preaching at once. He has been a minister in the churches at Helena, Mont., Cincinnati, Mo., Mount Vernon, St. Louis, and a number of country churches. He was State Sunday-school Evangelist for Missouri three years, Southern Bible College, Columbia, Mo., two years, Corresponding Secretary Missouri State Mission Board, ten years. During this time he organized 40 churches, and enlarged 60 houses of worship. He was office editor of the *Christian Evangelist* one year, and editor of the *Christian Monitor* three years. At the present time he is minister of the church at Maplewood, St. Louis, Mo., and is National Statistician of the Churches of Christ. He is also connected with the Christian Publishing Company, St. Louis.

Thomas M. McBride was originated from Madison county, Ky., in the year 1808, and settled in what is now Boone county, Mo. The first church he organized was Salt Creek, now Ashland, in Howard county, in 1817, with eight members. In 1818 he organized the Richland church, four miles South of Glasgow, in the same county. In the year 1822 he organized and became one of the elders of the Red Top church in Boone county, and in 1824 the Bear Creek church, near the present site of Columbia, was organized by the same godly man. This made a nucleus of four churches in the heart of the state. From these churches as a beginning, most of our Central Missouri churches have come. The church at Columbia being organized in 1822, and Fayette about the same time. Among the preachers who joined Thomas M. McBride in this work, were Richard Cave, Marcus P. Willis, Joel H. Haden, and others. In 1819 the Ramsey Creek Baptist church, in Pike county, was organized but in less than six years, through the teaching of Stephen Ruddell and others, the church divided and the Church of Christ at Ramsey Creek, now Paynesville, was the result. From this beginning came the Sandy Creek church, in 1830, and Louisville church in 1832. In the organization of these two churches, and others later, we also find the name of T. W. McBride. The Paris church was organized in 1833, and others in Monroe county followed.

About this time also, we find the Church of Christ at Dover, in LaFayette county, constituted. Thus we have our center in Boone and Howard counties and from this center the work reaches East to Pike, West to LaFayette and North to Monroe county.

In the early twenties a few excellent families from the same Kentucky stock moved to Southeast Missouri, and here in 1827, the Cook settlement church was organized, which

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L. B. WILKES.

THOMAS MCNEILL

to new Lexington and in 1826 formed one Presbyterian. During this period, in 1811 Absalom Dye, David Davis and Judith Gates came to the state and settled in Lexington county. Shortly after came the same year and settled in Montgomery county. The latter organized the Bethel church in 1833. All these were between what Kentucky.

These early beginnings in Missouri were all on the New Light Order. Up to this time not less than the leaders of the Campbells and their teachings except in a very few persons and they were in doubt of being of the views held by the Christian Baptist. And B. Stephenson, county, had not even been informed until Spring 27. Many weeks in 1826 to Missouri and taught him the way of the Lord more perfectly, and he had baptized in the river at Glasgow at the time of midnight. From these early beginnings we conclude a natural origin in the work of Missouri.

The second period may be marked by the advent to Truxton in April, 1826, who came from Kentucky, at the year 1826 and settled in Boone county. With him were associated on the same street apartment, and in addition to them, Wm. White, Jos. Fowler, Wm. Bird, A. J. Kenny, Richard Sellers, N. Edgerton, T. Thompson, M. Sandusky, J. P. Edwards, H. Woodson, Silas Wright, P. B. Pulliam, W. L. Boone, W. Burton, Henry Thomas [illegible], Aquila Woods, T. N. Jones, T. Ford, S. A. Trow, and many others. There were a good remarkable fact at work. The effectual door of the most successful entrance always recognized by God Him.

First that organized a State Meeting at Rocheport, Boone, as the very well it, as early as 1827. This was the first State Meeting established in the brotherhood, and as showing in any state from that time to this seemed to be a greater success or permanency of longest results. At the State Meetings at different times and places the following reports were made:

1837, Fulton, [illegible] 40 members, additions 240.

1838, Fayette, [illegible] 120, members 1,000, additions 1,000.

1842, Columbia [illegible] 100, members [illegible] additions 1,000.

1843, Lexington [illegible] 214, members [illegible] additions 2,000.

These reports speak for themselves. Any comment would be superfluous.

Several, another great factor of this [illegible] also the large number of young men [illegible] found for the Christian ministry among whom we mention but a few: Jas. Thomas one great among the leaders of Christ. Dr. Wilhelm, D. Dupuy, Samuel A. Church, C. B. Wilson, Moses E. Lard, L. W. Langdon, John Fayette Rigsby, Jesse H. Berry, T. A. Moss, D. P. Henley, John A. Shields, A. B. Jones, T. P. Haley, W. W. Farmington, Jno. Pinkerton, Jesse B. Berry, J. W. Dillingham, and many others. These men of young men were good and in the other positions and proved to be true saints. The period of happiness and unbridled prosperity also was proved fatal and numerous and trouble began to gather until the storm burst upon the church in the fall of 1861. The old and happy times then and its sad consequences set about 1871. While the church had passed its membership had been over one million members. It was sad, for all loyal brotherhood. Sometimes several hundred of members. A very important event however was made during the time period of our history of the churches of Christ. D. P. Henderson entered Missouri in the [illegible] in 1851, and in 1861 was the first to [illegible] Christian College, the [illegible] and in 1871, Christian University at Canton, Missouri, with him in both. These institutions [illegible] great [illegible] Christ Missouri.

These two schools have done much for the churches in the half century just passed. The Orphan School at Camden Point, was founded in 1869, through the efforts of T. M. Allen and A. Proctor. Taking 1875 as a center, a number of excellent young ministers appeared in our state. Among the older of this class were James and John Randal, J. W. Mountjoy, O. A. Carr, J. H. Hughes, R. N. Davis, W. C. Rogers, M. M. Davis, H. F. Davis, W. G. Surber, J. H. Duncan, G. A. Hoffmann, R. L. Cave, J. H. Hardin, C. B. Edgar, J. A. Lord, F. E. Meigs, J. C. Creel, S. H. Hallam, N. M. Ragland, J. W. Perkins, M. M. Goode, W. A. Gardner, E. C. Brownig, J. H. Garrison, F. W. Allen, W. A. Malone, E. B. Cake, J. B. Corwine, J. C. Reynolds, S. McDaniel, J. B. Wright, A. J. Myhr, R. M. Giddens, H. Northcutt, E. B. Redd, W. M. Roe, and many others who might be mentioned here, who were strong and efficient men in the service of the church. These men imparted new life to the churches. These were a strong, active, united band, and with a number of the old warriors to impart their experience and wisdom, they produced on a larger scale the activity and growth of the churches from 1840 to 1850. In 1882, through the efforts of A. B. Jones, who was the corresponding secretary, a more thorough organization for aggressive missionary work, was formed, and the following table indicates our growth before this, as well as after this time:

1830	500
1840	3,000
1850	16,000
1860	25,000
1870	30,000
1880	46,000
1884	56,000
1885	63,000
1886	73,508
1887	80,950
1888	90,000
1889	102,472
1890	110,235
1891	118,479
1892	126,472
1893	129,343
1894	133,577
1895	137,323
1896	140,253
1897	147,673
1898	154,300
1899	158,433
1900	162,873

H. T. ANDERSON.

1901	168,455
1902	171,967
1903	174,252

This table gives the years, places and officers of our State Conventions since the war.

TIME AND PLACE	PRESIDENT
1867, Sedalia and Chillicothe	L. J. Eastin
1868, Columbia	J. K. Rogers
1869, Macon City	G. R. Hand
1870, Independence	J. K. Sheely
1871, Paris	L. J. Eastin
1872, St. Joseph	L. J. Eastin
1873, Sedalia	J. K. Rogers
1874, Mexico	J. K. Rogers
1875, St. Louis	J. K. Rogers
1876, Canton	J. K. Rogers, L. B. Wilkes
1877, Columbia	L. B. Wilkes
1878, Chillicothe	T. P. Haley
1879, Liberty	T. P. Haley
1880, Moberly	T. P. Haley
1881, Mexico	T. P. Haley
1882, Lexington	T. P. Haley
1883, Hannibal	J. A. Brooks
1884, Kansas City	J. A. Brooks
1885, Carthage	J. A. Brooks
1886, Marshall	W. M. Featherston
1887, Fulton	M. M. Goode
1888, St. Joseph	M. M. Goode
1889, Fayette	J. H. Hughes
1890, Warrensburg	W. A. Oldham
1891, Fulton	J. A. Brooks

1892, Canton .....Dr. W. L. Hedges
1893, Moberly .....Simpson Ely
1894, Columbia .....J. B. Briney
1895, Carrollton .....W. W. Hopkins
1896, Independence .....Stephen Perkey
1897, Trenton .....J. B. Corwine
1898, Nevada .....A. W. Kokendoffer
1899, Jefferson City.....W. H. McClain
1900, Moberly .....W. A. Oldham
1901, Mexico .....J. P. Pinkerton
1902, Springfield .....D. R. Dungan

Our Corresponding Secretaries were: 1880, A. B. Jones; 1881, A. B. Jones; 1882, A. B. Jones; 1883, A. B. Jones; 1884, J. H. Duncan; 1885, G. A. Hoffmann; 1886, G. A. Hoffmann; 1887, G. A. Hoffmann; 1888, G. A. Hoffmann; 1889, G. A. Hoffmann; 1890, J. H. Hardin; 1891, G. A. Hoffmann; 1892, G. A. Hoffmann; 1893, G. A. Hoffmann; 1894, G. A. Hoffmann; 1895, T. A. Abbott; 1896, T. A. Abbott; 1897, T. A. Abbott; 1898, T. A. Abbott; 1899, T. A. Abbott; 1900, T. A. Abbott; 1901, T. A. Abbott; 1902, T. A. Abbott.

Our State Bible School work was organized in 1876. Its first evangelists were J. H. Hardin, G. A. Hoffmann, and F. E. Meigs. H. F. Davis has served for sixteen years. The annual average of this work for twenty-seven years has been 25 new Bible Schools, five new churches, 400 additions, and $4,000 raised for its own support. It is much larger than the average now.

The schools of our state at the present time doing successful work are, Christian College, Columbia, Missouri, Mrs. W. T. Moore, President; Christian University, Canton, Missouri, Carl Johann president; Female Orphans' School, Camden Point, E. J. Barham, president; William Woods College, Fulton, Mo., J. B. Jones, president; Dexter Christian College, Dexter, Mo., A. Buxton, president.

The Missouri Missionary work has accomplished as much or more for the success of our cause and growth of the churches in Missouri as any other agency we have had in the state. T. P. Haley was president of our Board for twenty-five years, and W. F. Richardson has been a worthy successor. The work of the State Board has been centered upon needy fields, both in country districts, county towns and our large cities. During the last twenty years the amount received through the two treasuries, Bible School and Missionary, has never been less than $9,000 and as high as $16,000; adding to the above from $5,000 to $8,000 per annum, which has been raised by our county and district Missionary Societies, it will be noticed that quite liberal efforts have been made for the support of evangelists in our state. Of course these amounts do not show the money raised to locate preachers, build houses of worship and many other local needs. T. A. Abbott, the present secretary, is untiring in his work, and his efforts are faithfully seconded by a grateful brotherhood. The future of our cause in the state of Missouri is full of promise and the membership hopeful. With the probable enlargement of the work there is no reason why greater things could not be done than we have been able to accomplish heretofore.

Another great help to our cause in Missouri has been the work of B. W. Johnson, J. H. Garrison, and W. W. Dowling. The journals edited by these brethren have had no small influence in moulding and stimulating the workers in our great commonwealth. The former rests from his labors, but the last two are still actively engaged in their work for the Master.

This imperfect sketch may give the reader a faint glimpse of what has transpired in Missouri from the time it was a territory to the present day.

MONTANA.

H. E. ROSSELL.

Every great movement must have its pioneers, whose earnest thought and diligent labors make possible the success of those who come after them. In this respect Montana is no exception. The pioneers of Montana were men and women of God, who had a religion that would bear transportation even across the Rocky Mountains. During all the years that they were deprived of church privileges, they kept their altars burning and their hearts warm in the service of the blessed Master. Time would fail to speak of the Jordans, the Bullards, the Davidsons, the Mountjoys, the Chaffins, and a host of others whose names are written on God's roll of honor.

Thomas F. Campbell, who came to Montana to engage in mining was the first Christian preacher in the territory, and to him belongs the honor of baptizing the first convert upon a profession of his faith in the Christ. During these years, and even now, the popu-

lation fluctuates. Disciples would move into a community, meetings would be instituted, and hope would begin to rise, when all of a sudden, the leading members would move away, and the meetings would be abandoned. With no strong missionary organization to support them, their hands were tied and they were discouraged.

The church at Helena was among the first, if not the first, to organize for aggressive work. Under the inspiration of Mrs. Lizzie Murphy, and the leadership of J. F. Forbis, James H. Smith, Elijah Beach, and Massina Bullard, the services of G. A. Hoffmann, of Missouri, were secured, and he became the first territorial evangelist. He began his labors the last Lord's day in August, 1879. It was during his labors that a firm foundation was laid for the success that followed. He organized the church at Helena soon after arriving; he also organized churches at Deer Lodge, Bntte, and Corvallis. It was about this time also that the Montana Christian Association was organized. Wm. L. Irvine, of Deer Lodge, was its first president, Massina Bullard, of Helena, its first secretary, and G. R. Metten, of Helena, its first treasurer.

Aggressive work in Montana might be properly dated from this time, for the Christian Woman's Board finally heard the appeal for help made by the new Board, and agreed to furnish $1,000 for evangelistic work, provided we raised an equal amount. It is but just to say that all the ground permanently gained in this great state is due to the continued support and encouragement of the Christian Woman's Board of Missions. Under their fostering care churches have been established at the following places: Helena, Deer Lodge, Corvallis, Bozeman, Butte, Missioula, Anaconda, Kalispell, White Hall, Hamilton and Great Falls.

The following churches are now practically self-supporting: Bozeman, Butte, Missoula, Deer Lodge, Corvallis, and White Hall.

At Corvallis $600 was raised and a house of worship erected, the first church in the territory.

The work done by Bro. Hoffmann during this period can never be fully estimated in this life. Bro. Walter M. Jordan, the talented and efficient minister of the Helena church was then but a lad of fifteen years; he heard Bro. Hoffmann preach the simple gospel and resolved to dedicate his life to Christ's service.

H. E. ROSSELL.
Great Falls, Montana.

Henry Elsworth, son of John and Susannah Rossell, was born in Morgan county, Ohio, April, 9, 1861. Moved to Michigan, 1874; became a Christian 1878; was educated at the Northern Indiana Normal School; married Nettie Barnes, of Tustin, Michigan. 1885; entered the ministry 1887. He is now minister of the church at Great Falls, Montana, and president of the Montana Christian Association.

During the period of Bro. Hoffmann's labors Wm. D. Lear, a well informed and earnest preacher, arrived in the territory, and after preaching in seveal places located at Corvallis. He took up the work simply begun by Bro. Hoffmann, and by the help of the brethren succeeded in building the house of worship before mentioned. About this time Bro. Wily Mountjoy took charge of the new church at Deer Lodge, and the church went on to complete success under his efficient leadership.

Among the first sent out by the C. W. B. M. were, J. Z. Tyler, who served six months, and Martin L. Streator, who served the cause as minister and evangelist nearly seven years. During his ministry great churches were erected at Helena, Bozeman and Butte.

The Churches of Christ in Montana are in the most prosperous condition of their history. All the churches of Montana, with the exception of two or three country places, are supplied with an efficient minister. The following men comprise the ministry of the

Churches of Christ in Montana: Anaconda, Frank M. Minnick; Augusta and Hogan, H. L. Willis; Butte, A. L. Chapman, who is also corresponding secretary of the Montana Christian Association; Missoula, R. H. Sawyer; Corvallis, John D. Stephens; Bozeman, O. F. McHargue; Great Falls, H. E. Rossell; Hamilton, R. Milligan Dungan; Malispell, A. C. Downing; Central Park, G. F. Booth; White Hall, B. L. Kline; Deer Lodge, M. M. Eaton.

The departments of the state organization are as follows: Montana Christian Association, the C. W. B. M., the Y. P. S. C. E., and the Bible School Association.

The Churches of Christ of Montana face the Twentieth Century with the highest hopes of the future.

NEBRASKA.

W. A. BALDWIN.

Among the early comers to the territory of Nebraska in the fifties, there were those, who at home, were members of the Church of Christ. Of these, some lost their zeal for Christianity in the bitter struggles of pioneer life, but others were more faithful, and were anxious to see the simple gospel planted in this wild region. It may not be definitely stated who first preached or where, but as far back as 1854-5 Joel M. Wood, a member of the Territorial Assembly, preached in Omaha while attending the sessions of that body. He had previously preached in Brownville and it was at this place, probably in 1859, that the first congregation was organized, and the first church building erected. Early in 1861, Israel Swihart and W. A. Denton preached at Desoto, twenty miles North of Omaha, and organized a little congregation, which afterward disbanded. The next organization effected was apparently at Omaha, in April or May of 1861, by D. R. Dungan, assisted by W. A. Denton, in a store room, on Douglass street. This was a feeble band and disbanded not long afterward. In 1862, James Conoran established a church at Rock Bluffs, which has by many been considered the second organization in the territory. London followed closely thereafter, and is still at work in its own house.

At a co-operation meeting held at Rock Bluffs in the fall of 1863, six congregation were reported. This year D. R. Dungan again came to Nebraska, locating in Plattsmouth, teaching school and preaching as occasion offered. The attention of the American Christian Missionary Society was directed toward Nebraska, and, in 1864, D. R. Dungan was chosen for work under the Board, to whose support they appropriated $500. Next year R. C. Barrow was also called and began work in July. About these two men clusters largely the earlier history of the disciples in this state. Their labors were abundant and arduous. Journeying on horseback, in wind and rain and sun, fording streams and sleeping just anywhere; preaching, preaching, always preaching, they pushed toward the setting sun, planting farther out the banner of the Christ, as civilization strove with nature, the prairie dog and the red men for dominion over these vast prairies.

C. P. Evans did the first work in Nebraska City, though the organization was afterward effected by Dungan. In 1865, Bro. Dungan preached at Bell's Station, on Salt Creek, which congregation afterward became the Greenwood church. In September of that year he established the work at Pawnee City, after a hotly opposed meeting, and a debate. The kitchen of Mrs. Mary Bivens was the place of the first preaching in Tecumseh, by R. C. Barrow, in 1867. A church resulted. He established congregations at Elk Creek, in 1869, and Table Rock in 1872. The work in Omaha did not take permanent form till in 1866, when a building was erected on Harney street. Under the ministry of J. W. Ingram, a new location and house was provided, which remained as the home of this church till the National Convention of 1902, when it was wrecked by the immense crowd gathered on Lord's day morning. At Lincoln the cause was planted by Bro. Dungan on January 24, 1869. A house was dedicated in July, 1870. J. M. Yearnshaw gave much time to this work. The first meeting held in Beatrice was in 1868. Four years later Bro. Dungan organized the congregation. As late as 1864 the Indians raided what is now Hebron, killing and carrying away captive a number of people. At the instance of L. J. Correll soldiers were sent from Omaha, and in 1869 he preached to soldiers and citizens, thus beginning the organized work there. During the later sixties and the early part of the seventies, organizations were effected at Salem, by T. K. Hansbery; Humboldt and Auburn, by D. W. Shurtleff, Glen Rock and Clifton, by D. B. Coryell; Falls City, by T. L. Cart-

W. A. BALDWIN,
Lincoln, Nebraska.

Willis Anson Baldwin was born in St. Augustine, Ill., Oct. 17, 1860. Educated in common schools of Illinois and the University of Nebraska. Engaged in banking business eight years; assisted in organizing church at Rising City, Nebraska, becoming, in 1890, its second minister; next ministry at Ulysese, Neb., 1896-1902; Corresponding Secretary of Nebraska Missions from 1896 to present time, except 1897.

wright, Unadilla, by J. B. Johnson. In an extended history many other names should be added that deserve honorable mention.

The propaganda was vigorously pushed during the decades, 1870-1890, and many churches were organized, even to the Western part of the state. During this period the mission forces were aided and fostered by the Nebraska Christian Missionary Society, natural child of the co-operation meetings of the earliest days. Prominent in the leadership were J. Z. Briscoe, and J. A. Beattie as presidents, and R. C. Barrow as secretary and evangelist.

In 1867 Bro. Barrow's report showed 22 congregations and 2,000 members. In 1887 he estimated 150 churches, 85 preachers, 85 houses of worship, and 12,000 disciples. At the time of this writing the churches number 190, with 143 church edifices, many parsonages, 141 preachers, and 18,000 disciples.

The educational history of Nebraska disciples is brief. In 1878 Worthy T. Newcomb offered a resolution at the State Convention of the Missionary Society, asking for the appointment of a college committee. Nothing was done. In 1883 R. C. Barrow renewed the motion and Barrow, Newcomb, and O. C. Hubbell were appointed. Fairfield was chosen as the place, and school opened in September, 1884. At first it was known as Fairfield Normal and Collegiate Institute, and C. W. Hemry was the first president. Afterward it came to be known as Fairfield College. Some good work was done here, but the school has since closed its doors.

In 1888, a parcel of land near Lincoln, was secured by J. Z. Briscoe, C. R. VanDuyn, Porter Hedge and C. C. Munson. This was given as a basis of a Christian University. Other lands were added until in all 321 acres were secured. The building was begun the same year. School was opened in a private house, with Wm. P. Aylsworth as president. In 1890 D. R. Dungan was called to the presidency, and continued to 1896. Since then Bro. W. P. Aylsworth has served as Chancellor. Financial reverses met the school in the midst of a prosperous beginning, and all but ended its usefulness. To-day it stands without a dollar of indebtedness. A gift of 55 acres of land made by Samuel Cotner, of Omaha, to the university, occasioned a change of name to Cotner University.

R. C. BARROW.

The present status of the work in Nebraska is that of quiet growth. The day of fiery evangelism has passed and in its place has come the ministerial evangelism and care needed to develop spiritual life.

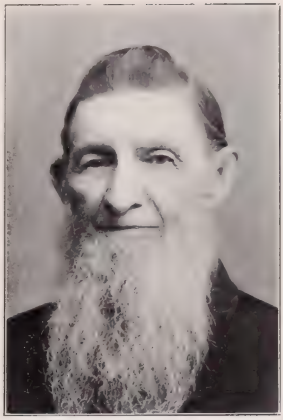
NEW YORK.

STEPHEN J. COREY.

There are fifty Churches of Christ in New York State. Six of these are missions of the New York Christian Missionary Society, and two under joint support of the American Christian Missionary Society and the State Board. There are enrolled in these 50 churches about 9,500 members. Over 1,000 members, or more than ten per cent., were added during the year ending with September, 1902. During this year over $10,000 was given for all missionary purposes, the largest offering in proportion to its membership, of any state in the Union. New York has a population of over 7,000,000, making about one disciple to every 700 people. The Empire state has more people unreached by the plea than any other state.

STEPHEN J. COREY.
Rochester, New York.

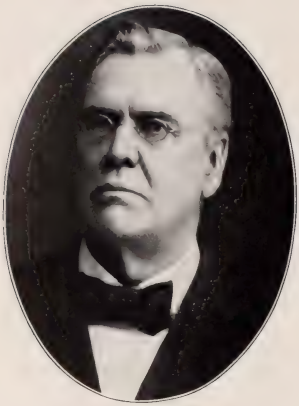
Stephen J. Corey was born at Rolla, Mo., April 29, 1873. A. B. University of Nebraska, 1898; B. D. Rochester Theological Seminary, 1901; minister Columbia Avenue church of Christ, Rochester, N. Y., 1899-1902. Now corresponding secretary and evangelist New York Christian Missionary Society. Home, Rochester, N. Y.



DR. WARREN ASA BELDING.

Dr. Warren Asa Belding, New York pioneer preacher, was born Sept. 5, 1816, died 1902. For nearly forty years a preacher in the Restoration Movement in New York. The work which this noble man of God has done in the current Restoration cannot be told in words. The many churches he has built, and the thousands of people he has baptized bear eloquent testimony to his undaunted and spirit filled life.

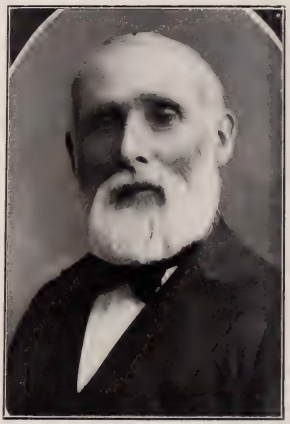
An independent movement first started in New York City, and from this the first church in the state met for worship in a hall, in 1810. Although regular organized work did not begin until 1850, considerable work was done and a number of churches organized prior to that time, as a result of the work of Western evangelists, and through the withdrawal of members from Baptist churches. In the central part of the state the first congregation was organized in 1830, at Throopsville. In the Western part, the first permanent organization was at North Lancaster, in 1833. In 1850, fourteen of the present fifty churches were in existence, with a total membership of about 2,000. A State Meeting was called in that year, which prepared the way for the organization of the State Missionary Society, whose first constitution appeared in the



A. B. CHAMBERLAIN.

A. B. Chamberlain, Auburn, N. Y., born May 28, 1831, in Livingstone county, New York; baptized in Kentucky, 1858, where he was engaged as school teacher. In 1863 returned to New York and preached his first sermon for the disciples at Pompey, N. Y. He was associated during the early days with W. A. Belding. For most of the forty years, since entering the ministry, he has preached in New York, at the following points: Cato, Pompey, Pittstown, Auburn, all in New York; also at Philadelphia, Pa., at Worcester, Mass., and Paynesville, O. For three years he was state evangelist of New York. Although seventy-two years of age, Bro. Chamberlain is yet an able preacher and younger than many men at forty.

report of the meeting of 1855, held at Tulley. During the period from 1856 to 1862 there were probably no annual meetings held, as no record of such is to be found. Among the names found in the earlier records of the New York Christian Missionary Society, are those of Dr. W. A. Belding, J. H. Gordinier, A. N. Gilbert, W. J. Lathrop, A. B. Chamberlain, and J. H. H. Nesslage. Brethren Chamberlain and Gordineer are still with us in the work. Our present annual meetings date from the year 1862, since which time the work has been constant and aggressive. At first the gospel was preached wherever the way seemed open and a hearing could be secured. Small churches were organized and often left to perish for lack of aid. In 1869 attention was called to this fact and the suggestion was made by the Board of Managers that it would be wiser to concentrate attention and effort upon two or three "fixed places rather than waste our energies by sporadic efforts in a number of uncertain localities." This suggestion turned attention toward the populous cities of the state, and it gradually became the settled policy of the society to select points which gave promise of becoming permanent centers of missionary effort and influence, and to give them sufficient aid, and for a long enough period, to enable them to become such. The city of Rochester illustrates this plan. In 1886 work was begun there by O. G. Hertzog and a church of twenty-eight members organized. To-day Rochester is a missionary center, with two good churches, numbering 400 members. The history of the state work for the past ten years exhibits progress in several important directions. Fourteen churches have been organized. The



JOHN H. GORDINIER.

John H. Gordinier was born November 25, 1835, in Brunswick, Rens county, N. Y. Was educated at Sand Lake Academy, N. Y., and White Pigeon Academy, Michigan; was baptized in 1857, and began preaching in 1859. He preached in Linden, Mo., Vandalia, Mich., West Rupert, Vt., Eagle Mills, Poestenkill, Tully, South Butler, Williamsville, Niagara Falls, Brooklyn, Elmira and Brewerton, N. Y.; Plymouth, Troy, Canton, and North Union, Pa.; Gordonsville, Va.; Halifax, N. S., and Northwood, Ont.

total membership in the state has doubled. All indebtedness of the society has been removed. The experience in the New York state work in recent years refutes entirely the old idea, which has been held by many in our brotherhood, that the conservative East could not be reached by our plea. As far back as 1855 a meeting was held by Dr. Belding in the village of South Butler, resulting in 67 baptisms, and a number of years later he held a meeting at the same place, in which he baptized 167 persons. The same kind of success has attended proper efforts in the cities and towns, where a number of meetings have been held during the past ten years, resulting in upward of one hundred additions each.

It is a fact worthy of notice that of the fifty churches in New York State, all except two are missionary churches, having contributed to some missionary work during the last year, and all except three are in cooperative relationship with the State Missionary Society.

POMPEY, N. Y.

B. A. BROWN.

Early in the year 1833, the Baptist church at Pompey was left without a minister. That spring the church formed the acquaintance of Elder J. I. Sowell, who preached for them several times "on trial." Though a Baptist minister in full standing, he was not in full sympathy with all the doctrines of the Baptist creed, and he so distinctly informed the church. He was, however, nevertheless employed as minister of the Baptist church. At the time of his coming here he had recently had his attention called to certain ideas he had once held as true, but which he was now firmly convinced were errors. Not being a man to hide any truth, or cover up any light he might possess, he began at once to declare the whole counsel of God as he had now come to understand it. Whatever his faults may have been, his great thought—the ruling idea, indeed, in his mind and life was—*God has spoken; let His Word stand and His will be done,* though all humanisms come to naught. It was then, perhaps, more dangerous than now, to advocate ideas not contained in the "creed."

But regardless of creeds, Mr. Sowell was determined to follow truth wherever it might lead, or whatever might be the consequences. His ministry was popular for a while, until it was whispered about that he was a "Campbellite," whatever that might be. But the cry of "heresy" now raised with reference to his teaching could not deter a goodly number from accepting the truths of God, which he so forcefully set forth. Nicknames applied to truth will not frighten the real truth-lover, who, like the noble Bereans of old, will for himself search the Scriptures to know what they really teach and require. Many persons accepted the views of Gospel truths presented by Mr. Sowell, and many warmly opposed them. Before the expiration of the first year of his labor in Pompey, the portion of the church which rejected these views closed the meeting house against the minister. The church, also, as its records show, excluded quite a number of its members, for no crime, immorality, or unchristian conduct, for no overt act committed in joining any other society, but simply for entertaining new and as they thought, enlarged views of Gospel truth; or, as the record states it, "for embracing the Campbell or heretical principle."

Early in 1834 several persons were converted under Mr. Sowell's ministry. These, together with those who no longer found sympathy nor countenance in the Baptist church, desiring a home religiously, were necessarily led to the formation of a new religious society in the place. On May 3, 1834, as the records show, "The first congregation of Disciples of Christ in Pompey was organized, with twenty-eight members. Before the close of the year there were fifty members. And by the end of the next year there were ninety-three. In 1837 they built a house of worship which they used until 1868, when they built a new and more commodious building, which is now used by the present congregation.

Our membership at the present time (1902) according to the records, is 180, but the records need revising, as fully thirty per cent are invisible.

NORTH CAROLINA.

J. J. HARPER.

The Restoration Movement began in North Carolina prior to 1841.

While we have nothing definite earlier than that, the evidence is conclusive that Restoration had been for some time in the minds of

leading religious teachers. A conference was held at Piney Grove church, in Sampson county, in November, 1841, where the subject of Restoration, and a return to apostolic teaching and practice, and the union of all Christians on the Bible and the Bible alone, were advocated.

At that meeting the name was changed from "Freewill Baptist Conference," to "Bethel Conference." The ministers who were most active, were John L. Clifton, Robert Bond, John Powell, John P. Dunn, Henry Smith, Reuben Barrow, and Thomas J. Latham. The last named read a "Circular Letter," advocating substantially our plea. Robert Bond became a disciple in 1839. At the annual conference in 1843, Thomas J. Latham offered resolutions setting forth in greater detail the principles now advocated by us. The resolutions were unanimously adopted.

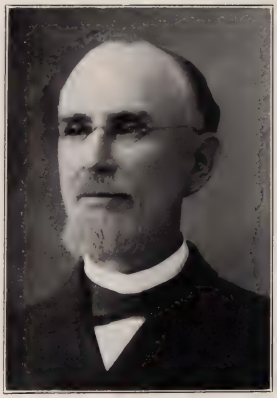
In 1845, a convention was held at Hookerton, Green county, to which all persons favorable to religious restoration and the union of all Christians, were invited. The meeting was largely attended, and a definite and permanent union among many churches was effected. At this meeting the disciples reported 1,800 members. This number seems to have embraced the entire strength of the united churches. In 1842, they began to speak of the "Lord's day." At the annual meeting at Piney Grove, in 1845, the name was again changed, this time to "Bethel Conference and Union Meeting of the Disciples of Christ." At this meeting the leaders of the Restoration Movement became more confident and outspoken. In 1845 there were reported 30 churches, 26 ministers, 1,800 members, and $33.00 in contributions.

Among the leading private members, beginning with 1841, were Joel Joyner, Jr., John Harper, Thomas Ward, Alfred Moye, James Lewis, James Albritton, Winsor Dixon, Jacob McCotter, and many others.

In 1857, the name of the annual meeting was changed to "Annual Conference of the Disciples of Christ. At that meeting a constitution for its government was adopted.

The first paper published in this state advocating our plea, was set on foot by that conference, the title of which was *The Disciples' Advocate*, and Dr. J. T. Walsh was appointed editor.

Some of the most active preachers in our work in this State, now deceased, besides those already mentioned, were George Joyner, Gideon Allen, Peter E. Hines, Amos J. Battle, J. G. Gurganus, Josephus Latham, H. D. Cason, M. T. Moye, J. L. Winfield, and others.



JOHN J. HARPER,
Smithfield, N. C.

Born in Johnston county, N. C., April 10, 1841. Educated in English and Latin in high grade schools in his State; studied Greek under private tuition; taught school four years; years; married Ari— A. Daniel in 1862; ordained to the ministry 1861; preached for Wilsons Mills, Dunn, LaGrange, Kinston, Wilson, Washington, and other churches; editor *Christian Visitor* 1887-8; member state Senate 1881; president State Board many years; now Chancellor Atlantic Christian College.

Since 1885, our corporate name has been "The North Carolina Christian Missionary Convention." Under this name we hold all church and school property. Our school property is worth, approximately, $40,000.

Our principal educational institution is Atlantic Christian College, at Wilson, presided over by J. C. Coggins, with nearly 200 pupils. This is its first year, having opened September 3, 1902. The buildings are of brick, with all modern attachments.

In 1860 we had not more than 3,000 members. Now we have about 15,000, 130 organized churches, and about 50 active preachers. Our average increase in membership is about 600 per year. Our contributions for all purposes, except educational, amount to about $15,000 per year. Our church property is

worth about $100,000. Our Sunday schools and church societies are doing excellent work. Our State paper, *The Watch Tower*, edited by J. D. Waters, and published at LaGrange, is a weekly publication, now in its 23d year, and is an important factor in our work. Compared with the past, and viewed from every stand point, the progress and prospect of primitive Christianity in North Carolina is every way encouraging.

AUGUSTUS LATHAM.

Born in Beaufort county, N. C., in September, 1847. His father was Augustus Latham. He was brought up under pious training, became a Christian in early life, and soon after, a minister of the gospel. He was a vigorous writer and a strong preacher, a plain, outspoken and godly man. His style was unique, out of the ordinary, and always interesting. In 1865, he was married to Miss Margaret Windley. He died in March, 1901, in Washington, N. C., where his remains lie buried. A loyal son of God, and disciple of Jesus Christ.

Moses Tyson Moye, a son of Alfred and Orpha Moye, was born in Pitt county, N. C., in October, 1827. He was educated chiefly at Bethany College, West Virginia, and was ordained to the work of the ministry just prior to the Civil War. He had been minister at Farmville, Corinth, Bethany, and some other churches, and his ministry had been a blessing wherever bestowed. As a writer, he was pungent, forceful, and fearless. He was fully committed to the distinguishing peculiarities of the disciples. He was at one time editor of *The Watch Tower*, and served several years on the official State Board. He was strong in faith and gifted in prayer. His wife was Miss Penelope Whitehead, of Pitt county, to whom he was married prior to the Civil War, and who preceded him to the grave some two years. He died in Wilson, N. C., October 1, 1900, full of faith and of the Holy Spirit.

DR. JOHN TOMLINE WALSH.

Born in Hanover county, Va., February 15, 1816; died in Kinston, N. C., August 7, 1886. He was of Scotch Irish descent. Was twice married, his first wife being Miss Ann Eliza Beasley, of Virginia, who died in Kinston, June, 28, 1857. His second wife was Miss E. J. Green, of North Carolina, to whom he was married April 13, 1858. Dr. Walsh professed faith in Christ at the age of 14, and joined the Methodist Episcopal church, and soon afterwards commenced preaching. Soon becoming dissatisfied with the doctrines of that church, he severed his connection with it, and united with the Missionary Baptist church, under whose endorsement he continued to preach a few years. But upon further investigation and greater light on the subject, he severed his connection with the Baptists and united with the Church of Christ. He graduated in medicine in Philadelphia, in 1848, and was for a while professor of Anatomy and Physiology. In 1850, he returned to Richmond, Va., and commenced the practice of his profession, but soon abandoned it for the Christian ministry. He came to North Carolina in 1852, where for thirty-three years he labored incessantly, publicly and privately, with tongue and pen, for the restoration of primitive Christianity. He was a strong preacher, a pungent writer, and in controversy was exceedingly hard to handle. He was the author of a "Book of Sermons," "Looking Down the Ages," "The Life and Times of John T. Walsh, M. D.," "Universalism Exposed from the Inner Temple," and "What Shall I do to be Saved?" Besides these, he published several religious papers during the most active period of his life. He was buried in Kinston, N. C. He did more, perhaps, than any one man to thoroughly establish the plea of the disciples in North Carolina. Of him it may be said, "I have fought a good fight, I have finished my course, I have kept the faith."

JOSEPHUS LATHAM.

Born in 1829. Died May 30, 1889. His parents were disciples and he was brought up under that teaching. His father was Thomas J. Latham, one of the pioneers in North Carolina of our Restoration Movement. The son had been in the ministry forty years. He was well educated by his father, who was also a fine scholar. He was a successful evangelist, and thousands were brought to Christ under his persistent and pathetic presentation of fundamantal principles of the gospel. He was married to Miss Martha F. Brown, in 1857, who earnestly co-operated with him in the arduous and self-denying work of the ministry, until his death. Eternity alone will disclose the magnitude of his great work in North Carolina.

GEORGE JOYNER.

George Joyner, a son of John and Clara Joyner, was born October 16, 1823; was baptized by Josephus Latham in 1858, and commenced preaching soon after. He was educated at Wake Forest College. His first wife was Miss Speight, of Green county. His second wife was Miss Henrietta Parrot, and his third, was Miss Blount, of Washington, this State. He was deeply pious, and scrupulous of his integrity, from his youth up. He was a polished writer and an eloquent speaker, and was greatly loved and admired for his amiable Christian spirit. He died September 17, 1885, in the hope of a blessed immortality.

JAMES L. WINFIELD.

Born in Beaufort county, N. C., September 30, 1852. His parents were Henry and Eliza Winfield, who died while he was yet a child. In early life he joined the Union Baptists, and began preaching at the age of seventeen. Upon a thorough investigation of the creed question, and the position of the disciples, he identified himself with them in 1871. He spent some time in the Bible College of Kentucky University, where he laid the foundation of an extensive knowledge of the Scriptures. He was married to Miss Sarah A. Ellis, of Beaufort county, February 22, 1876. He was editor of *The Watch Tower* from 1879 until 1885, inclusive, and from 1889 until his death. He was an excellent editor, a strong writer, and made the paper largely useful in the work of the disciples in this State. He was a strong friend of education, and was Chairman of the Board of Education of his county. He was exceedingly strong and logical as a public speaker, and was resourceful and useful in organizing and planting our work. He died in Washington, N. C., September 28, 1897. He had been fully committed to the plea of the disciples, and the prime of his manhood and the strongest of his efforts had been expended in the interest of apostolic Christianity in North Carolina.

OHIO.

S. H. BARTLETT.

In 1827 Alexander Campbell, while wending his way from Bethany, W. Va., to attend the meeting of the Mahoning Baptist Association, of which he was a member, passed through Stubenville, the county seat of Jefferson county, Ohio, where Walter Scott was teaching school. By much persistence on his part he finally persuaded the young school teacher to go with him to the association. At this association an earnest call was received from the Baptist church at Braceville, Ohio, that an evangelist be sent into the field, supported by the association, to preach the gospel among the churches in destitute fields. After much discussion a resolution was passed authorizing the employment of such an evangelist, and by unanimous vote Walter Scott was selected for this important position. Christian union was in the air. It was being discussed on ev-

S. H. BARTLETT.
Cleveland, Ohio.

Born at East Canton, Pa., December 6, 1862. His father died in the Army of the Potomac two months and eight days later. Reared in the State Soldiers Orphan's Home, at Mansfield, Pa., to the age of sixteen. Labored on a farm, in a saw mill, and in the lumber woods until about twenty years of age when he entered the State Normal School at Mansfield, Pa., and graduated in 1885. Taught school for three years and entered Hiram College, where he was a student five years, graduating in 1893. He was married to Libbie E. Wood, East Smithfield, Pa., in 1890. Has been minister at Elyria, O., three years; Painesville, O., one year; was between these ministries in the evangelistic field and temperance work one year and three months and was elected Corresponding Secretary of the Ohio Christian Missionary Society at Wilmington, O., in May, 1899, which position he still holds.

ery hand and the field was ripe for new and strange developments. Prior to this enthusiastic meeting of the Mahoning Baptist Association, Alexander Campbell had preached in Warren, Ohio, and a few other places and held the Campbell and Walker debate at Mt. Pleasant in Jefferson county. With this splendid preparation for his work, the new evangelist entered the field. He first went outside the borders of the association and preached a few times in order to make himself sure of his bearings, and then naturally went to Braceville for his initial meeting. Here he preached for the first time what became known as the "Ancient Order" in the Restoration, namely, "Faith, repentance, baptism, the remission of sins, the gift of the Holy Spirit." and perhaps for the first time in modern times gave the invitation for any who would to come forward and confess faith in Jesus of Nazareth as the Son of God and be baptized for the remission of sins. There was no response to his appeal much to the disappointment of the earnest preacher, and all of his surroundings and previous education were such that he was still a little uncertain of his ground. He determined to go to New Lisbon and give there the "Ancient Order" in the very church in which he had been selected for this work. If God was in it there would be results. When he reached New Lisbon the house was crowded to hear him. He preached his sermon with telling power and at the close reviewed the points one after another. Just at the beginning of this review of the points of the sermon Wm. Amend, a patriarch in appearance, a deacon in the Presbyterian church and a man of integrity, crowded his way into the room and stood in the rear. At the close of the brief review of his sermon the preacher gave an impassioned appeal for any one who might be in that audience who believed in Jesus of Nazareth as the Son of God to come forward and confess his faith and be baptized for the remission of sins. In response to this invitation Wm. Amend walked down the aisle. Walter Scott turned aside to a brother minister seated on the platform and asked "Who is this man?" and when told he stepped down and asked the one question, "Do you believe that Jesus of Nazareth is the Christ, the Son of God?" and upon receiving an affirmative answer they went out to the waters of baptism and Wm. Amend was buried with his Lord and arose again to a new life, the first conversion of modern times fully consummated according to apostolic teaching and practice. The meeting continued and others came. Walter Scott was filled with the fire of enthusiasm and went forward to his work like a conquering hero. In Jaunary, 1828, what is known as the "Siege of Warren" was held, when Adamson Bentley, the minister of the Baptist church and his entire congregation gave up human names, human creeds, and human practices and came into the Restoration. On June 1, 1828, the church at Austintown came into the Restoration almost bodily, and such stalwart men as John Henry the "Walking Bible" and Wm. and Sutton Hayden were added to the preaching force of the Restoration. When the Mahoning Baptist Association met in 1828, Walter Scott made the report of his work and at the close of his report he said, "Give me my Bible, my head, and Wm. Hayden and I will go out and conquer the world." Some one immediately arose and said, "I move that Walter Scott be given his Bible, his head and Wm. Hayden and be sent out by this association to conquer the world," and the resolution was carried by acclaim. Prior to the passing of this resolution, however, another had been passed that closed forever the history of the Mahoning Baptist Association, and the assemblage immediately reorganized as the Mahoning Christian Association. This, in the judgment of the writer, is the real organic beginning of the current Restoration. Organized mission work began at once and Walter Scott, the tireless evangelist, accompanied by Wm. Hayden, the sweet singer and powerful exhorter were placed in the field. Of this important event Alexander Campbell says in the *Millennial Harbinger*, "I was present on the occasion of the dissolution of the Mahoning Baptist Association in 1828, on the Western Reserve, state of Ohio, and with the exception of one obsolete preacher the whole association, preachers and people, embraced the current Reformation." The list of churches that came to us from the Baptists in 1828 would be long and we cannot stop to give them all, but among them are included the church at Lisbon, Warren, Austintown, and Braceville, and many were the preachers who began earnestly to plead for the "new order" of things.

Not far from this time Alexander Campbell preached in Cincinnati to a band of faithful workers who had given up all human creeds and a few years later Walter Scott moved to Carthage and organized the church there. In

1830 the Mormon movement began and Sidney Rigdon, one of the brightest and most eloquent of our preachers, was led away, and it seemed for a time that our cause would suffer greatly, but with the exception of the loss of the single church at Kirkland, Ohio, and the one preacher above mentioned, we suffered almost nothing from this source. The Restoration movement begun in the Western Reserve rapidly spread through central and Southern Ohio and our churches began to multiply. Wm. Hayden preached the first sermon in Cleveland in 1833, and the organization of the church soon followed. Alexander Campbell held a brief meeting in Cleveland in 1835. The Campbell and Purcell debate was held in Cincinnati in 1837 and greatly strengthened our cause in that part of the state. In 1849 the general Christian Missionary Society was organized in Cincinnati.

In 1852 the Ohio Christian Missionary Society was organized at Wooster and from this time on the progress of the Churches of Christ in Ohio is so intimately connected with the work of this organization that it cannot be separated. Statistics showed in 1852, 124 churches; sixty-two preachers; twenty-five Sunday schools and 7,691 members of our churches. Under the O. C. M. S. more than three hundred churches have been planted and three-fourths of the churches in the state have received assistance. The cause has been planted in numerous towns such as Columbus, where we have four churches; Toledo, four churches; Massillon, Canton, Kenton, and many others as well as many in smaller places and country districts. We have in Ohio 553 churches, about 82,000 members, 555 Sunday schools, with not far from 75,000 enrolled. Ohio churches gave $105.242.12 for missions in the year ending October, 1902, and of this sum, $92,574.91 was for mission work beyond her borders.

OKLAHOMA.

J. M. MONROE.

At the annual convention recently held in Oklahoma City, the report of the Corresponding Secretary indicated a membership of 16,000 in the Churches of Christ in Oklahoma, and 304 church organizations. Iowa, that grand old disciple state, has eighteen cities of 2,500 population without a Church of Christ.

JAMES M. MONROE,
Oklahoma City, Oklahoma.

Born, Mogadore, Ohio, November 25, 1843; farm life; Garfield's Regiment; loss of limb at Vicksburg. College at Hiram and Alliance, O., 1864-1870. Degree of A. B. at Butler University 1871, and of A. M. 1874. Professor of Ancient Languages at Christian College, California, 1874-7; president Southern Pacific College, 1877-9; candidate for Congress twice on the Prohibition ticket, in Ohio in 1886 and in Kansas 1890; minister at Bellaire, Ohio, four years; Wichita, Kansas, two; Oakland, California, one; Honolulu H. I., one; El Reno, Oklahoma, five. Revivals: Modesto, Cal., 114 converts; Bellaire, Ohio, 167; Arkansas City, Kansas, 437; El Reno, O. T., 132 in 1898, and 130 in 1901; corresponding secretary of Oklahoma 1903.

Oklahoma has none. Every city in Oklahoma with a population of a thousand has a Church of Christ. Iowa has fifteen counties without a Church of Christ. Oklahoma has none. Iowa has twenty-five county seats without a Church of Christ. Oklahoma has but two.

The cause is strong in all the cities, and in many we have the largest membership and the best church buildings of any religious body. Twenty-four church buildings have been erected in the last six months.

This condition of the cause in Oklahoma, in itself considered, might not be remarkable, but as the result of but eleven years history, it is phenomenal.

Let it be remembered that Oklahoma has been opened to settlement in installments.

The first opening was in 1889, the opening of the Cheyenne and Arapaho in 1892, of "The Strip" in 1893, and of the new counties in 1901. That is, the various openings have been between two years and fourteen years. About the average would be eleven years of territorial development.

And yet within this brief period the cause is as far advanced as in most of the old states, and beyond what it is in many of them. This phenomenon of the speedy evolution of the cause in Oklahoma challenges the attention of the brotherhood. It is an effect the cause of which is apparent.

Americans are the incarnation of the strong elements of all the dominant nations of Europe. In like manner Oklahoma combines the stalwart elements of the North, the South, the East and the West. Oklahoma is the one point on the continent where all American elements coalesce. Elsewhere development has been along parallel lines, within the same latitude from ocean to ocean. But here, and here alone, longitudinally, the streams flowing from North and South mingle here. One stream having its source in Yankeedom, flows through the states bordering on the Lakes, to Iowa and Nebraska, thence south through Kansas to Oklahoma. Another stream having its source in grand old Virginia flows westward through Kentucky to Missouri, thence south to Oklahoma. And another stream arising in the Southland, in the Carolinas and Georgia, flows through the gulf states to Texas, thence north to Oklahoma. These streams of immigration that empty into Oklahoma bring with them the salient features of all the shores which they lave.

Of course the most striking feature of this union of divers elements, is that of making the North and South homogeneous. What seems to be an element of weakness has here been demonstrated to be quite the reverse. Here the Northern and Southern farmers are side by side, the Southern and the Northern merchants are partners. In the church, the old soldier that wore the blue and the one that wore the gray preside at the same communion table, the sons of the abolitionists and the sons of slaveholders sit side by side in the pews.

Americanism and Christianity are triumphant over sectionalism. Even in so short a time the complete fusion of these elements is foreshadowed. And the net result will be a higher type of Americanism. Here will be the survival of the fittest. What was known as "the wild and woolly West," the land of the cow boy and the Indian, will be the world's most recent and most striking theatre for the demonstration of the cohesive power of the gospel. And because of the great principle of liberty of opinion in the Church of Christ, it is the foremost factor in the evolution of Christianity in Oklahoma.

This fact of the union of elements from so many sources being a cause of power in Oklahoma, and especially in the Churches of Christ, as has already been manifest, will be even more so with the passing years.

In an early day our great error was a failure to occupy the cities. In Oklahamo we are not making that mistake. We are strong in all the cities.

The first church instituted in Oklahoma was in Guthrie, the capital city. And in this instance we got in on the ground floor, for it was organized May 5, 1889, the second Lord's day after the opening, in a 12x15 cabin, without a roof and without a floor. J. M. Monroe organized this church with twenty-one members, of which he and Dick T. Morgan were the first elders. The Guthrie church now has 500 members and a $15,000 church building. J. T. Ogle is the popular minister. He and the church are a power in the city.

The Lord's day following the organization of the Guthrie church, May 12th, Bro. Monroe instituted the Oklahoma City church, with 19 members. This church now has more than 600 members, and a $25,000 church edifice, the finest in Oklahoma. S. D. Dutcher, that prince of preachers and organizers, is the minister. There is a church at Capital Hill, a suburb of the metropolis, and Bro. Dutcher is planning for two mission churches.

At Enid a $10,000 church is being built. Here also we have a strong preacher in the person of W. H. Williams.

The third church in the territory in power and influence is at El Reno, with a membership of 450. They have a fine auditorium and lecture room. J. E. Parker, recently from Iowa, is the minister.

In a score of young cities of from 3,000 to 7,000, we are strong, having good preachers and good buildings. And this is true of every city in Oklahoma.

We are also well equipped in all of the college cities. At Norman, the seat of the Territorial University, is a strong church, and "Areline Home," a $25,000 Home for Young Ladies who attend the University. This has

been purchased and equipped by Bro. Ed. B. Johnson.

At Stillwater, the seat of the Agricultural College, the church is a model in every way. at the three Normal Colleges, at Edmond, at Alva, and at Weatherford, the cause is flourishing. We have good church buildings and able preachers. At Weatherford a $5,000 church is being erected.

We are also well represented in the faculty of each of these State Institutions.

The Territorial Missionary Society was organized in May 1891. Dick T. Morgan has been President of the Board from then until now, and has been elected for another year.

While the expansion of the cause has been so satisfactory, even greater possibilities lie in the immediate future. Oklahoma is the ripest field in the world and will be for two or three years. Nineteen new railroad extensions have recently been completed, or are in the process of construction. On each of these from three to ten new railroad towns are springing up. These will be live and growing centers where we should plant churches now. In all cases we can get church lots donated and well located, if we can get on the ground early.

If $5000 could be placed in the hands of the Territorial Board, or if ten "Living Link" Missionaries could be sent here, we could build one hundred churches the present missionary year. All of our National Boards understand the situation, and are co-operating with the Territorial Board. All along, the General Board has liberally supported the work here. Benj. L. Smith is in full touch with the work, and calls for help, either for the support of the field workers, or to help support ministers at important points, are liberally responded to. And the results already achieved are owing very largely to their wise counsel and their material assistance.

The same is true of the Church Extension Board. Nearly all of our good churches have been built through their help at the crisis in the history of the church. They have never turned down a call from Oklahoma, and are not likely to do so. If any one doubts Bro. Muckley's interest in Oklahoma, let him read the account of the Boggess' ride for a Church Extension lot for the Perry church.

And the C. W. B. M. has also rendered efficient aid. Besides keeping a C. W. B. M. evangelist in Oklahoma, they have helped support the minister at Edmond, one of our important centers of learning. And one of their organizers has, upon several occasions, made tours of the territory to organize Auxiliaries.

Such efficient men as W. A. Humphrey, Virtes Williams and John A. Stevens have been corresponding secretaries. That position is now held by J. M. Monroe.

Mrs. M. A. Lucy, of Perry, is the worthy President of the Territorial C. W. B. M. W. B. Morris, minister of the church at Yukon, is the Superintendent of the C. E.

OREGON.

J. F. GHORMLEY.

It would be a matter of interest to go back into the romantic past of Oregon, which at one time included what is now the state of Washington—and trace her fabled history until the time when events became a matter of record: but the limit and purpose of this sketch forbid. These benighted tribes were crying in the darkness for the white man's Book, and it was in answer to this that Lee, Whitman and others attempted to supply the demand. In 1832, while Oregon was yet disputed territory, the first settlers arrived from the United States. Dr. Marcus Whitman and Bro. M. Spaulding in 1834 led to the country a missionary colony. Their wives were the first white women who had crossed the plains, and their children the first American children born in Oregon. Dr. Parker became interested in Dr. Whitman's work, and having made a tour of investigation as early as 1838, delivered many lectures throughout the Eastern States, on this country. Bro. Syrus Hines, of Pennsylvania heard Dr. Parker and formed a resolution to move to Oregon. He was detained for several years at Monmouth, Ills. In the early fifties he was joined by John E. Murphy, William Murphy, the Lucas brothers, and F. M. Buther, and others who had formed the high purpose of crossing the plains of Oregon, taking donations, land claims, and establishing another Bethany College. They reached their destination, Bro. Himes going into Washington, secured their claims and named the place of their settlement in Oregon Monmouth, where he still lives at the good old age of ninety-two. There were, however, those who were earlier on the

ground: Brothers G. O. and P. H. Burnett were doing work in 1843. Elijah Bristow, R. G. Callison, H. M. Waller and John Rigdon were preaching in Oregon in 1847. Pleasant Hill bears the distinction of being our oldest church in the state, and R. G. Callison and wife, charter members, still live and have their membership with this church. Co-operative work begun as early as 1850. The Saylors, Richardsons, Powells, Elliotts, Dr. L. L. Rowland, J. F. Floyd, D. M. Doty, the Wolvertons, the Murpheys, the Davidsons, H. B. Morgan, and others were among these early workers. Out of the defeats and victories grew the Oregon Christian Missionary Convention. The permanent place of the annual meeting was fixed at Turner, by the donation of ten acres of land at this place and the erection thereon of a permanent tabernacle at the cost of $10,000, all a gift of Geo. Turner.

The Christian Woman's Board of Missions and the Young Peoples' Society of Christian Endeavor were organized early in the history of these movements, and hold their conventions at the same time and place with the O. C. M. C. The State Sunday School Association is also an efficient organization and holds its annual convention with the above mentioned societies. Other men came on the field, among whom were: L. F. Stephens, L. C. Haulman, J. F. Stewart, A. B. Wade, W. R. Williams, D. T. Stanley, A. M. Sweeney, T. F. Brown, A. D. Skaggs, J. H. Hughes, W. H. Laye, James Logan, Dr. B. F. Fuller, J. B. Johnson, Alfred Burk, W. H. Hallum, Peter Shuck, Harry Watkins, W. H. Redwine, J. A. Campbell, F. D. Holman, B. F. Bonnell, and others.—Church and School.

Among those who have served as president of the O. C. M. C. we mention, David Wetzell, Hon. C. A. Shelbrede, J. N. Smith, W. H. Osborn, A. Esson. J. B. Lister has been corresponding secretary since 1895. Some of the most prominent men in the brotherhood have been called by the convention from time to time as chief speakers, among whom are Robert Moffett, D. R. Dungan, Clark Braden, Wm. F. Cowden. Among the evangelists: J. V. Updike, Chas. R. Scoville and Allen Wilson.

The paper interests were not forgotten. T. F. Campbell edited the *Pacific Christian Messenger*. Then J. F. Floyd edited a paper called the *Christian Herald*, from 1881 to 1883. Then came the *Harbinger*, edited by D. T. Stanley, and recently, *Church and School Reporter*, J. B. Lister, editor and publisher.

The work of the church in the way of establishing schools, must not be overlooked. The earliest attempt in this direction was made by Dr. W. C. Warriner and others, at Plum Valley, in 1854. This gave way to the stronger movement at Monmouth, where W. T. Haley taught for a number of years. This school grew into Christian College, and the learned T. F. Campbell became its most prominent and efficient president. This was sold to the state and became a normal school. P. L. Campbell, son of T. F. Campbell, was for a number of years its president, until elected president of the Oregon University, at Eugene. After Christian College was sold we had no church school until E. C. Sanderson conceived the idea of establishing a school for Bible study, and the preparing of young men and women for the ministry, in connection with the University of Oregon. Articles of incorporation were obtained in the autumn of 1895, with J. W. Cowls, W. H. Osborn, J. H. Hawley, J. A. Bushnell, J. D. Matlock, J. T. Callison and P. J. Flint as Board of Regents. The school opened October 6, 1895, in a rented but commodious building, the attendance being very satisfactory. The foundation of a library was laid this year which has steadily grown until it contains one thousand four hundred volumes. The eighth year, 1902-3, now drawing to a close, has been in every way satisfactory. During the summer of 1896 the opportunity of acquiring a splendid plat of ground adjoining the University campus presented itself and was promptly taken advantage of by the board, upon which have been erected two good buildings. Already many young men and women have here received equipment for the ministry of the Word and are out on the field doing valiant work. It must not be overlooked that these things were made possible by the liberal gift of Mrs. L. E. Cowls, widow of the late Judge Cowls, of McMinnville. There is no reason why the church in Oregon, growing constantly into bettter equipment; with its evangelists, J. B. Lister and J. B. Holmes; with its army of men and noble women not a few, should not reach a membership in 1909, of 12,200.

PENNSYLVANIA.

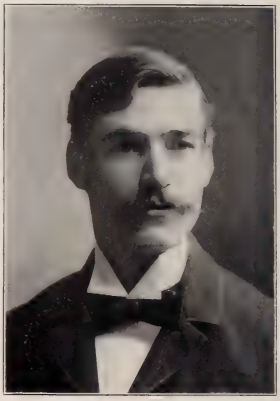
C. A. BRADY.

In the history and development of our nation, Pennsylvania may justly feel proud of her part. In settlement, in battle, in the progress and love of liberty, the Keystone State has always ranked among the foremost.

So, also, in the history of the great Restoration Movement of the Nineteenth Century, our state has done her part faithfully. Within her borders lived the pioneers of the movement, and here was organized the first church builded on Christ and the apostles. Here was organized, by Thomas Campbell and his colaborers, "The Christian Association," "for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men." Following this was the "Declaration" and "The Address," which certainly had a great influence for good in launching the movement toward a restoration of primitive Christianity.

In 1808, in Washington county, was born N. J. Mitchell, who became one of the first and among the most prominent workers in our state. In 1813, the family moved to Ohio, where the children were brought up members of the Methodist church. In 1825, that part of Ohio became greatly stirred by a revival by the Newlights, especially by the preaching of one of their ministers, named John Secrest. But soon Mr. Secrest began to make frequent visits to Buffalo Creek, and was there taught the truth more fully by Alexander Campbell. Mr. Mitchell also was obedient to the faith in 1827, and immediately began to proclaim the ancient gospel. In 1832 he removed to Howard, Pennsylvania, in the central part of our state, and from this center was the institution of nearly all the churches in Central Pennsylvania. About the same time, some faithful ministers began preaching in Philadelphia, in the Eastern part of the state, and in Pittsburg, in the Western part of our state. About the year 1833, Silas E. Shepherd, a Baptist minister in Bradford county, began preaching the simple gospel. He had been reading the *Christian Baptist*, and thus became an ardent advocate of primitive Christianity, as well as many who came with him from the Baptists throughout that section.

From these nuclei, together with one at Ebensburg, the Restoration Movement spread throughout our state.



CLARENCE A. BRADY.
Canton, Pa.

Born Beech Creek, Pa., April 3, 1871; graduated Lock Haven Normal School 1891; graduated at University of Indianapolis, 1897; minister Church of Christ at Milroy, Moscow, Frankton, Ind., 1897-1899; minister First church, Williamsport, Pa., 1900-1903; minister church at Canton, Pa., 1903; Corresponding Secretary, Christian Missionary Society East Pennsylvania, 1901.

In the year 1834, the "Pennsylvania Christian Conference" was organized by the Newlight church, and the following was made the test of admission: "Christian character is the test of Christian fellowship, and that Christian character can only be formed by unfeigned faith in Jesus Christ as the Lord Messiah—the Son of God, and by a hearty obedience to his commands." This body declared themselves ready to receive "all religious people who take, or claim to take, the Bible—no more no less—as their rule of faith and practice, and wish to be known only as followers of Christ by Scriptural names." As a result of this broad basis of union many of our ministers became members of this body, viz: E. E. Orvis, G. W. Headley, L. B. Hyatt, G. W. Appleman, D. M. Kinter, C. S. Long, N. J. Mitchell, and others.

This leavening process went on until almost all the members of this body, together with the churches, became a part of the Restoration Movement, and the remainder became

M. J. MITCHELL.

connected with neighboring Newlight Conferences. Early in the nineties, the state was divided, and since that time there are two districts in our state, the Western and the Eastern. At the present time there are 108 churches in the Western district, and fifty-four in the Eastern, with a combined membership of 17,000, and 105 ministers. This number is not what we would like to see, and perhaps not what it should be, but the conservativeness of the people, the mountainous country, and strong denominationalism, has greatly retarded the movement. A noble company of men from the beginning, and at present, have faithfully preached the truth, have endured great sacrifice, have labored on alone, without a neighboring brother for miles, as have also the churches. Thousands do not know what little, insignificant (?) people we are, or anything whatever about us. Of the sixty-seven counties in our state, thirty-seven have no church pleading Christian union; these counties having a population of 1,900,000. In our forty-three cities of over 10,000 population, twenty-five have no church of the brotherhood, and of our ninety-four cities of over 5,000 population, sixty-eight have none. Nevertheless, it is a pleasure to know that we are a great people with a great mission, and that in other sections God has raised up thousands to do this great work. May God speed the day when the great East shall be awakened to know his Christ the Savior of men, and the church shall be united to save the world.

WESTERN PENNSYLVANIA.

O. H. PHILIPS.

The first seed sowing of the Restoration Movement was in Western Pennsylvania, at Washington. By a strange providence Thomas Campbell, a seceder minister, who had come from Ireland to that place, in 1808, and his son, Alexander, while in Glasgow, Scotland, were led to see the sinfulness of sectarianism. As a result of this leading, when Alexander had brought the rest of the family to Washington, the following year, the father and the son set themselves the serious task of preparing the way for the union of the divided forces of Christendom. In a bare recital one cannot inject the faith and consecration of these two great men of God. August 17, 1809, the formation of the Christian Association; a little later, a fifty-four page "Declaration and Address;" in the fall of 1813 the merging of this association in the Red Stone Baptist Association; and in 1830, a final separation from the Baptists, as an independent movement.

In 1810, Alexander Campbell preached his first sermon in a grove near Washington; January 1, 1812, he was ordained to preach.

For a score of years, almost, these two men, mainly in Western Pennsylvania, sought to gain a hearing and a favorable reception of their plea. It is an interesting story to tell of the first plantings. Until 1850 not more than twenty organizations had been formed, of which at least one half were struggling country churches. Among the first, a Baptist church of the Haldane school, by George Forrester, in Pittsburg, in 1810; an offshoot from this in Allegheny, 1835; Somerset, in 1828; Connellsville, in 1830; Fayette City, in 1836; Braddock, in 1833; Johnstown, in 1836 Bellevernon, in 1840; Enon Valley, in 1830, and Library, in 1839. Others might be mentioned.

Here were the mother churches out from which radiated the greater work of later years. It is a curious fact that with the careful planting of pioneer days, no very aggressive work was done prior to 1890. This was due, in a large measure, to church independency and a lack of trust in co-operative movements of

all kinds. Thus from 1850 to 1890 not twenty new churches had been formed, and many of these in places with small populations.

In 1882, the first district was organized. This consisted of the five counties: Washington, Green, Fayette, Allegheny, and Lawrence. This Society continued for four years, guided in its work by Dr. I. A. Thayer, W. F. Cowden, T. D. Butler, and others. In that time Beaver Falls church was organized and $200 raised to carry on the work. Later this district was enlarged to include twenty-five counties, and the name of the society changed to Western Pennsylvania Christian Missionary Society. In 1888, R. S. Latimer was elected president and holds the same office to-day. With a strong missionary spirit he has imbued the churches of this prosperous district with the same spirit. From 1888 to 1903 has been an era of prosperity. In this time more than sixty new churches have been organized. The policy has been to work from the great centers of population outward. As a result, there are six churches in Pittsburg, three in Allegheny, two in New Castle, two in Washington, and two in Johnstown. A new church in each of the following places: Carnegie, Beaver, Knoxville, Scottdale, Greensburg, Duquesne, Uniontown, Wilkinsburg, Charleroi, Turtle Creek, New Kensington, Breckenridge, Waynesburg, Confluence, Bellevue, Monessen, Indiana, Gypsy, Phillipsburg, Taylorstown, Rogersville, Union City, Beham, Big Run, Dravosburg, Homestead, Crafton, and others. It has been an inspiring work. Every year there is a reaching out in new directions. The rally-cry is "a mission church for each church now organized." On all sides there is a hopeful and aggressive work going on. The goal is the occupation of all the strategic points in the twenty-five counties, and that before the centennial year, 1909.

In a wonderful way the principle of scattering and still increasing has proven true. The great Allegheny mother church has sent her children by the scores and hundreds to the new churches, and yet she is over 1,000 strong. Washington has a second church and is nourishing a mission at Canonsburg, and yet she has 700 members. New Castle, Park church, never was greater, yet the Second church and Mahoning and Elwood missions are her children. Johnstown has a second church, with a new life in the old, and so the story goes. East-end church, not twenty years old, is known for her gifts and services all over the brotherhood; so is Central, with her kindergarten and Boys' Brigade outfit; Hazelwood, and a score of others full of apostolic zeal, spending and being spent in this work of masterful development.

But the story would not be complete if we did not remember the workers by name at least. In the pioneer days Samuel Church labored as minister of the Allegheny church for sixteen years. He laid the foundation in broad and thoughtful teaching. Joseph King held the same office for twenty-two years. His service of consecration and love in this old historic church will never be forgotten. Then there were James Darsie, known far and wide; Isaac Mills, the founder of the Braddock

O. H. PHILIPS,
Braddock, Pa.

His boyhood years were spent on a farm near Library, Pa.; graduated at Millersville State Normal School in 1873; read the non-resident A. B. and Ph. B. courses of Wesleyan University, Bloomington, Ills., in 1886 and 1887; received the honorary degree of A. M. from Bethany College, 1902; Superintendent of Schools at Tarentum, Pa., from 1873 to 1875; Superintendent of Schools at Sewickley, Pa., from 1875 to 1885; Head Master of Sewickley Academy from 1885 to 1890; minister of Carnegie church 1888 to 1893; and minister First church, Braddock, Pa., from 1893 to the present time.

church; Dr. I. A. Thayer, at a later period, the wise and eloquent minister at New Castle; Lyman P. Streeter, the mighty evangelist; L. R. Norton, Abram Shallenburger, Chauncey Forward, Thomas Strathern, I. N. Frye, Jno. T. Phillips, and I know not how many others, whose names are written in the Lamb's Book of life.

Since the beginning of the later work, what a loyal band! Russell Errett and his son, W. R. Errett, master spirits of the Carnegie church; M. M. Cochran, of Uniontown; R. S. Latimer and his leal brothers, Thomas and Alexander, with some interest in nearly all the new missions; Hon. W. H. Graham, of Allegheny; Thomas Phillips, with a heart for all aggressive work, and a purse that is never closed against the Lord's work; C. A. Barker, of Beaver Falls; James P. Stewart and J. B. Grier, the pioneers of the Observatory Hill church; Jonathan Shallenburger and Joseph P. McCune, of Braddock; J. C. Crawford, of Central, Pittsburg, George H. Anderson, Jno. Kirkpatrick, John Addy, W. C. Lyne, and scores more who have served and given for the work of this Western district.

But it was not all the work of men. No more noble and devoted women can be found in the brotherhood. For almost ten years they have met each month, serving a 12:30 lunch to the Ministerial Association, the Board, and their own members. They have given and served freely. Among these might be mentioned Mrs. Cadwalder Evans, her mother, Mrs. Margaret Oliver, and Mrs. N. Q. Speer, of East End; Mrs. Joseph King, and Mrs. McGrew, of Allegheny; Mrs. H. A. Spangler, of Bellevue; Mrs. Ellen Kunz, of Greensburg; Mrs. Hattie Phillips, of California; Mrs. Sophia Nichols, of Belle Vernon; Mrs. Thomas W. Phillips, of New Castle; Mrs. C. L. Thurgood, of Central Pittsburg; Mrs. Jane Wood, of Braddock; Mrs. Kate E. Robberts, Mrs. Julia Evans, Eliza Mills, and I. N. Shallenburger. These are only a few. Space forbids giving more names.

And finally a word about the preachers of this missionary period. Had it not been for the sacrifices of these in the new points the work could never have been done. Here is a bare mention of names: F. F. Bullard, C. L. Thurgood, Chapman Lucas, R. G. White, W. N. Arnold, W. H. Hanna, now at Laoag, P. I., W. F. Cowden, W. E. Richardson, W. J. Lhamon, A. M. Harvuot, J. A. Joyce, J. C. B. Stivers, H. K. Pendleton, P. Y. Pendleton, T. E. Cramblet, President of Bethany College, E. P. Wise, C. W. Kerns, F. A. Bright, Earl Wilfley, W. L. Hayden, E. L. Frazier, R. J. Bambler, J. H. Craig, A. T. Campbell, S. E. Brewster, A. C. Philips, L. N. D. Wells, W. H. Fields, John McKee, E. A. Cole, W. H. Mullendone, I. N. Grisso, A. W. Connor, W. D. Cunningham, now at Tokyo, Japan, W. J. Russell, J. A. Jayne, Fred W. Gordon, I. N. Frye, Allen Wilson, W. R. Warren, owner and editor of *Christian Worker*, Herbet Yeuell, C. C. Cowgill, Z. E. Bates, Bruce L. Kershner, W. C. Prewett, W. R. Corter, William L. Fisher, Francis M. Biddle, E. A. Hibler, H. F. Lutz, R. W. Abberley, Frank Talmage, E. W. Thornton, A. P. Cobb, C. G. Brelos, W. D. Lane, E. Lee Perry, M. B. Bryan, Norman Philips, E. A. Bosworth, O. A. Richards, A. A. Doak, H. C. Saum, Z. O. Doward, L. O. Newcomer, and others. By these and others, new mission work has been planted, nurtured and made to have a vigorous growth in this prosperous district.

There will be a larger work done in the coming years, and the 15,000 disciples will be multiplied. But the joys of the "old guard" in the victories in new fields will never be surpassed in the hearts of the workers that follow.

Look up! behold, the fields are white,
The harvest time is here;
The summons of the Master falls
Upon the reaper's ear.
Go forth into the golden grain
And bind the precious sheaves,
And garner for the Lord of Hosts
The harvest which he gives.

SOUTH CAROLINA.

J. D. ERWIN.

The first congregation in South Carolina was formed at or near Evergreen, in Anderson county, on the first Lord's day of April, 1831. A report sent from Pendleton P. O. states that the same day they had ten additions. Of this company were heads of the Earle family and John Moore, a Methodist minister.

Among the first to espouse the cause of pure Bible Christianity in the state was Dr. W. R. Erwin, a deacon in the Kirkland church (Baptist) in the lower part of Barnwell county.

After long opposition he requested, at a meeting of the church, May 4, 1833, a letter of dismission. On the 6th of July he and Mrs. Rachel Robert were excommunicated, on the charge of heresy. Soon after Mrs. Julia Erwin gave notice of her withdrawal, and she also was excommunicated. In the latter part of 1833, the three above named, united as a church. In 1835 they completed and set apart a neat meeting house (grounds donated by Gen. James D. Erwin) in the outskirts of Erwinton, and called the place Antioch, from Acts 11:26. The building still stands and is kept in good repair. The writer, who united about the month of February, 1843, is the only survivor of the members then living. Removals several times have thinned the ranks. A fair proportion of these have done good service in other places. In 1836, a congregation was formed at Antioch, Greenville county. Evergreen, first mentioned above, has long since become extinct. Here, in 1837, Barnes and Shehane began the publication of *The Morning Watch*. The office was removed to Greenville county, in 1840, and the paper edited by Shehane alone. During 1836-7 the following were constituted: Old Union, (now Ellington) Aiken county, with Ezek. Williams, elder, David Bush, deacon; Hewletts, (now Boiling Springs) Barnwell county, Benj. Owens, elder; W. H. Hewlett, J. J. Cater, deacons.

In 1839, Three Mile Creek church, Barnwell county, with A. Breland and Thomas Breland, elders, and a little later, Oneals. From these have sprung a number of other organizations, scattered about through Barnwell, Aikin, Hampton, Colleton, Orangeburg, Edgefield, Abbeville, Greenville, and Oconee counties, of which our limited space forbids us further to particularize. Charleston has E. J. Fenstermarcher, minister; Orangeburg City, T. D. Colyer, Columbia, the capital, M. B. Ingle. We omit the names of many brethren and preachers held in high esteem. Of false ministers we have had our full share. The State Evangelist at this time is A. T. Fitts; President, Maj. J. C. Richardson; Corresponding Secretary and Treasurer, Dr. C. W. Erwin.

From the honored list of ministers who visited the disciples during their early struggles, we select a few names: Abbott, Dunning, Gallaway, 1833 to 1834; Church, Eichbaum, Trott, Nathan W. Smith, and Dr. Daniel Hook, 1847; A. Campbell, 1838; T. Fanning, 1894. Later on, D. S. Burnet. E. A. Smith began here in 1838 and continued through several winters. Elder J. S. Havener, educated at Limerick, Ireland, arrived from New York in 1839 and took charge of the high school at Erwinton, in connection with the work of the ministry.

DR. J. D. ERWIN,
Erwinton, S. C.

(For many years signed junior). Born in Barnwell county December 29 1829; educated High School, Erwinton, S. C.; in junior class Bethany, W. Va., September, 1847, to December 1848; Senior class Franklin College, Tenn., December 1849, to spring of 1850; graduated at Charleston Medical College, S. C., March, 1852; baptized about February, 1842; married July 3, 1855; ordained February, 1859; widower five years and married again April 1, 1888; mainly the promoter in establishing the South Carolina Christian Missionary Cooperation in November, 1879, and its Corresponding Secretary and Treasurer several years; state evangelist July 3, 1884, to November 15, 1885; at present minister of the church at Erwinton, S. C.

Annual Meetings. From an early period cooperative efforts, to a limited extent, were not uncommon. Sometimes two or more churches would combine to provide for preaching and to send the gospel beyond their limits.

State Co-operation—First Convention.

In pursuance of a scheme projected by Dr. J. D. Erwin, (then Jr.) Elder J. S. Havener,

A. M. and Maj. J. A. Mims, a convention was called which met at Enon, Hampton county, November, 1879, for the purpose of instituting a state co-operation. Churches represented were: Boiling Springs, by Elder J. S. Havener; Halcondale, J. A. Mims and James Reddy; Enon, John Miley and Wm. Mole, sr.; Old Union, B. F. Robert; Erwinton, by letter.

A paper prepared by Dr. Erwin, and sent, was read and discussed and the following adopted:

1st. That whereas to successfully prosecute the missionary enterprise and to procure and sustain an efficient ministry for the work of evangelizing in this state, an alliance subsidiary to these ends, of all the churches, is an expedient commendable and wise, therefore; We, the messengers here present, do enter into such alliance of all the churches represented by us and do hereby constitute and establish The South Carolina Christian Missionary co-operation and we, praying God's blessing, invite all the congregations, not here represented, to co-operate with us.

2nd. "That a convention be called annually for the transaction of business, the selection of president and other officers, and the adoption of such rules and measures as may be necessary or proper for carrying out the purposes of the co-operation and in harmony therewith.

Contributions were called for as the beginning of an evangelizing fund, and the sum of about $30 dollars was handed in.

At the second convention, held at Bethany, Berkley county, November, 1880, Elder J. S. Haverner, presiding, arrangements were made to employ an evangelist, and the officers for the ensuing year were empowered to carry out the same. Following the adjournment, the committee, or officers, secured the services of Elder J. S. Havener, who began his labors July 1, 1881, and continued to the next convention. The funds for his support were supplemented by a liberal contribution from the General Christian Missionary Society, through F. M. Green.

At the third convention, held at Enon, Hampton county, November, 1881, rules were enacted for the better regulation of the annual conventions, for the choosing of officers and defining their duties, and district union meetings were inaugurated. Under the above named constitution and rules, with but slight alterations, the disciples of South Carolina (whites) have worked continuously to the present time.

We contribute to Home and Foreign Missions, have a Christian Woman's Board of Missions and participate in the other enterprises in the several departments of Christian work.

The District Unions meet quarterly, make reports of churches and of pledges, and hand in contributions. All sums raised for the "state work" forwarded by the District Treasurer to the State Corresponding Secretary and Treasurer.

Colored Disciples. These as a rule, are in separate congregations, and are served by their own ministers. Their Christian Association, constituted in 1874, meets annually. As the funds warrant they employ their own state and Sunday school evangelists. They have the sympathy of their white brethren, and frequently send two or more of their representative men to our conventions for aid and counsel.

TENNESSEE.

J. H. ROULHAC.

It is stated in the history of Tennessee, published by the Goodspeed Publishing Company, that Barton W. Stone was perhaps the first, or among the first, who preached in Tennessee that which is now generally known as the plea of the disciples. This plea was, in substance, a plea for the union of all believers in Christ. And the method through which this desirable result should be sought, was by the abandonment of all human authority in religion, and a return to Christianity as it is set forth in the New Testament, under the immediate guidance of the Holy Spirit; including all its teachings, ordinances and spirit. This religious movement began in Pennsylvania, during the year of 1809, under the leadership of Thomas Campbell, and his son, Alexander. B. W. Stone's movement having the same end in view, began, perhaps, earlier. These were distinct movements, which were afterwards blended into one. Both the Campbells, and also Barton W. Stone, were devout Presbyterians; and they carried with them into the new movement all of their earnest piety, and a zeal which no opposition could successfully resist. So it appears that this

JOSEPH H. ROULHAC.
Union City, Tenn.

Born October 15, 1833, in Rutherford county, Tenn.; completed school education at Franklin College, near Nashville, Tenn., of which Tolbert Fanning was President in 1853; read law and began practice in September, 1855; abandoned practice in 1872, and entered the ministry in January, 1873; continued in this work ever since; field of labor, Southwest Kentucky, and West Tennessee.

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religious movement was begotten, if not born in the Presbyterian fold. It is most probable that this "New Light," as it was then sneeringly called, was brought to Tennessee by Barton W. Stone, or by some whom he had taught, and that he is entitled to be regarded as the father of this movement in Tennessee. In fact, B. W. Stone's movement was earlier, and seems to have been more direct than the one led by the Campbells; for there is no halting place with Stone, by deflection, as was the case with the Campbells when they united with a Baptist association.

Starting with the work of Stone and his coworkers in Tennessee, we will give, as succinctly as we can, the beginning, and gradual development of the Churches of Christ in Tennessee. If all the startling events of that beginning, with all the heart burnings, and disruption of families and churches could have been recorded, and could be read today, we would be furnished with the material for the grandest, and most exciting religious drama of modern times. But alas! the material now available for such a work is scanty. Comparatively few of the churches planted by the pioneers have had an unbroken existence down to the beginning of the Twentieth Century. Some of these churches have perished, and have left scarcely so much as a memory of their existence. But a few of these earliest churches still exist and are centers of influence. Yet so careless have the churches generally been that very few of them have kept any continuous record, and hence their church books, if they could be found, would hardly contain much, if anything, of historical value. As before stated, this effort to induce all believers in Christ to return to the simplicity of the gospel, as preached by the apostles, began in Pennsylvania in 1809, and as the movement of B. W. Stone preceded this, it is altogether probable that Stone, or some of his co-laborers brought the plea for Christian union to Tennessee about the beginning of the second decade of the Nineteenth Century. Perhaps the first church of those who claimed to be simply Christians, no more no less, was established in Roane county, in East Tennessee, during 1813 or 1814.

Bro. Smith and Bro. Randolph were the earliest preachers in this county, and one or both of these men were instrumental in planting this church at Post Oak Springs, which still survives, and it is still known as Post Oak Springs church.

Later a church was planted at Buffalo, in Carter county in 1828. About two years later still, a church was established at Concord in Sullivan county; and in 1833 another church was planted at Boones Creek, in Washington county; and in 1835, Union church was established in Washington county. In Johnson county, Liberty church was founded in 1835; in Carter county, Old Turkeytown church was planted in 1840. Mount Bethel church was founded in Greene county, in 1850; and during the same year Liberty church was established in Blount county. Several churches were established in Bradley and McMinn counties about the same time. Poplar Ridge church, in Sullivan county, was organized in 1846.

The above mentioned churches were, and are still, located in what is known as East Tennessee, and are yet active in the work of the Lord. Some churches which were planted in East Tennessee later, have perished. The reason for the steady persistency of the above specified churches is found in the fact

that very early in their history they formed a Co-operative Association in connection with four or five counties in Virginia, and two or three counties in North Carolina, and have held their annual conventions for at least fifty years. The regular coming together for consultation and encouragement, and the consciousness that all of the churches within the bounds of the district were working together for a common end, gave them zeal and confidence.

The early preachers, who labored chiefly in this field were Robert and Gilbert Randolph, and Bros. Smith and Owings, in Roane, county. Jas. Miller and D. M. Buck, in Carter, Sullivan, Johnson and Washington counties. These two last mentioned brethren were known to have been identified with the movement inaugurated and led by B. W. Stone and were very active in spreading the truth.

This may also be truly said of all these pioneer preachers. Many of them were poor men, who labored for the poor, with little, if any, worldly compensation; and who have entered into the rest prepared for those who love and served God and their fellow-men.

In addition to the above named preachers, who labored in East Tennessee during the early years of this movement, there were Daniel McInturf, George Duncan, J. T. Wright, Jas. I. Tipton, Solomon Hendrix, John Wright, Dr. Robert Shanklin, U. Dodge, Madison Love, L. Madern, and Bros. Blount, Knox and Cocke, and S. H. Millard: which last named did more than any one in his section to open the understanding of the people to the truth as it is in Christ. Bro. Millard is still living, loving and praying for men; and is loved and honored by all who know him, and is happy in the knowledge that he has not labored in vain; but has been permitted to live and enjoy much of the fruit of his own sowing. He is now over eighty years old and will soon pass to his eternal home with the Savior, whom he has loved and served so well. But he will not be a stranger there: for many will be the friends who were saved through his labors, who will greet him in that glorious land.

Passing now from East to Middle Tennessee, we will find that the plea for primitive Christianity met with a hearty welcome in this part of the state, also. Amongst the earliest churches planted in this division of the state, we find the church at Nashville, which was originally a Baptist church, but laid aside the name and the peculiarities of the Baptists and became simply a Church of Christ, taking the New Testament as their guide in all matters of faith and discipline; and accepting the good confession of the apostle Peter, recorded in Matthew 16:16, as an ample and complete expression of the faith of the Church of Christ. This was placing the faith of the church, not in theological systems, whether true or false, but in a person. The faith that saves was seen to be an absolute trust in the Lord Jesus, not in a system of doctrines however true, and this faith made resolute by a personal love for a personal Lord, led to obedience. Upon this basis many other churches, once Baptists, acted. Among many other churches planted in Middle Tennessee about this time were Bethlehem church, in Wilson county; Berea church, Globe Creek church, Wilson Hill church, and Liberty church, all of Marshall county. Three years later, in 1831, Smyrna church, Cedar Creek church, in Marshall county, and also New Hermon church, in Bedford county, were established. Rutland church, in Wilson county, ceased to be a Baptist church, and became a Church of Christ in 1832. Sylvan church, in Sumner county, was organized, with nine members March 30, 1834. Brawley Fork church, Cannon county, and South Harpeth, Davidson county, were also established in 1834. Rock Spring church, Rutherford county, and Sycamore church, Davidson county, were established in 1835. Rock Spring church was previously a Baptist church. Bagdad church, Smith county, was founded in 1835. Lewisburg church, Marshall county, was organized in 1838. Big Spring church, Wilson county, was established in 1839. Trace Creek church, Jackson county, and Long's Meeting House, Marshall county, were planted in 1840. Blackburn's Fork church, Cane Creek church, Lincoln county, were organized in 1841. Torny Fork church, Marshall county, began in 1841. Hartsville church, Sumner county, Salt Lick church, Jackson county, and Meigsville church were established in 1842.

From these churches, through the preachers, the plea was extensively presented in Middle Tennessee. Among these early preachers were: Jessie Sewell, Isaac Sewell, J. M. Kidwell, T. Fanning, Sandy E. Jones, Bro. Anderson, Calvin Curlee, J. J. Trott, Jessie B. and John Furgeson, J. Eichbaum, Albert Bran-

ham, G. W. Cone, Bro. Runnells, Bro. Hall, and "Wilk" Huffman. Doubtless there were others who labored effectually with these more prominent preachers, and who helped much in establishing the cause of a purer Christianity among the people. Many churches were planted in the different counties of Middle Tennessee, which was the most populous part of the state. At the breaking out of the Civil War, in 1861, there were, perhaps, more churches of Christ in Middle Tennessee than in East and West Tennessee combined.

Passing now to a consideration of the planting of the cause in West Tennessee, we will find among the churches first established in this division of the state, the following: Roan's Creek church, Carroll county, planted in 1828. Paris church, Henry county, founded in 1833. Mason Grove church, Madison county, organized about 1844. Blood River church, Henry county, established 1839. Almo church, Crockett county, about 1840. Miller's Chapel, Dyer county, about 1840 to 1845. Lamalsamac church, Dyer county, 1844 or 1845. Linden Street church, Memphis, in 1845. Conyersville church, Henry county, in 1848. Old Republican church, Obion county, in 1848 (merged into the Union City church in 1870). Mont Rose church, Obion county, about 1850 and Union City church, Obion county, in 1856 or 1857. Concord church, Gibson county, in 1846 or 1848. Pleasant's church, Fayette county, in 1850. Palestine church, at Glass, Obion county, about 1852. Pleasant Hill church, Obion county, about 1860 (merged into the church at Rieves). Clear Creek church, McNairy county, was one of the earlier churches planted but date of organization is unknown.

We have not attempted to give a full list of the churches in either division of the state, but a statement of the earlier or pioneer churches in these three divisions.

From these churches there flowed an ever widening and deepening stream of influence, and the growth of the churches was normal, and sometimes, because of peculiar conditions, abnormal. Of course this movement was antagonized by all the then existing denominations, as it was everywhere else, when its power began to be understood. But this did not greatly retard its progress, and sometimes it seemed even to facilitate it. External opposition never checked its growth. Yet there was an unfortunate condition which resulted from this fierce antagonism, and was seen in the fact that the pioneer preachers became keen controversialists, sharp debaters, using not only hard logic, but pungent sarcasm also. There was much more logic than love in the preaching of the gospel in those days. The law and the gospel were delivered with great power, and the divine process of reclaiming a soul from the power of sin was usually spoken of as the "law of pardon." Christianity, itself, was viewed from the stand-point of law and system rather than from the view-point of love. The gracious provisions of human redemption were usually stated in terms of law rather than in the appeals of love. It seems as if the effort was to argue or reason men into a heavenly state of mind, rather than to win them by the sweetness and power of divine love, as it is manifested in Christ. Instead of the emphasis being placed upon Christ and Him crucified, in order that the souls of men might have a vision of the divine love which would take captive their hearts, and bring every thought into captivity unto the obedience of Christ, it was laid, for the most part, upon the necessity of understanding what steps and how many must be taken in order to secure the forgiveness of sins; while neglecting to build up in the hearts and souls of men that love out of which all true obedience must flow.

It was the exaltation of the obedience of law, rather than the obedience of love. It was therefore inevitable that the Churches of Christ in Tennessee, built up and nurtured under such teaching, should demand "a thus saith the Lord" for every possible step, or arrangement for the advancement of the kingdom of Christ, and to exalt such arrangements into tests of fellowship. It is not surprising, therefore, that a large number of the churches in Tennessee are honestly opposed to all organized Missionary Societies, Christian Endeavor Societies, and some oppose the Sunday schools; and that there is very little of the missionary spirit or work in the churches which do not look beyond the neighborhood in which they are located, and take no thought nor make any provision for spreading the gospel in the needy fields of our state.

Many churches in the state have long realized that this was a very sad condition of affairs, and in the year 1889 an effort was made to remedy these conditions by arousing the churches to more active and systematic evangelization in the waste places of the

state: and this effort was inaugurated by the Woodland Street church, of Nashville. This church invited other churches to co-operate with it in this work, which they agreed to do. The Woodland Street church, led by the faithful women, raised $880 for the work, which amount was supplemented by other churches sufficiently to raise the amount contributed for the first year's work up to $2,341.33. This amount justified the church in selecting an evangelist, and A. I. Myhr (then of Missouri) was called, and he, with others, entered upon the work.

Immediately a strong and persistent opposition sprang up in Nashville against the Woodland Street church, its elders and preacher. Notwithstanding this, the work went on, and grew in the favor of many of the churches, so that other congregations became interested: and a convention was called to meet at Chattanooga, Tennessee, to consult and arrange for a continuation of the work; and the churches generally were invited to participate in the proceedings of the convention. The result of that meeting was the organization of the Tennessee Missionary Convention, which was subsequently incorporated under the laws of Tennessee. Ever since the action, which was taken by the Woodland Street church, the opposition, which makes tests of fellowship out of missionary societies, organs, etc., has persisted in vehement antagonism to the work which was formally organized at Chattanooga. But the cause of missions has steadily advanced in the state, and as a result of this work, there have been over ten thousand additions to the churches and about one hundred churches have been established. Because of this success it seems that the opposition has become desperate, and has now appealed to the civil courts, and are seeking through them to have these missionary churches declared apostate, and thus gain possession of the church buildings now occupied by these live and aggressive congregations. A legal proceeding has already been inaugurated in Dyer county in order to wrest the church building from the congregation at that place. This is, indeed, a sorrowful condition of affairs, but it is far from hopeless. The silver lining is not absent from the cloud which at the present time is somewhat obscuring our horizon. There are many indications of a more vigorous evangelization of the state. More and more our people are recognizing the necessity for earnest, aggressive work. Slowly, but surely, the churches are beginning to realize that they cannot thrive on negations, but that in order to prosper they must engage in affirmative and aggressive work.

There are many churches in the state that are beacon lights, object lessons, seen and read of many, who are not reading in vain. These churches and brethren are looking both ways, and are asking the question: Why is it that we see so many of our churches dying from stagnation, and others growing and increasing in strength? The answer is, one class of churches busy themselves in criticising and objecting to what others do, and do but little themselves. Even if the objections urged are well founded, they contain nothing to feed a starving soul or develop Christian activity; it is poor diet upon which to feed the church and the result is stagnation. Another class of churches are interesting themselves in efforts to save not only the people in the community where they are located, but to pass beyond their borders in order to help save those who need help in other communities. Not only so, but in all the churches in this class, offerings are regularly and systematically made in order to have the means to help in this large and aggressive work.

Prominent in this class of churches in Tennessee may be mentioned the following: Woodland Street church, Vine Street church, both in Nashville; Clarksville church, Springfield church, Paris church, Union City church, Newbern church, Dyersburg church, Humbolt church, Jackson church, Crockett Mills church, Bells church, Linden Street church, Mississippi Avenue church, and Third church, Memphis; Colliersville church, Tullahoma church, Walnut Street church, and Highland Park church, Chatanooga; Johnson City church, Rockwood church, Harriman church, Park Street church and Forest Avenue church, Knoxville.

Among the most prominent of our aggressive preachers are W. E. Ellis, Vine Stret church; Joseph Armistead, Woodland Street church; W. H. Sheffer, Linden Street church; L. D. Riddell, Mississippi Avenue church; J. E. Stuart, Jackson church; W. W. Phares, Dyersburg church; W. J. Shelburne, Union City church; E. C. McDougle and R. P. Meeks, Henderson; R. M. Giddens, Paris church; R. L. Cave, Clarksville church; J. J. Castleberry, Springfield church; Robert Stuart, and E. C. Wilson, Knoxville; J. E. Gorsuch,

Third church (Memphis); Frank Adams and J. J. Setliff, Chattanooga; Wm. Burleigh, Harriman church; A. A. Furgeson, Rockwood church; J. H. Roulhac, Union City.

Neither the list of aggressive churches nor preachers is complete, for there are many more missionary churches and preachers in the state, but those given are only such as stand in the fore-front of the work. To this list must be added the name of A. I. Myhr, the most self-sacrificing and the most indefatigable worker of them all. With such a host of efficient laborers, backed by such an active body of churches, we propose, with the help of the Lord, to take Tennessee for Christ.

TEXAS.

B. B SANDERS.

Correct statistics of the churches of Texas have never been obtained, but approximately speaking, there are 700 churches, with an aggregate membership of 90,000. Churches have been planted in all the leading cities of the state, and in nearly all the railroad towns, while there are quite a number in the rural districts.

The organized mission work, as compared with some other states, is in its infancy, but not a whit behind any of the other states in the mission work done in the baptizing of the people and the planting of churches. In fact, the reports show, for the past two years, more additions, and more churches planted, and more Bible Schools organized, than any other state within the Union. The Texas Christian Missionary Society was born in the City of Austin in June, 1886, at which convention there were not more than twenty-five churches represented, and not over a score more delegates.

Those were days of disputing over organized mission work, as most of the churches thought that such was an innovation not authorized in the word of God—that mission work was taught by Jesus and His apostles, but that the evangelists should go forth without any stipulated salary and trust the brethren to remit them as their necessities required, but there were a few brethren, among whom were Chalmers McPherson, W. K. Homan, Charles Carlton, A. J. Bush, Judge Spencer Ford, J. P. Pinkerton, Addison Clark, Randolph Clark, J. H. Rosecrans, B. B. Sanders,

BLUFORD BRADFORD SANDERS,
Austin, Texas.

Born September 19, 1840; educated in Carrollton, Ala., under Prof. E. D. Willett; he served as a Confederate soldier for four years; after the war he taught school for twelve years, then merchandised for ten years, when he became a minister of the gospel, and has served the Texas Christian Missionary Society as state evangelist and corresponding secretary since 1887. He has, during his sixteen years as a preacher, delivered 5,000 sermons, added to the churches more than 5,000 souls, organized and re-organized fifty churches and been instrumental in the building of thirty-five church houses. He is still active and vigorous and ranks with the best evangelists.

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and some others, whose names are not now recalled, who saw the necessity of organized mission work and who were determined to organize. This they did, and the Texas Christian Missionary Society was founded, and the work of evangelizing Texas begun.

A. J. Bush was called to the work of state evangelist and corresponding secretary, and at once began an aggressive campaign, enlisting churches in substantial sympathy with organized work, planting churches and baptizing people. The work grew and prospered, and in the spring of 1887, B. B. Sanders was called to his assistance as state evangelist. These brethren continued to preach the necessity of co-operative missionary work, visiting many churches and explaining the work, hold-

ing meetings, baptizing people, and planting churches. In 1888, a delegation of several hundred brethren and sisters, from nearly all parts of the state, assembled in convention and devised ways and means for enlarging the work. Seven evangelists were employed by the Society and sent to different parts of the state, who went about doing good in the name of Christ, teaching the churches that in co-operation there is power. Thus the work grew mightily from year to year, and to-day Texas Christian Missionary Society stands in the front rank in state mission work, having planted over two hundred churches and received into the fellowship of the church fully 20,000 souls through its missionaries.

At the last annual convention, in 1903, B. B. Sanders, the corresponding secretary, reported as a summary of the work done during the year just closing, thirty-five churches organized, twelve churches reorganized, thirty-six Sunday schools organized, 4,059 additions to the various churches, and over $20,000 received for Texas mission work.

The corresponding secretaries who have served the Society from its organization to the present time, are:

A. J. Bush, from 1886 to 1892; B. B. Sanders, from 1893-1895; J. W. Holsapple from 1896 to 1898; B. B. Sanders, from 1899 to 1903.

J. C. Mason is the present incumbent, whose home and permanent address is Dallas, Texas.

In addition to the corresponding secretaries named above, the following evangelists have served the Society, to wit:

J. B. Boen, John W. Marshall, Tom Smith, Arthur W. Jones, Granville Jones, Jewell Howard, W. H. Wright, W. J. Hudspeth, D. W. Prichett, A. D. Rodgers, M. M. Smith, V. L. Graves, H. M. Bandy, L. A. Dale, Frederick F. Wyatt, Volney Johnston, D. R. Hardison, B. J. Waugh, E. M. Dowthil, Thomas G. Nance, S. A. Thomas, George Thomas, A. M. Shelton, A. C. Parker, C. E. Smootz, Jesse B. Haston, J. B. Faulkner, R. C. Horn, W. H. Duke, O. J. Law, Emanuel Dubbs, G. H. Morrison, J. H. Rosecrans, John Bower, and J. H. Banton. These men proved themselves workmen worthy of their hire, bringing up most excellent reports.

The state has been divided into twelve districts, known as follows: The Panhandle, North Texas, Northwest Texas, Abiline, Mineral Wells, Brownwood, Gulf, Temple, Hillsboro, Southeast Texas, Northeast Texas, and Collin County, but many of these districts are entirely too large for close evangelistic work, and will be subdivided as soon as the means will allow in the employment of more men.

In these districts the Society has from one to three evangelists, whose labors are confined to the limits of the district, but there are employed state evangelists who have the privilege of visiting any part of the state, who are co-workers with the corresponding secretary in raising means to aid weak and destitute districts and churches.

The whole number of missionaries employed by the Texas Christian Missionary Society for the year ending June, 1903, was forty-two, but even this number is inadequate for the evangelization of this great state which includes 246 counties, covering an area of 265,780 square miles.

VIRGINIA.

H. C. COMBS.

The work in Virginia seems to have had its beginning in the Walnut Springs church, in Shenandoah county, in 1808. At this early date, the year before Alexander Campbell came to America, this church discarded all creeds and confessions of faith, and took the first steps in working its way through a labyrinth of doctrines to the simple platform afterward occupied by the disciples. This congregation became fully identified with the disciples in 1836, and is at the present time one of our strongest and most flourishing country churches.

Dr. Chester Bullard, born in Massachusetts in 1809, moved to Giles county, Virginia, while he was very young. He took a degree in a medical college and was for a time a practicing physician. He afterward moved to Montgomery county and made his home at Snowville, where his dwelling is still pointed out with pride. He was baptized by Landon Duncan, a preacher of the Christian Connection, in 1831. He preached his first sermon on the day of his baptism, and organized his first church near the source of the Catawba, in 1833. His followers were called Bullard-

ites. He was at this time eagerly and zealously proclaiming the principles of the Restoration, although he knew nothing of either of the Campbells. In 1839, he read, by accident, Campbell's "Extra on Remission," and was pleased and delighted to find there was a body of people in the world whose views coincided with his own. He preached about sixty years, covering all of Virginia with his labors. He organized a large number of churches, and baptized 8,000 or 10,000 persons. Our great strength in Southwest Virginia is very largely due to his faithful labors. He died in 1893, full of years and honor, loved by all.

In 1829, Alexander Campbell was a member of the Constitutional Convention of Virginia, with Presidents Madison and Monroe. While in Richmond at this time he preached in the churches of the city quite frequently. His discourses were kindly received, and created a profound impression. In 1832, his father, Thomas Campbell, organized Sycamore church, our first church in Richmond.

About this time Alexander Campbell preached throughout the Tidewater section with great effect. Many of the Baptists opposed his teaching; many favored it. This work gave rise to what has passed into history as the Dover Decrees. At a meeting of the Dover Association, of the Baptist church, held in Four Mile Creek church, near Richmond, in the early thirties, a resolution was passed urging the ministers to use all diligence to counteract the teachings of Campbell. In case those favoring Campbell were particularly stubborn in their adhesion to him, they were to be withdrawn from. These resolutions, called the Dover Decrees, served to drive large numbers of the Baptists to the position held by Campbell, and caused a number of churches to be speedily organized under the name of Churches of Christ.

Thus our work in Virginia began independently, in the Valley of Virginia, in the Southwest, and in the Tidewater section. The first fully fledged church of Christ in Virginia, however, seems to have been old Sycamore church in Richmond.

At one time there was a meeting held in Richmond looking toward a union of the Baptist and Christian churches. There were sixteen representatives from each church. Among the Baptists were Jeter, Poindexter, Burrows, and Broadus. Among the Christians were Pendleton, Goss, Henley, Ainsworth, Walthall, Crenshaw, and Duval. Much was expected from this conference. After a most thorough discussion of the doctrines of the two peoples, very little was accomplished beyond showing that the time for the union of these two kindred bodies had not arrived.

Among the pioneers were Reuben Lindsay Coleman and Silas Shelburne. The first was scholarly and eloquent, but very modest. He was accorded the honor of speaking alternately with Alexander Campbell. He was, perhaps, the only Virginian who could acquit himself with credit in such company.

Silas Shelburne was the "Raccoon" John Smith of Virginia. He traveled extensively in the state, and by his faithful preaching and pure life did much to extend the principles of

H. C. COMBS.

H. C. Combs was born at New Franklin, Ohio, October 8, 1866. At the age of sixteen he began teaching; when seventeen years old he entered Mt. Union College, at Alliance, Ohio. He graduated in 1888 with the degree of A. B. He has since received his A. M.; he taught two years and entered the College of the Bible in September, 1890. He graduated in the classical course, delivering the class address in June, 1892. He at once began preaching at the mission church in Macon, Georgia; worked seven years making a self-supporting church; was called to be state evangelist of Georgia; held this position three years with great success; was called to be Financial Secretary of the Virginia Christian Missionary Society, which position he at present holds.

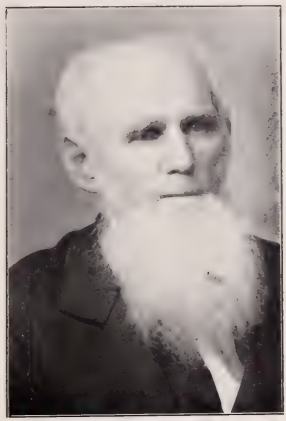
restoration. Three of his children and three of his grandchildren have been ministers of the gospel.

From the first, Virginia has done more or less in state mission work. Her present record of 300 churches and 20,000 members is no complete statement of what she has done. "Westward" has been the course of Virginians. The South and West are dotted with churches owing their origin to disciples who learned the truth in Virginia.

A state meeting was begun in 1850, and continued with annual meetings until 1875, missing a few meetings during the Civil War. During this period of twenty-five years, G. W. Abel was state evangelist. He traveled much over the state, organized many churches, and did great good for the cause. Bro. Abel was born of Baptist parents, near Charlottesville, Va. In early manhood he learned and embraced the principles of the Restoration. He was a graduate of the University of Virginia. He was a hard student during his college days, and injured his health by his too arduous pursuit of knowledge. He brought to the ministry a ripe scholarship, a burning zeal, and a thoroughly consecrated life. He is yet remembered in many fields for his self-sacrificing labors.

In 1875, the annual meeting was reorganized. A meeting was held in Richmond each year from 1875 to 1886 inclusive. At this time the state meeting seems to have been merged into the Virginia Christian Missionary Society. Under this name all our state missionary work has since been carried on. L. A. Culter was the first president of the organization, E. L. Powell and C. S. Lucas were among the first men employed by this Society, the latter being state evangelist for several years. Among the first churches aided by the Society were Lynchburg and Norfolk. The annual conventions since 1886 have been held as follows: 1887, in Richmond; 1888, in Louisa; 1889 and 1890, in Richmond; 1891, in Roanoke; 1892, in Richmond; 1893, in Norfolk; 1894, in Clifton Forge; 1895, in Strasburg; 1896, in Richmond; 1897, in Lynchburg; 1898, in Charlottesville; 1899, 1900, 1901, 1902, in Richmond. Every city church in the state except Seventh Street, Richmond, has been helped by the Virginia Christian Missionary Society.

Virginia has given to the brotherhood a number of men, who working in other than Virginia fields, have made for themselves national reputations. Among these we mention W. K. Pendleton, C. S. Lucas, R. Lin Cave, C. P. Williamson, J. M. Trible, E. L. Powell, E. B. Bagby, Peter Ainsle, B. A. Abbott, and F. D. Power.



DR. CHESTER BULLARD,
Lynchburg, Va.

W. F. Fox, superintendent of the Richmond schools, has been president of the Virginia Christian Missionary Society for a number of years. Under his wise leadership much progress has been made.

The prospects to-day are bright. The Lord is abundantly blessing our labors.

WASHINGTON.

F. WALDEN.

Among the first settlers of what is now the state of Washington, were members of the Church of Christ. Mrs. M. T. Maynard, the first white woman who lived in Seattle, was a member of the Church of Christ. She still lives in Seattle, and is a member of the First church. Dr. C. F. Spinning and wife, of Sumner, Wash., were worthy members of the church when they came to Washington, fifty two years ago. They are still faithful disciples. Among the first preachers who labored in this new country we find the names of G. W. Richardson, Samuel Hamilton, John Ruddle, Wil-

liam Huntington, Jacob Hastings, C. J. Wright, Amos Buchanan, and N. T. Carlton. Some of these pioneers abide here yet.

In 1877, Jacob Eshelman settled in Goldendale, in Klickitat county. His able ministry has been a great source of strength to our cause in this country. He lives in Tacoma, and labors in word and doctrine. In 1879, Neal Cheatham came from Iowa to Washington and located in Waitsburg. He is an able minister of the gospel and has done much to give stability to the churches in Eastern Washington. He has served in the State Legislature, and was for four years State Auditor. He has remained faithful to the cause of Christ, an incorruptible Christian Statesman, and still preaches the gospel.

About 1880 J. B. Daisley settled in Eastern Washington and still faithfully and acceptably preaches the gospel. Bruce Wolverton came into Washington about twenty-five years ago and preached and taught acceptably for a number of years, and then returned to Oregon, where he now lives.

In 1888, F. Walden came to Washington and took up the work at Waitsburg. He had served for sixteen years on the Iowa State Board. He was urged by many of the leading preachers of the territory to take the lead in organizing our people into a Territorial Convention,. He accordingly issued a call September 1, 1888, for such a gathering. We met in Ellensburg, October 4, 1888, and organized the Washington Christian Convention. F. Walden was elected president; Jas. E. Denton, vice-president; J. B. Daisley, corresponding secretary, and T. J. Hollewell, treasurer. Money was pledged and the work started. But little was done the first year, owing to our inability to secure a territorial evangelist who could continue in the work. C. F. Goode labored for the board for three months and met with fair success.

The second meeting of the convention was held in Waitsburg in October, 1889. Neal Cheatham was chosen president, J. T. Eshelman, vice-president; F. Walden, secretary, and John R. Ware, treasurer. F. Walden was prevailed upon to give up his work at Waitsburg and enter the field as territorial evangelist. He gave the entire year to the work. He gained 150 additions to the churches, assisted in locating a number of preachers and raised enough money on the field to pay his salary and left over $100 in the treasury.

F. WALDEN.
Zillah, Washington.

Born in Floyd county, Indiana, March 18, 1839; educated at Oskaloosa, Iowa; began preaching 1860; served various churches as minister for thirty-six years; served on the Iowa State Board sixteen years; was a trustee of Oskaloosa College twelve years; Drake University six; moved to Washington 1888; was first president of the state convention; one year evangelist; owns one of the finest fruit farms in the state, and depends on that for a support and gives his labors in the ministry free.

Though urged to continue in the territorial work he could not comply on account of his wife's health.

The third meeting of the convention was held in North Yakima. E. C. Sanderson, who is doing such good work as Dean of the Divinity School at Eugene, Oregon, took the work of territorial evangelist and continued for two years. His work was most excellent and did great good to the churches of the (now) state of Washington. Sanderson was succeeded by R. E. Dunlap, who was state evangelist for three years and faithfully carried on the work that had been inaugurated by others. He still preaches the gospel as occasion offers, but gives his time largely to prohibition. Twice he has been the candidate of the Prohibition party for governor.

Owing in part, at least, to the hard times, there was a time when we had no state evangelist. Then Neal MacCallum took up the

work for one year. We have been two years without a state evangelist, but now J. M. Morris is to take up the work.

R. H. Moss, son of the veteran J. J. Moss, labored faithfully for a number of years in Washington, but some years ago entered into rest. J. E. Denton and S. B. Letson came to Washington in 1888. Denton located in Ellensburg and Letson in Spokane, and both did faithful work. Both are in California now. The one whose coming has perhaps done the most to give stability to the work in Washington, is W. F. Cowden. He came in 1889. From that day to this he has filled the responsible position of Superintendent of Missions in the Northwest. His work has not always been of the most pleasant kind. Where there is trouble there his duty calls him, and it is almost, if not quite, impossible to settle difficulties to the satisfaction of both parties. But he has done his work faithfully and impartially so far as enlightened judgment would guide him. No man could have done better and he has earned the esteem and love of his brethren who know his work best.

The growth of the work in Washington has not been very rapid, but it has been a steady gain, and the outlook is encouraging. We have four churches in Seattle, known as the First, the Fremont, the University and the Green Lake churches. B. H. Lingenfelter is the minister of the First, Bro. Allen of the Fremont, while the University and Green Lake churches are supplied by brethren Dunlap, Wood, Allen and Walden. In Ballard, which is really a part of Seattle, but under a separate city government, we have a church of which Galen Wood is the minister. Morton L. Rose and H. K. Pendleton minister to the two churches in Tacoma, while W. S. Crockett is the efficient minister at Olympia. B. E. Yutz and J. W. Allen minister to the two churches in Spokane. We have churches in nearly every county seat in the state, as well as in the smaller towns and villages and also in many rural districts.

WISCONSIN.

MILTON WELLS.

Philip R. Campbell reports to *Millennial Harbinger* in November, 1839, preaching and the organization of a congregation in Grant county of twelve members, and we also learn that in 1850 an organization was formed at Sima, in same county, of seventy members, and that a few years later Henry Howe organized a congregation at Platteville and also at Bethel, near Mineral Point, and about the same time that Daniel Gray organized another at Woodstock, Richland county, and that soon after Daniel Householder, Jonathan Trotter, and Eden Mitchell moved from Jefferson county, Ohio, and settled in Spring Valley, and that brethren George H. Babb and Daniel Gray preached there and organized a congregation, with charter members the families mentioned above.

About this time William H. Miller and wife, Wiliam Ross and wife, James Snyder and families settled on farms near Richland Center and had preaching in a log school house on the farm of W. Miller, and were organized and built a church edifice on Pine River, with seventeen charter members. This organization had strange experiences, but finally resulted in the organization at Richland Center. Three of the charter members are yet living, viz: Mrs. Eliza Snyder, of Footville, Mrs. Jane Snyder, of Jainesville, and William H. Miller, who is now an elder of the Richland Center congregation, which was organized Jan. 22, 1882, with twenty-seven charter members. In March, 1885, a new church building was dedicated with a heavy debt overshadowing it, causing much sorow, trouble, and vexation of spirit, which caused the calling of Bro. Milton Wells, in 1888, as minister, and the result was in one year the church was clear of debt. Warning—Never dedicate a church until all indebtedness is provided for in full.

Since that time over two hundred persons have been received into the congregation. They have flourishing Bible school, Aid Society, Auxiliary C. W. B. M., Y. P. S. C. E., all doing splendid work under the fostering care of Edward Owers.

SUGAR GROVE

Vernon county congregation was organized June, 1857, by David Parkinson, of Ohio, with eleven charter members. They first met in a log school house which had not a nail in its erection, no sawed timber; hewed logs for seats. John Hurd, of Viroqua, strengthened them much by occasional preaching which was followed by Henry Howe, in a very successful meeting, and in nine years they numbered one hundred members. The most successful meeting ever held for this congregation was by

Milton Wells, which added eighty-seven members to the church. This church has met regularly every Lord's day since its organization, except during the past summer, while erecting a new church building. This is one of the most influential churches for good among the disciples of Wisconsin. It has always had an efficient eldership.

MILWAUKEE.

A few brave souls, about the year 1853, began to set forth the ancient order of spiritual things, but only maintained their light a short time as Christadelphianism extinguished them, and there was a lull until 1884, when W. H. Trout and wife, and James Stover and wife, came to the city, gathering new material, began to meet in whatever halls they could procure. Six months after their first meeting, Bro. Wm. T. Sherman came to their relief with a church house which had been used by an independent body, under the care of Mr. Hoskins. The disciples came to it in May, 1885, when Bro. Robert Moffet, Corresponding Secretary of the American Christian Missionary Society, visited them and secured to them an annual stipend of $400 to assist in maintaining a minister. Bro. Sherman's gift of the house was conditioned that they meet regularly each Lord's day and maintain a minister of the gospel. Bro. C. C. Smith was called for one year, beginning his labors October 1, 1885, and in January, 1886, they were organized and incorporated a church of Christ in Milwaukee.

In March, 1886, Bro. R. Moffett held a meeting of nineteen days, with ten confessions, and closed as, he said, no more hearers were in sight, his whole audience was conquered. Bro. Smith at close of second year accepted a call to California. Bro. G. L. Brokaw succeeded him for one and one half years, and his successors were for different periods of time, John McKee, M. B. Ryan, C. G. McNeil and F. N. Calvin, under his influence they began to raise money for a new church building. Dr. Sherman, son of Wm. T. Sherman, deceased, gave them the deed for the old property, which was sold, and they bought a lot on South Side of Milwaukee and a new building was erected. Bro. Calvin resigning, the services of C. M. Kreidler were obtained. He began his labors October 1st, and the church was completed and dedicated January, 1901,

MILTON WELLS

Milton Wells was born July 13, 1829; educated in common schools in Brooke county, Va. 1857 to 1859 in Bethany College; principal of high schools 1859 and 1860 and 1861, and enlisted in the army in July, 1861, as private; discharged April 8, 1865, as Colonel, on account of wound received in action; was immersed by A. E. Myers 1852; elder of Wellsburg and West Liberty, Va., churches; after discharge from the army principal of Wellsburg and Ravenwood, West Virginia, high school; 1873, made evangelist of fourth missionary district of West Virginia; 1881, minister of Central church, Wisconsin; 1888, minister at Richland Center; 1893, minister for Green, Marble Rock, Urbana and Prairie Creek churches, Iowa; retired to Footville, Wisconsin, 1870; has preached over two hundred sermons since; has immersed about 5,000 persons.

at a cost of $11,600, free of debt. The work of building the spiritual kingdom grew and finally Bro. Roland Nichols, of Chicago, came and held for them a series of meetings, assisted by Mrs. Powell, of Indiana, as soloist, which resulted in seventy-nine additions, closing February, 1903. Bro. C. M. Kreidler is continuing the good work as minister.

GEORGETOWN.

This church was organized in February, 1865, by Elder Henry Howe, and prospered under his fostering care. He was followed by Henry Exley, who had a house of worship erected and it was dedicated in September,

1868, by James Challen and Henry Howe, and Ira Parmley, of Center, Wis.

Henry Howe traveled on foot, on horse back, through mud, sleet and heat, through winter's cold, through poverty and all kinds of hardships, and died in poverty. But thank God, he has come out victorious through Christ over all and is only awaiting the general resurrection morn, to take a seat in heaven at God's right hand.

LIMA

church was organized by A. P. Jones, in 1854, and in 1855, under the labors of Bro. Calvin Smith, was united with the Platteville church.

But these churches, with the exception of Platteville, have gone out with the lead mining influx.

CENTER.

church was organized by Henry Howe and A. P. Jones, December 21, 1853. Bro. John Wallihan and wife, Curtis Parmley and wife, and Ira Parmley, were the first disciples of Christ to settle in Center, which was in 1846, and were the originators of this organization. Brethren Howe, Jones, Mullins, Sherwood, Collins, Slater, Christner, Morrison, Wells, Kimberly, Courtney, Pool, Spencer, Mutchler, Bloom, and Wetzel have been her ministers of the gospel in the order mentioned, Wells serving nine years. This church did more for the cause of Christ than any other in the state. Her ministers were what all ministers should be, evangelists in all parts of the state, and Center church letting their salaries go on as though they were preaching at home. The Footville church, owes what she is to-day to Center church, and as an individual, to F. M. Dann. It was through his influence, when shut out of the Methodist church, that a hall was obtained. He was the representative in the eldership from start to finish of the Center congregation, and is still an elder in the Center church. It was during the labors of C. W. Sherwood that the Footville mission was started and both congregations were under one organization until recent years, when C. W. Pool made Footville a separate organization, but both churches have always supported the same minister: but the child has outgrown the parent, owing to deaths, removals, and other causes. D. N. Wetzel is serving them the second year as minister. These churches have Bible schools, Aid Societies, and Auxiliaries to the C. W. B. M., all doing well.

PLATTEVILLE CHURCH.

was organized in October, 1857, by Edwin Wakefield, of Ohio. But prior to this, Calvin Smith, of Ohio, held a meeting which prepared the way for the organization of the church. John Smelker and Jonas Wannamaker were the elders. John Ervine and Lyman Cheever, deacons. Mrs. J. M. Dyer is the only surviving charter member. At the time of organization they met in an upper room of the academy. They also had a prosperous Sunday school. Brethren Lavin, John Sweeney and A. P. Jones each visited them at different times and strengthened them. During the rebellion the church was closed for a time, but in 1865 they rallied, bought a church, which gave courage to the members to work with a new zeal and Christ-like spirit. Brethren Robertson and Smelker did the preaching. In 1879 George L. Brokaw visited them and a more commodious house of worship was erected. Bro. Burton being minister, the new edifice was dedicated January 12, 1883, by L. L. Carpenter. In the new building, under the careful management of the elders, many were added to the church, with Brethren John Hurd, A. J. Carrick, and others preaching the gospel to them. But deaths and removals have made havoc of the church at Platteville, but it still sustains its social meetings and Bible school, with the hope of reviving the work into newness of life.

BEREA CHURCH

was organized in 1858, by Abram Williams, Matthias Merrell and G. H. Babb, and has kept up its organization until the present time. This was Bro. G. H. Babb's home church. Its present elders are David Smith and Jesse Thomas. It has had fires within and without and at times on top of the hill of prosperity then down in the valley of adversity. The bad character of some of her preachers has done her more harm than all else of her trials. She owes her existence to-day to her heavenly Father, through the instrumentality of Bro. Milton Wells, who has always come to her assistance when most needing help. This church is an example to others in that there were always a faithful few to hold up the banner of Jesus, the Christ, the Son of God.

LYNXVILLE,

of Crawford county, owes its organization and stedfastness to a few faithful women. The most energetic and faithful is Catherine Armstrong. This church has been hindered in its work by a debt hanging over it, but at last overcome; it now bids fair to do much good.

Readstown, Rib Lake, Manitowac, Ladysmith, all new places, have organizations formed under state evangelist, J. H. Stark, who labored under the Wisconsin Christian Missionary Association of the Churches of Christ, which was incorporated in 1889, under the laws of the state. The auxiliary to the C. W. B. M. also an incorporated body, and most of the churches have an auxiliary.

Wisconsin needs evangelists, especially persons who can speak in the Norwegian and German languages. No state in the Union has as great a per cent. of her population foreigners as this.

Henry Howe was born April 15, 1811, near Washington, Clinton county, Ohio. His parents being Baptists, but early in the Restoration yielded to the teachings of the Holy Scriptures. Henry being naturally an adept, in very early age was converted to Christ, and at the age of eighteen began speaking in meeting. He married Henrietta M. Nickerson in 1833, who died some two years afterward, leaving a son, David James Howe, who also is a preacher of the gospel for thirty-five years. His brother, D. R. Howe, now of Eureka, Ill., has been a preacher about sixty years. The subject of this biography moved to Beaureau county, Ill., 1834, and soon after began his life work, preaching the gospel. In 1840 he was married to Miss Camelia A. Davidson. She, with her parents, were excluded from the Baptist church for teaching "Campbellism" as we find recorded in their church book. Soon after their marriage they moved to Stevenson county, Ill., near the village of Oneco, and bought a farm of 200 acres; and being a good manager, he would have accumulated much wealth, but preachers were scarce, and he having many calls and his great love for the salvation of souls, left the farm to care of family, and throughout Northern Illinois and Southern Wisconsin was preaching nearly the whole time, and consequently was away from home and family most of his time. In 1842 he went to Mineral Point,

GEO. H. BABB, deceased.

Wisconsin, and in 1843, formed an organization in Dr. Loofborough's house where it continued to meet for several years in a small log house. In 1846 James Noble settled on a farm five miles east of Mineral Point, and organized the church at Bethel, he being its first elder and preacher. Henry Howe sold his farm in Illinois, entered 200 acres of land near Bethel church, became its minister, and by the help of other brethren from the East, a strong congregation was built. He was constantly traveling, preaching, and farming or helping to organize churches, as will be noticed in the history of the churches. No man in Wisconsin made greater sacrifices and endured greater hardships for the cause of Christ.

He died at his home in Richland Center, Wis., July 9, 1868, from pneumonia, a disease he contracted while holding a meeting at Viroqua. He left his family a noble heritage, that of a noble example of Christian fortitude.

"Blessed are the dead who die in the Lord."

Milton Wells; born in Brooke county, Virginia, July 13, 1829; received his education in the common schools and Bethany College; married Mary Meigs Walker, March 8, 1849. They both united with the Church of Christ October 2, 1852; were immersed by A. E. Myers; farmed and taught school until 1861; enlisted in the army July 19, 1861; holds

commissions as Captain, Major, Lieutenant-Colonel and Brevet Brigadier General; was wounded October 19, 1865, at Cedar Creek, Virginia; was discharged on account of wound April 6, 1865; was principl of High School until 1873; was evangelist of Fourth Missionary District of West Virginia from 1873 to June, 1881; minister of church at Center and Footville, Wis., from 1881 to 1889; Richland Center, Wis., until 1893, then minister of Greene church, Iowa, two and one half years; then Urbana Prairie Creek, Iowa, four and one half years; retired to Footville, Wis., October, 1900. Since that time has held several revival meetings in various parts of the state; just closed a very successful meeting at Martintown, Wis.. He has been the intrument in God's hands of bringing thousands into the fold of Christ, to whom belongeth all the praise.

G. H. Babb was born in Clinton county, O., October 25, 1815; moved to Delaware county, Ind., in 1840; married to Emily Jordan 1841; moved to Richland county, Wis., in 1856, Sabin P. O.; he united with the Church of Christ in 1835 and from that time until death earnestly contended for the faith once delivered to the saints. He endured many hardships and many sacrifices for the cause of his Master, whom he loved dearly. He was a master logician and had the Scripture at his tongue's end, and by that means always vanquished his foe. His wife died May 31, 1887, and he died Jan. 4, 1902, in the triumphs of the faith he had contended for for sixty-six years. He is missed from our annual conventions by all.

CHURCHES OF CHRIST IN SOME OF OUR LARGE CITIES.

ATLANTA, GA.

A. G. THOMAS.

The establishment of the Church of Christ in Atlanta, Georgia, began in the coming together of a few disciples, who had moved to the young city to follow various avocations, on the Lord's day for worship. The first preaching was done in the year 1848 or 1849, by Nathan W. Smith, one of the first men in Georgia to preach for the restoration of primitive Christianity. About the year 1850 Dr. Daniel Hook, an able advocate and a consecrated minister of the gospel, moved from Augusta, Georgia, to Atlanta, where he found the little band faithful to the Lord. Among these were Elder F. P. Perdue, E. B. Reynolds, S. J. Shackelford, and others. Dr. Hook and Elder Perdue preached and labored in private houses and halls for a time until the number increased and a church was organized. In January, 1855, Dr. A. G. Thomas, having just completed a post-graduate course of study for the ministry, in Bethany College, under the personal direction of Alexander Campbell, was called to the ministry of the church at Atlanta. Dr. Thomas was the first regular called and salaried minister of that church, which office he held until the Civil war, when he entered the Confederate service as chaplain of the seventh regiment infantry, Georgia Volunteers. During the war Dr. H. Marshall, W. H. Goodloe, C. K. Marshall, and others preached for the Atlanta church. In the early seventies Thomas M. Harris was called to be minister. He was minister till 1876 or 1877, when Dr. A. G. Thomas was again called as minister. In the winter of 1884 Dr. Thomas resigned, and T. M. Harris was again called, and served three or four years, when C. P. Williamson was called. He served the church for nearly ten years. In 1885 the Second church was organized and flourished for a time, but its numbers being depleted by removals and death, the church disbanded, and the membership returned to the First church. As a result of missionary effort in the city, the West End church was established, of which R. Lin Cave is now minister, and the church at Howell's Station is in good condition. The First church has for its efficient minister at the present time, Bro. Sherman B. Moore, under whose loyal guidance the church is prospering and the outlook promising.

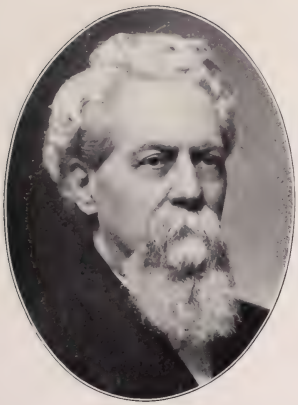
BALTIMORE.

B. A. ABBOTT.

The beginning of the Church of Christ in Baltimore was as early at least as 1817. Two young men, Peter Ainslie and Charles Farquharson, were sent direct to Baltimore from the Bible School of the Haldanes in Edinburgh, Scotland. They found a small Baptist congregation worshiping in a sail loft at Fell's Point, down by the harbor, in the southern part of Old Town, a section of the city now taken up with factories, lumber yards, and such other things as usually spring up about the wharves of a great city. A Mr. Healy, dyer by trade, presided over this band.

It appears that Peter Ainslie preached to them only once, and that his sermon gave great offense. He then went on to Richmond, Va. The preaching of Farquharson soon also proved unsatisfactory to this little flock, and after speaking to them a few times he rented a house at his own charge and commenced services independently. Five men went with him, and they organized themselves into a church and continued to worship at Fell's Point for several years. The names of only two of these pioneers have survived. One was Allen L. Innes and the other was William Carman. Nothing else is known of them, excepting Carman, who had been the organizer of the first Sunday school ever started in Maryland.

This small young church seems to have had a hard time to find a shelter and moved often, until some time between 1825 and 1830, a house of worship was erected on North Street. Here the congregation grew rapidly. It was



ALVINZI C. THOMAS, Deceased.
Atlanta, Ga.

Born in Twiggs county, Ga., June 10, 1833; first student from Georgia in Bethany College; received degree of A. B., Bethany College, July 4, 1851; minister Atlanta church from 1855-1861; Chaplain 7th Regt., Ga. Vol. Inf. 1861-1865; at present chairman Board of Elders and Official Board of Atlanta church, president of the Georgia Christian Educational Society and chairman of Ex. Com. Ga. Christian Missionary Convention.

ALFRED E. SEDDON,
Atlanta, Ga.

Born London, Eng., January 30, 1846; graduated Regent's Park College, London, Eng. In Baptist ministry 14 years; held ministries in London, Liverpool and Newcastle, Eng.; newspaper correspondent in Europe and West Indies several years; in 1896 formed West End church, Atlanta; was its minister two years; one of the founders of the "Southern Evangelist," of which he is now editor.

greatly strengthened by receiving a number of the most influential members of the First Baptist church. Among them was Mr. Henry Mentzel, who united with the Church of Christ in 1835. He was a man of decided force of character and splendid spiritual attainments, and his knowledge of the Bible and devotion to it made him an effective factor in the development of the cause.

In this year, 1835, Alexander Campbell for the second time visited the city and preached a series of sermons. Although the Unitarian and Swedenborgian houses were offered for these meetings, they were considered too small, and instead he went to Scottis Hall. The first person converted to his views was Theodatus Garlick, at the time a student in the Maryland University. He afterwards became famous as a sculptor and as a plastic surgeon. He later moved to Ohio and founded the Church of Christ in Youngstown. He died December 9, 1894.

Until this time the church on North Street appears to have been a movement by itself, but a comparison of ideas showed that they stood substantially on the same ground with those who held the views of Campbell, and it henceforth became one of the congregations which belonged to that movement. There was again a considerable revival and many additions. Soon, however, there were serious dissensions, alienations and divisions, but the congregation continued at North Street until 1869, when they sold their property and built a house on Dolphin and Etting Streets, in the Western part of the city. Here they worshiped for several years, but finally, discouraged through strife and divisions and various hindrances, they merged the membership into the congregation which had arisen on Paca and Lombard streets. Their church edifice was conveyed to this new congregation and was later given to the Second church, colored. A few years since they sold it and now worship in a small house they bought on Lexington street, near Aisquith. They are very weak and unpromising. The work of the Church of Christ among the colored people in Baltimore has never been successful.

On July 26, 1840, what was afterward known as the Paca Street church, was commenced. It was started by members who had seceded from the North Street congregation. Thirty-seven persons signed the document constituting themselves another church. There was a goodly number of scattered Disciples of Christ in the city, and it was hoped that they might all be brought together in this movement.

The first meeting was held on the date mentioned on Baltimore and Gay streets, in Trades Union Hall. For ten years the brethren worshiped in hired halls, and in Warfield's Meeting House, until the house of worship on Paca

BYRDINE AKERS ABBOTT,
Baltimore, Md..

Born Craig Co., Va., Jan. 6, 1866; educated in the public schools of Virginia, Milligan College, Tennessee, and at the University of Virginia; taught school, served as evangelist, been editorially connected with four of our papers; was minister six years at Charlottesville, Va., and nine years in Baltimore, Md.; July 1,1888, he married Ollie C. Carper, of Virginia.

and Lombard streets was ready for use. It was dedicated May 26, 1850, by Alexander Campbell. The congregation continued to work and worship there, enjoying considerable prosperity until August 28, 1887, when the old house which had become too much crowded, and overshadowed by great factories, was given up. Russell's Hall, on Pennsylvania avenue and Mosher street, was used until a new church home on Harlem and Fremont avenues was opened. This house was dedicated March 11, 1888. The day was also made memorable by one of the greatest blizzards ever known in Baltimore. James Vernon, Jr., was minister of the church and the dedicatory sermon was preached by Z. T. Sweeney, of Columbus, Ind. The building is of stone, and is in equipment and arrangement a modern church house. It cost 832,000 dollars. It is now known as Harlem Avenue church. The record of ministers is incomplete, but so far as it can be made it is as follows: George W. Elley, 1857-1858; Judson D. Benedict, 1860; A. Anderson, leaving 1861; then James B. Pyatt, of Pennsylvania; D. S. Burnet, from 1863 to 1867; A. N. Gilbert, from October, 1867, to May, 1877; I. J. Spencer for two years; H. D. Clark, 1880 to 1884; James Vernon, Jr., from 1885 to September 1, 1888; C. K. Marshall was minister for six years following this. The present minister is B. A. Abbott, who commenced labors with the church October 1, 1894. The church has always been especially strong and rich in Bible knowledge, and as a result is independent in thought and methods of work. A number of excellent ministers have gone from its ranks. The present membership is 613.

On June 24, 1888, under the leadership of W. J. Bohannon, thirty-five members went out from Harlem Avenue congregation and met in a hall on West Baltimore street, near Carrollton avenue, and organized what is now known as the Calhoun Street church. This body of disciples from the start had an excellent influence in the community and its growth has been rapid. It is especially characterized by evangelistic zeal and effectiveness. In the beginning for nearly three years their meeting place was Hollins' Hall. The first minister was James Vernon, Jr., from September 1, 1888, to September 1, 1889. After his resignation till January 1, 1890, the pulpit was supplied by Cap. W. J. Bohannon and Frank Morgan, a student of the Johns Hopkins University. Thomas Munnell then accepted the ministry, and in December of the same year a contract for a house of worship was let. The building was dedicated on April 6, 1891. The dedicatory sermon was preached by C. P. Williamson. On September 30th, Mr. Munnell resigned and was succeeded by Peter Ainslie, who is still minister of the church. On February 16, 1894, the church was partially destroyed by fire, and the con-

PETER AINSLIE.
Baltimore, Md.

Born Dunnsville, Va., June 3, 1867; student at Kentucky University, Lexington 1886-89; minister Newport News, Va., 1890; minister Calhoun St. church, Baltimore, 1891-1903; editor of *Christian Tribune*, Baltimore, 1894-1900; student and traveled in Europe 1898; founded and president Christian Tribune Home for Working Girls, Baltimore, 1899; author "Plain Talks," etc.; minister Christian Temple, Baltimore, 1903.

HARLEM AVENUE CHURCH,
Baltimore, Md.

gregation worshiped in Hollins' Hall again until May 13th, when the renewed house was thrown open for services. The congregation has recently secured a site on Fulton and Penrose avenues, and will build a larger and more substantial house, modern in every way. It is to be of stone and already the contract for the chapel has been given out. The present membership of Calhoun Street church is about 550.

In 1897 the churches standing for New Testament Christianity in Baltimore commenced to enjoy an era of expansion which has resulted in the establishment of three healthy and promising mission churches in favorable and needy sections of the city.

The Christian Endeavor Society of Harlem Avenue church organized a Sunday school in Crown's Hall, on Francis street, and Fulton avenue, Sunday, December 12, 1897. There were present thirty-five pupils. This work was kept up in the hall until the following summer. The official board of the church then took charge of it, and a lot on Fulton and Walbrook avenues was secured and a tent pitched upon it, and W. J. Wright, of Washington, D. C., was called to hold a meeting. This meeting was of seven weeks' duration, and got a wide and favorable hearing for the plea of the disciples of Christ among strangers in the community. On the first Lord's day in December, 1898, a neat frame chapel, with a capacity of 300, was dedicated by F. D. Power, of Washington, D. C., and M. H. H. Lee became the first mininster December 1, 1898. The work prospered under his leadership despite considerable hindrances. He resigned May 1, 1903, to become minister of the church at Ronceverte, W. Va. On September 1, 1903, W. R. D. Winters, of Logansport, Ind., became minister. The work is known as the Fulton Avenue church, and has a membership of 125.

In the meantime Calhoun Street had opened a Sunday school in Peabody Hall, in North Baltimore. On September 25, 1901, a beautiful chapel on Twenty-fifth street, near Calvert street, was dedicated, B. A. Abbott being the preacher on the occasion. Dissensions of a serious nature soon arose, but they were overcome, and Flournoy Payne became the first minister of Twenty-fifth Street church. The membership is about sixty.

About this time also members from Calhoun Street church gathered some children together in a store room on Fort avenue and Jackson street, and commenced a Sunday school. The children flocked to this new place, and it was recognized that there was a call for permanent work in the community. This was decided upon and an appeal was made to the different boards of the church at large to support a minister there. The Missionary Society of Maryland, Delaware and District of Columbia, and the C. W. B. M. appropriated funds to help support a man, and J. O. Shelburne, of Virginia, was called to take charge of the field. He took hold of it with great zeal, and the result is the Riverside church on Randall street and Belt avenue, dedicated October 19, 1902. The sermon was preached by F. D. Power, of Washington, D. C. At present only the basement is finished. It is commodious and well furnished. To the usual form of church work this congregation has added institutional and labor employment features, thus making itself a servant of the people through many channels.

The American Christian Missionary Society has helped greatly in the expansion of the work in Baltimore. Every encouragement has been given to open new places and the appropriations have been liberal. The ministers of both Fulton Avenue and Twenty-fifth Street churches have been practically supported by this board in these early critical years.

Amongst the beautiful benevolences of Baltimore, one is supported and directed by the Churches of Christ. Peter Ainslie conceived the idea of establishing a home for deserving working girls, and on October 1, 1899, the Tribune Home for Working Girls was opened. It has been successful, and at present there are twenty-three young girls boarding there.

The churches in Baltimore are all in full sympathy with the broad and general ideas of the plea for the union of God's people and for the practice of the Christianity of Christ. In methods of work they recognize the value of church societies, which are, after all, only committees. They co-operate heartily with the general boards of the brotherhood at large. The Baltimore churches have always been considered among the forces striving to deliver the city from every kind of evil. The degree of their influence is proportionately far beyond their strength financially and numerically.

Witnesses to the original apostolic faith and loyal to the pattern of church forms shown in the New Testament, these churches are also hopeful prophecies of the good day coming when all God's people shall maintain faith and good works in the beauty and strength of perfect fellowship.

CHICAGO, ILL.

ALBERT LARRABEE.

1843—A man named Saunders, from Ohio, organized the first mission work in Chicago, taking the name "Christian."

1846—M. H. Baldwin and wife (disciples of Christ) united with this band of Christian workers.

1847—J. Reese and Sister Balch (Dickey) were added to the little mission chuch.

1848—Platt Saunders and wife and Dr. L. S. Major and wife became identified in the work.

1849—Separation took place between the original members and these later ones.

FIRST REGULAR ORGANIZATION.

1850—The disciples above named met at the residence of Bro. Baldwin and organized the first church.

1852—The church employed Bro. L. Cooley, from Cleveland, who was the first regular minister.

1854—The first protracted meeting was held by Bro Love Jameson, of Indianapolis.

1856—C. B. Egan is employed to preach for the church, then meeting at Lake and Clark streets.

1857—The building of a house of worship was begun at West Monroe and Rucker street; now Center avenue.

1858—Dedicatory services were held, July 4th, conducted by D. Pat Henderson.

1860—M. N. Lord is minister; work is prospering; membership numbers 120.

1861 to 1864—During the war period Brethren N. S. Bastain, W. F. Black and John W. Sweeney ministered to the congregation; property sold and abandoned.

1865—The second church was organized by James Bremner, Joseph Badenoch and other Scotch brethren, now known as the "Kendall street" church.

1866—The First church moved from Monroe street to old St. James' church on North side, Ben H. Smith, minister.

1867—Church moves to Wabash avenue and Sixteenth street. At this time John W. Sweeney is minister.

1868—A new work is organized at Orphan Asylum building by D. P. Henderson and members from Sixteenth street brethren.

1869—Church building No. 2 is erected by the new congregation at Indiana avenue and 25th street

1871—After the great fire the two South Side congregations unite, taking the name of First church and occupy the 25th street house.

1872—The first mission was opened at 517 Madison street, by Sister M. D. Raggio and other members of First church.

1873—George G. Mullins became minister and established the church at Adams and Throop street, known as the "Central" church.

1875—The Central church moves to Campbell avenue and Van Buren street, and becomes known as Campbell Hall Mission church.

ALBERT LARRABEE,
Chicago, Ill.

Born Auburn, Me., May 20, 1831; educated at Lewiston Falls Academy, 1849-52; in early life taught school. Settled in Missouri and began business life 1856; elected three terms mayor of Macon, Mo., 1860-62; was admitted to practice law 1864; became identified with Chicago church work 1874; entered field of City Missions 1893; superintendent Mission Service 1903.

1875—Division comes to the Campbell Hall congregation and two places of worship are established—the one on Western avenue, the other on Oakley avenue.

1878—Houses are constructed at both the places, Western avenue and Oakley avenue.

1880—A new work was begun and church organized at Prairie avenue and 30th street, by Irving A. Searles, known as "South Side" church.

1883—The First church (Indiana avenue and 25th street) and South Side church (Prairie and 30th) are united under the name of Central Church of Christ.

1885—The Englewood church was organized from a work begun by Bro. Henry Coggswell, who was its first minister.

1887—A new house of worship erected by the Central church at Indiana avenue and 37th street.

1887—Occidental Hall Mission organized. W. G. Morris, superintendent.

CHICAGO MISSIONARY SOCIETY.

1887—The Chicago Missionary Society was organized. A. Devore served a term of seven years as its president.

1888—Work begun with the colored people on the South Side, aided by Central church.

1890—North Side Mission was opened and the church organized about one year later by

JACKSON BOULEVARD CHURCH.
Chicago, Ill.

Bro. W. F. Black, of Central church, later ministered to by W. B. Taylor.

1892—At Harvey, Ill., the church was organized. Bro. C. H. Knapp was promoter of the work.

1892—The Occidental Hall Mission was organized as the Garfield Park church, located on Monroe street and Francisco avenue. The first minister is J. W. Ingram.

1893—"Ravenswood church" organized from an independent mission started two years previously by "North Side" members.

1894—Prof. H. L. Willett organized the church at Hyde Park, under auspices of the Home Missionary Society. Meetings were held in Masonic Hall on 57th street.

1894—The mission at Douglass Park was organized by A. Larrabee, under auspices of Oakley Avenue church. The Christian Woman's Board of Missions Auxiliary Union, was organized at the Englewood church. Sister Black was first president.

1895—Mission Board employed E. W. Darst as the first evangelist for the Chicago work.

1895—Bro. J. W. Allen closed a twelve years' ministry with the West Side church at Jackson Boulevard.

1895—The "Oakley Avenue" church and the "Garfield Park" church become united, taking the name of Monroe Street Church of Christ for the union church so formed.

1895—The Ministers' Association of the Disciples of Christ is organized, H. L. Willett, president. At this time there are seven resident ministers.

1895—Disciples' Divinity House, at University of Chicago, is established, H. L. Willett, Dean; E. S. Ames, Head.

1895—First meeting by city evangelist Darst, held at Douglas Park Mission, and church organized with forty members.

1896—A meeting by evangelist Darst, lasting eleven weeks, resulted in the organization of the Evanston church.

1896—Garfield Park mission came into organization under the leadership of Bro. A. Larrabee, of the Monroe Street church. F. G. Strickland was the first minister.

1896—E. W. Darst established the church at West Pullman, and a house of worship is erected.

1896—Cook County Endeavor Union organized at the Palmer House. E. Butterfield was first president.

1897—Union church was organized by J. H. O. Smith at "Peoples' Institute," with 218 members from West Side church. 300 were added the first year.

1897—Work is opened in Humboldt Park, under the auspices of the City Mission Board and the church established on Armitage avenue.

1898—Austin church, after one year of mission work, by A. Larrabee, is organized, with Geo. A. Campbell, minister.

1898—The Irving Park church begins, and comes into organization with a meeting held by E. W. Darst and A. Larrabee, City Missionaries.

GEO. F. HALL.
Chicago, Ill.

Born near Clarksville, Iowa, Sept. 23, 1864; student Drake University 1882-86; married Laura W. Woods, Manhattan, Kan., 1886; minister Manhattan, Lincoln and Emporia, Kansas, Decatur and Chicago, Ill.; author "Plain Points on Personal Purity," "Tabernacle Talks," "Pitfalls of the Ball Room." Degree Ph. D. from Ruskin University 1903; began "work of faith" at Bush Temple of Music, Chicago, 1902.

MONROE STREET CHURCH,
Chicago, Illinois.

1898—The church at Garfield Boulevard was organized by the city evangelist and J. G. Scott, minister.

1898—The beginning of Halstead street mission. H. L. Baynes, from Engelwood church, superintendent.

1899—Sixty-second and Ashland church is organized from a meeting held by J. F. Findley, evangelist.

1899—The organization of First church on South Side took place from members from Central church. F. G. Tyrrell first minister.

1899—Northwest mission (German American) was organized by A. Larrabee, superintendent. The beginning of Keeley street mission. J. H. Reid, superintendent, C. R. Neal, minister.

1900—Maplewood mission was established by A. Larrabee, superintendent, and E. E. Cowperthwait, minister.

1900—Mission at South Chicago was opened by members from Kendall street church.

1900—New building of the West Side church on Jackson Boulevard was completed, costing $40,000.

1901—The Moreland mission organized by Geo. A. Campbell, minister of Austin church.

1901— New house of worship erected by Monroe Street church, corner Monroe and Francisco. Chas. C. Morrison, minister.

1901—The amalgamation of Union church and the West Side church is effected under the name of Jackson Boulevard church. Roland A. Nichols, minister.

1902—The Wilmette mission is organized by W. D. Ward, of Evanston church.

1902—The residue of members belonging to the Union church reorganize and the church so formed known as the Metropolitan church. Charles Reign Scoville, minister.

1902—Services in Bush Temple of Music, Chicago avenue and Clark street, are instituted by Geo. F. Hall, the minister, and church organized.

1903—The Austin church makes purchase of church property from Baptist people, Pine avenue and Ohio street; value, $10,000.

1903—Christian Temple mission, 1042 Otto street, an institutional work for boys, was organized by Willis Brown, the superintendent and minister.

1903—Chicago Heights church was assisted in its organization by Superintendent A. Larrabee, of the Missionary Society.

The first thirty years of the above history is from the record kept by M. N. Lord, and from 1873 to date of 1903, from diary of A. Larrabee, superintendent of City Missions.

Location of churches and missions:

Austin, Ohio and Pine: Bush Temple, Chicago avenue and Clark street; Central, Indiana avenue and 37th street; Christian Temple, Otto, near Southport and Racine; Chicago Heights, near Halstead; Douglas Park, Turner avenue near Ogden; Englewood, Eggleston avenue and 65th street; Evanston, little east of depot; First church, Grand Boulevard and 47th street; Garfield Boulevard, Halstead and 55th street; Garfield Park, Chicago and Hamlin avenues; Harvey, 153d street and Lexington avenue; Hyde Park, Lexington avenue, and 57th street; Humboldt, Armitage and Sawyer avenue; Halstead Street Mission, Halstead and 69th; Irving Park, 43d and Cullom avenues; Jackson Boul., near Western avenue; Kendall street, Polk street, near Ogden; Monroe street, Francisco and Monroe; Metropolitan, Van Buren and Leavitt; Maplewood, Fullerton and Rockwell; Moreland, Indiana street and 48th avenue; North Side, Sheffield and Montana; N.-W. Mission, Armitage and Leavitt; South Side, State and 33d; 62d and Laflin, Laflin and 62; West Pullman, Wallace avenue and 118th street; "South Chicago," 9138 Commercial avenue.

JOSEPH ZACHARY TYLER.

Born near Decatur, Ill., Oct. 10, 1848; student in Kentucky University 1867-1872. Minister Richmond, Va., 1872-1883; Augusta, Ga., 1883-84; Sterling Place, Brooklyn, N. Y., 1884-87; Central church, Cincinnati, O., 1887-1892; Euclid Ave. church, Cleveland, O., 1892-1900. First representative of the Church of Christ on Board of Trustees of the United Society of Christian Endeavor; founder of the Bethany C. E. Reading Courses.

CLEVELAND, OHIO.

J. Z. TYLER.

The 3,100 Disciples of Christ, resident within the limits of Cleveland, Ohio, are organized into twelve churches and missions, as follows: Miles Avenue, 404; Franklin Circle, 658; Euclid Avenue, 439; Cedar Avenue, 246; Aetna Street, 283; West Madison Avenue, 245; Dunham Avenue, 586; Andrews Mission, (German) 48; Woolsey Street, 45; Jennings Avenue, 93; Highland Avenue, 28; Birch Street, (German) 25.

Within the same county, beyond the city limits, are: Chagrin Falls, 180; Bedford, 278; Solon, 111; Lakewood, 63; Collinwood, 228; Glenville, 123. Total in city and suburbs, 4,083, organized into eighteen churches and missions.

1. The earliest organization of the Miles Avenue church was in 1835. Among the first ministers were A. B. Green, Jonas Hartzell, Andrew Burns, J. P. Robinson, and James A. Garfield. Ministers since 1864: F. M. Green, J. M. Atwater, John Pinkerton, J. M. Monroe, S. K. Sweetman, Lathrop Cooley, J. Harrison Jones, E. D. Barclay, W. R. Spindler, A. A. Knight, F. A. Wight, E. S. Stevens, E. G. Laughlin and W. J. Cadman.

2. The Franklin Circle church was organized with 29 members, Feb. 20, 1842. Among its earlier ministers were A. S. Hayden, Wm. Hayden, and J. P. Robison.

The following have served as ministers: Lathrop Cooley, A. B. Green, Jas. A. Garfield, C. C. Foote, J. C. Cannon, Silas E. Shephard, Burke A. Hinsdale, Alanson Wilcox, J. M. Atwater, Lloyd Darsie, J. W. Allen, W. W. Sniff, C. H. Plattenburg, and Edgar D. Jones.

3. The Euclid Avenue church was organized with 28 members, October 7, 1843. Among the first ministers were: Matthew S. Clapp, Ezra B. Violl, and William Hayden. Ministers since 1864: E. H. Hawley, J. Harrison Jones, L. L. Pinkerton, C. C. Foote, J. B. Johnson, Jabez Hall, A. N. Gilbert, J. Z. Tyler, and J. H. Goldner.

4. The Cedar Avenue church had its first home on Erie Street. It was organized the second Sunday in January, 1877, by Lathrop Cooley, and continued under his ministerial care until April, 1880. He was succeeded by his son, Harris R. Cooley, who continued as minister twenty-one years; he was succeeded by H. M. Atkinson and E. P. Wise.

5. Aetna Street church is the outgrowth of a union Sunday school begun in 1887. In February, 1888, Lathrop Cooley began Sunday evening services. The church was organized March 22, 1891, with 107 members. B. J. Sawyer was their first minister. He was succeeded by John E. Pounds, J. H. Mohorter, Austin Hunter, and Jno. E. Pounds (second term).

6. The West Madison Avenue church is the outgrowth of a mission Sunday school. The church was organized March 4, 1888, with 56 members. Their ministers have been Voetter Wilson, M. J. V. Utter, J. W. Jenkins, W. H. Harris, Lathrop Cooley, D. J. Osborne, H. J. Derthick, B. H. Hayden, and F. B. Huffman.

7. The Dunham Avenue church is the outgrowth of a mission Sunday school started

FRANKLIN CIRCLE CHURCH.
Cleveland, Ohio.

by members of the Euclid Avenue church, on October 17, 1890. The church was organized the first Lord's day in November, 1891, with 93 members, and it became self-supporting in September, 1892. It has had but two ministers: A. B. Chalmers, from January, 1892 to January 1898; and M. J. Grable, April 15, 1898 to—

DUNHAM AVENUE CHURCH,
Cleveland, Ohio.

8. The Andrews Memorial church (German) is the outgrowth of a German mission Sunday school, under the auspices of the Aetna Street church. The church was organized in April, 1895, under their present minister, R. H. Timme, with fifteen members. The church building is on Engel Avenue, near Broadway, and is known as the Andrews Memorial, in memory of Mrs. Julia A. Andrews, who was a member of the Euclid Avenue church.

EDGAR DEWITT JONES.
Cleveland, Ohio.

Born December 5, 1876, in Hearne, Texas; educated at Missouri State University and Kentucky University. Has been preaching four and a half years. Located at Erlanger, Ky., where a handsome modern house of worship is being builded under his ministry. Enjoys evangelistic work, and is a frequent contributor to the religious press.

ALANSON WILCOX.
Cleveland, Ohio.

Born Hinckley, O., Feb. 2, 1832. Educated at Hiram College; has honorary degree A. M. Minister at Vandalia, Paw Paw and Muir, Mich.; Worcester, Mass.; Pittsburg, Pa., Cleveland and Youngstown, O. Financial Secretary Hiram College 1879-84; now trustee; Corresponding Secretary Ohio Missionary Society 1884-95. Has baptized about 3,000. Editor Standard nine years. Contributed to other religious journals.

EUCLID AVENUE CHURCH,
Cleveland, Ohio.

9. The Woolsey Street church is the outgrowth of a mission Sunday school, started by members of the Dunham Avenue church August 26, 1894. The church was organized in the spring of 1895, and their chapel was dedicated the 7th day of the following July. E. I. Osgood, D. W. Besaw, and I. D. Brown have served as ministers.

10. The Jennings Avenue church was organized by their present minister, E. G. Laughlin, February 14, 1897, with sixty members.

11. The Highland Avenue church was organized in August, 1897, under the ministerial care of F. D. Draper.

12. The Birch Street Mission (German) was begun in 1891, by R. H. Timme. Their chapel was dedicated in May, 1902.

Much of the progress of recent years is due to the "Disciples Union of the City of Cleveland and Cuyahoga County," organized in 1886. It is a local church extension board. It has been more or less interested in the erection of the following:

1. West Madison Avenue, dedicated March 5, 1888, $3,500.

2. Dunham Avenue, dedicated November 1, 1891, $12,000.

3. Aetna Street, dedicated February 19, 1893, $13,000.

4. Linndale, dedicated 1893, $3,000.

5. Woolsey Street, dedicated July 7, 1895, $2,500.

6. Rocky River, dedicated Jaunary 3, 1897, $5,000.

7. Andrews Mission, Engel Avenue, dedicated February 14, 1897, $2,500.

8. Jennings Avenue, dedicated December 19, 1897, $7,500.

9. Birch Street, dedicated May, 1902, $2,500.

MARTIN LYMAN STREATOR,
Cleveland, Ohio.

Born in Martinsburgh, Washington, county, Pa., Nov. 12, 1843; graduated at Bethany College in 1866. Minister at Connellsville and Bethel, Pa.; state evangelist of Pa. five and a half years; minister at Youngstown, O., then at Ravenna; missionary of the C. W. B. M. in the Rocky Mountain region over 14 years. Author of the Anglo-American Alliance in Prophecy, published in 1900, and The Hope of Israel, 1903.

CINCINNATI AND VICINITY.

J. H. LOCKWOOD.

CENTRAL CHURCH.

The "Central Church" of the city was formerly known as the Sycamore church, and afterward located on Walnut and Eighth streets. It was originally the Enon Baptist church and was presided over for many years by James Challen in his early ministry.

In 1828, Jeremiah Vanderman, a Baptist evangelist, held a series of meetings in said church, resulting in a large number of converts. He was intimately acquainted with Alexander Campbell, and introduced him to many of the Baptist churches in Kentucky. In 1823 he had acted as one of the moderators of the debate between Mr. McCalla and Mr. Campbell. At that time no churches had been formed in Western Ohio or Kentucky by Mr. Campbell and his friends, nor had it been their intention to do so, apart from the Baptists. But because of the opposition which he and his friends encountered, they were forced to take independent ground, and it was deemed best to form a new church. By request, letters of dismission were granted to about one hundred and fifty persons, who soon organized and adopted the New Testament as their only rule of faith and practice. They entered their new church house on Sycamore street, in 1829.

JAMES HENRY LOCKWOOD.
Cincinnati, O.

Born Hamilton county, O., Sept. 11, 1822; student at Woodward College, Cincinnati, O., 1839-40, and at Fairview College, Ind., 1849-50; minister Bethel and New Richmond, O., 1851-54; married Margaret Elizabeth Holland, March 30, 1854; minister Madison, Ind., 1854-62, and at Bethel, O., 1862-63; preached at other churches in Clearmont and Brown counties, O., during that time. Died June 17, 1903.

James Challen was their first minister, and thus continued for many years, alternating with D. S. Burnet and Walter Scott. Under these the church received many accessions. In a series of three months' meetings, held in the winter of 1839 and 1840, there was an increase of 240 members. At these meetings Messrs. Rickets, Thompson, Moss, and others assisted. In 1847 the church moved to corner of Eighth and Walnut streets, with a membership of 368 in number. Names of officials and some of the members as follows: D. S. Burnet, minister; Elders, John Summerville Owen Owens, A. P. Rickoff, S. S. Clark. Among the leading members were: Dr. Joseph Ray, Andrew M. and James Leslie, H. M. Lape, S. G. and Jacob Burnet, Dr. James Hopple, Archibald Trowbridge, Ancon Mann, Henry Pierce, J. A. Gano, Mrs. Judge McLean, Mrs. E. Poor, Mrs. Mary Purcell, Mrs. Jane Fobes, and many others.

D. S. Burnet, after filling the ministerial office with great ability for a number of years, was succeeded respectively by C. L. Loos, Thos. Munnell, S. E. Shepherd, Robert Graham John Shackleford, W. T. Moore, George Flower, David Walk, E. T. Williams, J. Z. Tyler, J. A. Lord, and the present minister, A. M. Harvuot, who began his work April 1, 1896, with Miss Lottie Nichol as helper. Unity and zealous co-operation prevails in all departments of work and never was the spirit of missions or evangelism stronger than now. To a great extent this has been a seed church. Several of the churhces in and around the city are offshoots from this one. Also many of its members have moved to the West and South. It was here the missionary society had its birth in 1849, whose annual conventions were held for many consecutive years.

Among its delegates in those days were the leading pioneer preachers and members of the brotherhood of our country.

Among other notable events that took place here, were the two discussions of Mr. Campbell. The one with Bishop Purcell, the other with Robert Owen.

The present church building on Ninth street was begun in August, 1869, and in February, 1872, it was opened to the service of God. The building cost $147,000. Present membership, 700.

Among those who have served officially in later years are Dr. James Hoppel, Wm. H. Lape, James Leslie, S. G. Burnet, R. M. Bishop.

Present elders: A. McLean, W. S. Dickinson, and B. W. Wasson. Deacons, fifteen in number. The church is in a very healthy and growing condition.

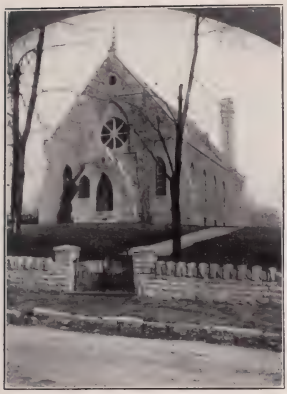
NORWOOD CHURCH.

The Norwood church is one of the most promising suburban churches of Cincinnati. It was organized under the foster care of the Tenth District of the O. C. M. S., J. A. Lord as leader, assisted by A. M. Harvuot, both of whose good work was freely given. The church was organized September 28, 1897, with thirty-one members, most of them from the city churches, including four who were baptized at their first series of meetings. A. W. Taylor was their first minister, and remained with them four years. Preliminary work by J. A. Lord and P. Y. Pendleton of six months each. Thad. S. Tinsley has recently taken charge of the work and the outlook is very encouraging.

The present membership is 120; value of property, $8,000. The present minister is H. H. Clark.

WALNUT HILLS.

May 5, 1881, movement was made to organize a church on Walnut Hills, by members from the Central living there. Thirty-four signed the agreement, only six of whom survive. In 1882, church incorporated and lot purchased. Building began in 1883, and dedicated by Isaac Errett September 7, 1884. About 250 in the audience. October 15, 1884, church organized with a membership of twenty-nine. C. H. Gould, elder, D. M. Hawkins, V. O. Pinckard and S. S. Church, deacons. Hawkins Sunday school superintendent, and S. M. Jefferson called as minister. The church has had six elders and twenty deacons. The first minister was followed by C. J. Tanner, G. B. Ranshaw, F. O. Fannon, W. J. Dutcher, W. A. Foster, and P. Y. Pendleton, the present minister. The membership has grown to about 325, the Sunday school to 150. S. M. Cooper, F. M. Rains, B. L. Smith, C. C. Smith,



WALNUT HILLS CHURCH.

P. Y. PENDLETON,
Minister.

all well known throughout the country, hold their membership here and are active workers in the church.

Under the ministry of P. Y. Pendleton the church has taken on new life and many are being added to the membership. Present membership, 360. Value of church property, $27,000.

FOURTH CHURCH.

This church was one of the offshoots from the Sycamore street church, Cincinnati. Their first meetings were held in the homes of the few members, and in an old market house. What preaching they had was graciously given by the preachers and officials of the mother church on Sycamore street. There were about 20 members located there. Among these were the families of Messrs. Temple, Naylor, Fillmore, Lockwood, McKenzie, Gardner, Ferris and others. The church building was erected in 1843, and fuller organization made in same year. The same building, much improved, is still occupied. The field has been a difficult one to grow in. In earlier years they were most faithfuly served and largely by volunteers such as the Leslies, Stratton, Jones, Tiers, Hathway, Rickoff, Dr. Lawson, Dr. Gatchell, Tait, Rice as laymen, and James Challen, B. U. Watkins, D. S. Burnet, preachers; and those moderately compensated were: H. R. Pritchard, J. T. Powell, Geo. Campbell, J. J. Moss, A. D. Fillmore, J. H. Lockwood. In recent years they have had efficient young ministers as Sweeney, Coffman, Pine, Green, Stauffer, and Huntsman, the present minister. Present membership, 100; value of church property, $4,000. Though financially poor, they are faithful in all departments of church work.

RICHMOND STREET CHURCH.

In April, 1842, a colony of seventy-one members came from the Sycamore street church, Cincinnati, and worshiped for a time in the hall of an engine house, corner of Fifth street and Smith, and not long after secured a frame house, repaired and used it as a place of worship for ten years. James Challen preached the first sermon in this house November

S. M. COOPER,
Treasurer F. C. M. S.

MATTIE M. BOTELER,
Cincinnati, Ohio.

Born at Jamestown, O.; contributed for *Youth's Companion, Home Journal, Independent,* etc., till 1894 when called to the editorship of the *Lookout.* Has published six volumes: "Shut In." "The Conversion of Brian O'Dillon." "Side Windows." "The Evolution of Juliet." Joe Binder's Wildwesting." and "Like as we Are."

27, 1842. The new, large brick house on Sixth street, was occupied in 1854, D. S. Burnet preaching the first sermon. For a number of years following, the elders, Dr. Lawson, Tait and Stratton, presided, did the preaching and baptizing, having occasionally protracted meetings from visiting ministers.

The house on Sixth street was sold in 1874, and the one where they now meet on Richmond and Cutter, was purchased, and occupied immediately. A. I. Hobbs being the minister, preached the opening discourse. In this year the C. W. B. M. (national) was organized here. The church is in excellent working condition, working earnestly in all departments, co-operating unitedly and generously in all missions, at home and abroad, and the Lord is blessing their labors in a growth in grace and in numbers. As their ministers from 1848 to 1902, they have had as follows: Thompson, Melish, Havens, Pinkerton, Lockwood, Dearborn, Burnet, Henry, White, Tiers, Baxter, Sweeney, Miles, Garvin, Hobbs, Bartholomew, Gilbert, Matthews, Trickett, Radford, Deweese, Walker, Charlton, Green, Stauffer, now serving the church, and Miss Ava Walton, helper.

Present membership, 345; Sunday school, 290; value of church property, $20,000.

CENTRAL FAIRMOUNT CHURCH.

This church was organized in 1901, with fourteen members by J. A. Lord, of the *Standard,* and the Morrison family.

Present membership, thirty-five; seventeen added by baptism since January 1, 1902. Sunday school enrollment, 135. J. A. Lord is serving as preacher and Miss Eva Thompson as helper. Outlook encouraging for a substantial growing membership. Value of property, $2,500.

CHURCH AT CAMP WASHINGTON, CINCINNATI,

Began as a mission with Sunday school by the Central church. Church was organized in 1894. W. F. Keen, minister. Charter members: F. C. Rowe, publisher of *Christian Leader,* Barbara Freeman, A. A. Foley and wife, and Mrs. Green Wheeler. Have had as ministers: Isaac C. Hoskins, E. W. Symonds, and W. T. Sellers. Present membership, fifty-four; value of church property, $900.

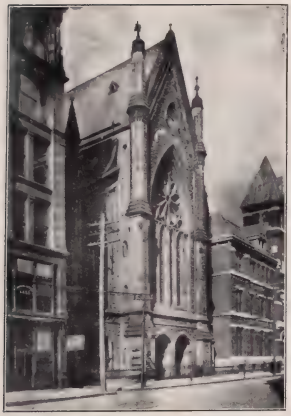
HAMILTON COUNTY, OHIO.

MT. HEALTHY CHURCH.

This church was organized October 12, 1839, by twenty-seven charter members, to be governed by the Holy Scriptures, and to be known as the church of God, at Mt. Pleasant (now Mt. Healthy). Among this number were: D. S. Burnet, Mary Gano, J. H. Virgin and wife,

WILLIAM HAROLD SALYER,
Cincinnati, Ohio.

Born Rochester, Mich., Jan. 2, 1870; removed Ypsilanti 1879; Ann Arbor 1888; in mercantile business as proprietor of wholesale and retail, grocery, bakery and fruit house 1889 to 1898. Married Miss Nellie E. Lucas, of Alden, N. Y., 1890. Took Bible Chair Course at Ann Arbor, and lectures in U. of M. 1898; began preaching 1899; September, 1900, engaged in field for *Christian Standard;* is now circulation manager.



CENTRAL CHURCH,
Cincinnati, Ohio.

R. S. Compton and wife, J. T. Snodgrass and wife. The names of Jessup, Durbin, Durham, Cook, Parks, Clark, Turner, Deets, Birdcell, also appear. On the next day nine were added as charter members. In 1840 there were fifty-five members added.

David S. Burnet was their first preacher, and his labors were attended with marked success. His salary was $200 a year. The pulpit has been supplied in turn by Walter Scott, James Challen, L. H. Jameson, Geo. Rice, B. U. Watkins, H. R. Pritchard, Benj. Franklin, and son, Joseph, Thomas Munnell, M. C. Tiers, Dr. L. L. and Elisha Pinkerton, John Boggs, Geo. Catt, C. K. Marshall, J. C. Beardsley, John Shackelford, Isaac Errett, D. R. Van Buskirk, and including a dozen others are: Knowles Shaw, Prest Lowe, (of Belmont College) A. McLean, Dowling, C. J. Tannar, and A. C. Gray, present minister. The present membership is 232; average Sunday school, 125; value of church property, $4,840; parsonage, $2.260; total, $7,100.

CARTHAGE, O.

The church at Carthage, Ohio, was organized by Walter Scott, in 1832, beginning with about half a dozen members. It enrolled some 400 in a few years. In addition to Walter Scott, the following have served as ministers: L. H. Jameson, L. L. Pinkerton, Dr. Robert Richardson, Wm. Pinkerton, B. U. Watkins, George Catt, T. J. Murdock, Wm. Stratton, J. O. Beardsley, James Challen, H. H. McKnight, Elder James Barclay, T. J. Lyle, H. T. Buff, Dr. A. M. Collins, Elder McGinn, D. H. Gary, Eugene Brookes, Thos Munnell, A. J. Sever, Melanchthon Moore, W. T. Groom, Chas. M. Fillmore, present minister.

In addition to these ministers the church has enjoyed the services and preaching at revivals and other work, of nearly all the preachers of the "current Restoration."

The church property is worth $10,000; the membership about 150, well organized in all departments, aggressive and progressive.

MADISONVLLE, HAMILTON COUNTY.

A little band of brethren first met at a school house in 1877, and having some accessions in a revival meeting held by Bro. Allen, of Kentucky, they organized and chose some officers. In July, 1885, they completed their new church building, and Isaac Errett took charge of the dedicatory services. H. S. Allen was their first minister. He was followed by E. S. Muckley, S. W. Muckley, Earenfight, Kern, Wagner, Payne, Atkins, Van Winkle, Stewart, and at the present the work is being carried on by the Sebastian brothers, two young men who are doing encouraging work. The State Board is helping them. The Sunday school, Aid Society, and C. W. B. M. are doing a good work. Probable membership, fifty; probable church property, $2.500.

J. O. SHELBURNE,
Baltimore, Md.

Born May 4, 1870; son of Samuel Shelburne, grandson of the famous pioneer, Silas Shelburne; educated Milligan College; evangelized three years; baptized in this time about 1,500; established Cove Alum church 1898; Newbern church 1899; Dec. 1900 moved to Baltimore and established the Riverside Park church, an institutional church, with a labor bureau, the first church in all America to connect a labor bureau.

THE FIRST CHURCH, COVINGTON, KY.

This church was organized in 1837, and first met in a room, 13 by 15, in a one story frame building, with twelve or fifteen members. The first preacher was Elder James G. Arnold, who also furnished the building and contributed largely to its support. In 1844, Mr. Arnold gave to the church a lot on Third street, on which an edifice was erected, and this served the church until 1865, when the lot on which the present building stands, was purchased. This location is on Fifth street, just west of Madison avenue. On March 24, 1867, the first house on this location was dedicated. The morning sermon was preached by W. T. Moore, and the evening one by Isaac Errett. That building was destroyed by fire March 5, 1893. The present building was erected on the same lot at a cost of nearly $35,000, and was dedicated October 14, 1894. The present membership of the church is 600; the Sunday school has an average attendance of 300. Some of our strongest preachers have served this church in the past years, as P. B. Wiles, John J. Rogers, O. A. Bartholomew, J. B. Briney, and W. S. Keene. The present mininster is George A. Miller, who is in his ninth year of service.

FOURTH STREET CHURCH, COVINGTON, KENTUCKY.

The Fourth Street church, Covington, Ky., was organized by Elder James Challen early in 1875, with fifty-five members. The present property, valued at $10,000 and seating 400, largely the gift of W. M. M. Lee, Wm. B. Mookler, and J. G. Kircheval, was dedicated by Isaac Errett.

Among the members are numbered descendants of B. W. Stone and Elder Samuel Rogers. Protracted meetings have been held here by B. B. Tyler, George Darsie, Sr., C. P. Williamson, Z. T. Sweeney, and David Walk. There are now 300 members.

The following is the list of ministers with terms of service: James Challen, two years; S. M. Jefferson, seven and one half years; Elisha Pinkerton, one year; A. P. Cobb, one year; J. J. Morgan, three and one half years; N. S. Priest, four years; George Darsie, Jr., four years; H. J. Seaman, four years; and C. G. McNeil, present incumbent, one year.

This church has always given to all missionary and benevolent enterprises of the disciples. S. G. Boyd, one of the present elders, was a charter member of the Board of Church Extension. J. H. Hardin, while Corresponding Secretary of the A .C. M. S., was a member of this congregation.

THE DAYTON BELLEVUE CHURCH, KENTUCKY

Was organized October 16, 1889, with twenty-two charter members. G. B. Wagner as elder, and J. D. Ellis and Ed. D. Payne, deacons. Treasurer, Mrs. Bessie D. Ellis. Prior to this they were kindly permitted to hold Sunday school and church services in the Methodist church at Bellevue on Sundays at 2:30 and 3:30 p. m. Prayer meetings were held at private homes. October 26, 1890, Luther Moore was called to the ministry. In 1891 J. K. P. South held some meetings, resulting in a few confessions and $1,000 subscribed for a church building. A suitable lot was soon secured and the building erected, cost about $3,000, and dedicated by F. M. Rains, December 27, 1891. At this time about sixty-six members. The State Board of Kentucky helped them to secure a preacher, G. M. Anderson, who began his work February 1, 1892, and remained three years, during which the membership was increased to 291, the Sunday school to nearly 200, and Christian Endeavor large and active. R. D. Harding was with the church about four and a half years. In July, 1899, H. C. Bowen was caled. He did a good work in reorganizing and building up and increasing the membership. In April, 1901, J. B. Jones began there and has gotten all departments in good working order. The members increased to 160.

THE CHURCH AT LUDLOW, KENTUCKY

Was completed in January, 1896, at a cost of about $7,000. At that time there were but few members. Since then the church has had a rapid growth, and now has about 250 members, well organized and active in all departments of church work. P. H. Duncan had charge here for eight years, and until recently, and he succeeded in enlarging the work very much.

Bro. Van Winkle followed for a year or more. Walter Gibbs is the minister at present time.

FIRST CHURCH, NEWPORT, KENTUCKY.

The disciples at Newport organized a Sunday school August 20, 1871. A mission was started with the help of the First Covington church April, 1872, and a permanent organization formed. As a mission they had the help of W. T. Moore, Wiles, Barber, Challen, Neal, Stratton.

Elijah Goodwin was their first regular minister. In 1878 the church building was erecetd on Fifth street, which is still occupied, dedicated in 1879. W. S. Fowle was preacher then. Following him were J. B. Iams, Stanley, McGinn, Beasley, Fowle, Edward Walk, W. T. Hall, H. C. Garrison, W. S. Stairs, C. J. Jane, George P. Taubman, Chas. Darsie, and C. K. Adcock, who has just entered on his work there. Of those who have been and are deacons and elders: J. H. Smith, L. B. Wells, W. H. Lape, Harry Dodsworth, T. H. Harvey, W. H. Davis, Paris C. Brown. Value of church property, $7,500; membership, 250.

THE WHITE OAK CHURCH

Was organized about 1833. Soon after they built a hewed log house for worship. The

church was served by Walter Scott, D. S. Burnet, Love H. Jameson, and other pioneer preachers, and after these regularly by Joseph Trowbridge for several years. In 1850 another lot was bought and a frame church was built. During the Civil War meetings were suspended for three or four years. Then the State Society sent Wm. A. Trowbridge, who preached monthly for three years. J. M. Land followed him, preaching seventeen years, most of the time twice a month. In 1886 they erected a new building which is still occupied. J. M. Land closed his meeting there in 1895. Had no regular preaching until June, 1901. Yet their Sunday school and regular morning and evening services were never allowed to cease. The church was kept alive and active by the faithfulness of James Pool and James Keeling. Owen Livengood has had charge of work since June, 1901, and the work has grown very satisfactorily. Present membership, 125; value of church property, $5,000.

CHURCH AT LOCKLAND, OHIO.

The Lockland church was organized May 8, 1898, by E. K. Van Winkle, in the Town Hall, with twenty-one members. In the same month Allen Wilson began a series of meetings. In the meantime they soon put up a tabernacle which the congregation is still using. W. W. Ellis was the first elder; A. Done and J. B. Cotton, the first deacons. W. O. Thompson the first minister. G. B. Griffith the second, and Will C. Loucks now serving them, and since 1901. The congregation has had rather a hard tim to get along, but is out of debt and is to begin soon raising money for a permanent home. Present membership about 100; value of church property, $1,000.

HARRISON CHURCH, HAMILTON COUNTY, OHIO.

This church was organized in 1834. A Bro. Baldridge held the first meeting in 1833. He was succeeded by Carey Smith, B. U. Watkins and L. H. Jameson, who established a permanent organization. The present church building was erected in the years 1867 and 8, valued at $15,000. To Knowles Shaw is given the credit of this building. He was located here while it was being built, but left a short time before it was completed. Ministers, as follows, have served the church since then: Calderwood, R. S. Groves, W. H. Kern, J. M. Land, L. E. Brown, Wm. Kraft, C. A. Freer, R. G. White, and M. L. Buckley, present minister. It is the strongest church in Harrison. Present membership, about 325; value of church property, $15,000. No church debt, and all departments of work in growing condition.

CHURCH AT LATONIA, KENTUCKY,

Was organized February 27, 1898, by Geo. A. Miller. Preachers: P. H. Duncan, H. C. Bowen, W. Y. Allen, and H. C. Runyan. Membership, forty-five; value of church property, $1,500.

FERGUS STREET CHURCH,

"NORTH SIDE," CINCINNATI.

The house of worship was opened May 28, 1870. Preachers present, J. O. Beardslee, minister, Isaac Errett, W. T. Moore, James Challen, George Catt, and J. H. McCullough.

Mrs. Judge S. B. McLean donated the lot and $5,000 toward the building. There were then about sixty members. A debt hung over and crippled them for a time. House reopened in 1875 and church growing steadily ever since. Have had for ministers: Muckley, Payne, Wright, Foust, P. Y. Pendleton, Hester, Hill, and now Justin Green. The church is in healthy growing condition. Present membership, 277; value of church property, $10,000.

COLORED CHURCHES OF CINCINNATI AND VICINITY.

John Street Church was organized about four years ago and is a partial remnant of the old Harrison Street church. Has no church property, but is raising money for the purchase of same. E. T. Lane (deceased) was one of its prominent ministers. Dr. E. Joseph Myers, a native of Jamaica, W. India, and a Hindoo, by nationality, has charge of the church now. Membership, fifty-seven.

Walunt Hills Church (colored) has about thirty members, meeting in temporary quarters; arranging to build this year; have regular preaching by L. W. Wells. This church was organized and presided over for many years by a Bro. King (colored), who died a year ago. They have an enthusiastic and zealous band of members, and prospects are good for success.

College Hill Church (colored) is in a flourishing condition; have church property and regular preacher, R. E. McDuffey. It is an old organization and enthusiastic. Have no report as to members or value of property.

Lockland Church (colored). No report only name of preacher, W. W. Cordell.

CENTRAL CHURCH, NEWPORT, KY.

This church was organized in the year 1896, by members in part from the First church in Newport, Kentucky. They built a convenient and tasteful house of worship in a growing part of the city and have a growing congregation, and active in all departments of church enterprises.

The elders were: J. C. DeMoss, N. W. Austin, and Paris C. Brown. Ministers of the church have been: J. M. Baily, J. A. Irwin, R. T. Matthews, and W. T. Donaldson, now minister. Present membership, 270; value of church property, $11,000. F. M. Rains officiated at the dedication of the church build-

ing. Present elders are: C. P. Brown, N. W. Austin, and W. L. Glazier. The church is united and growing under the efficient work of W. T. Donaldson.

DENVER, COLORADO.

LEONARD THOMPSON.

As early as 1871 the disciples of Christ met for worship in Denver. Services were held in the West Denver School House. The leading spirit was Thomas Pomeroy. He was the pioneer of our work in Denver. W. H. Williams, afterwards the first missionary of the Christian Woman's Board of Missions to Jamaica, was the pioneer preacher. Albert E. Miles, a young preacher, in Colorado for health, a graduate of Kentucky University, also preached occasionally for the little band.

In 1872 Major Jerry N. Hill came to Denver, and in 1873 Daniel C. Stover. The West Denver church disbanded. On May 25, 1873, "The Church at Denver" was organized. Thomas Pomeroy, Jerry N. Hill and Daniel C. Stover were leaders in that movement. Thirty persons enrolled as charter members. One of them was Mrs. Kate G. Patterson, a grand niece of Alexander Campbell. Only two of the original number remain in Denver—Mrs. Mary E. Hill and her sister, Mrs. Eliza A. McMahan.

Services were held in the Farmers' Club Hall. It was the best place that could be secured. But it was located over a saloon, and sometimes the worshippers were disturbed by the noise below. This indicates something of the trials of these sturdy Christian pioneers. In less than a year a log building on a leased lot was secured and fitted up comfortably, and a baptistry put in. Here, on April 23, 1874, the first baptism by disciples of Christ in Denver took place. Miss Georgie Pomeroy, daughter of Thomas Pomeroy, the pioneer, was the first, and John Beard, a young man, the second. The baptism of the latter was a notable instance. The man lived ninety-six miles from Denver. He traveled this distance, walking twenty-one miles, to reach Denver, that he might be baptized. Both he and Miss Pomeroy were baptized by James H. Stover.

Until August, 1875, the church had no minister. Then came J. H. McCullough. Prior to this time the following brethren preached occasionally, viz.: George G. Mullins, Henry H. Haley, President J. K. Rogers, James H. Stover, his brother, Berty Stover, "the boy preacher," and Professor A. Hull. During J. H. McCullough's ministry the place of meeting was moved to Unity Chapel. E. T. Williams succeeded to the ministry in 1877, and E. Y. Pinkerton in the same year. In 1875 John L. Routt and his wife, Eliza F. Routt, came to Denver. Mr. Routt being appointed Governor of Colorado Territory. These disciples were destined to bear a very important part in the establishment of the work in Denver. James Davis also came in 1875, Joseph Brinker and ex-Governor J. Q. A. King in 1877, and Isaac E. Barnum in 1878. All of these were honored and efficient elders.

From May, 1877, to September, 1879, the church was without a minister. Services were conducted by the elders, who were not only faithful, but unusually efficient. They were ably assisted by Isaac E. Barnum, the Barnabas of the church, with occasional preaching, specially by J. H. Ingram.

In August, 1879, the working majority of the church peaceably withdrew, and organized the Second Church of Denver. The cause of this action was a difference of views concerning a previously incurred indebtedness. The Second Church met briefly in St. Paul's Presbyterian church, and then in the chapel of the Brinker Academy. J. H. Garrison visited the church and preached on a Lord's day in August, 1879. W. H. Williams served as minister from September, 1879 to May, 1880. Governor Routt rendered invaluable aid in the crisis by paying $400 of the old indebtedness, making the payment of the whole sum possible. The two congregations were re-united in July, 1880, under the leadership of A. I. Hobbs, of Cincinnati. The persistent and heroic labors of Jerry N. Hill had prepared the way for the re-union. Services were again taken up in Unity Chapel. J. H. Foy, of St. Louis, ministered briefly. M. D. Todd was minister from September to November, 1881. In December, 1881, the organization was re-incorporated as the Central Church of Denver.

In January, 1882, William Bayard Craig became minister. This was the beginning of a great forward movement. Under his splendid leadership, Governor Routt and wife gave $10,000 for a building. This generous gift was supplemented by liberal gifts from other members amounting to $6,000. A splendid property for that day was secured, costing $33,000. The corner stone of the building was laid September 10, 1882, and the house dedicated March 25, 1883, Isaac Errett preaching.

A. I. Hobbs succeeded to the ministry in 1889, B. J. Radford in 1891, W. F. Richardson in 1892; J. W. Ingram in 1895, Barton O. Aylesworth in 1897, and Bruce Brown in 1900. Under the leadership of the last named a splendid new property was secured. The lots which had cost $4,000 in 1882, were sold for $45,000, the building being reserved. A fine location, on the corner of Sixteenth and Lincoln Avenues, was bought, and an excellent modern house erected thereon. It was dedicated March 30, 1902, William Bayard Craig preaching. The total cost was $50,000, and the small indebtedness of $3,000 was provided for at the dedication. William Bayard Craig succeeded again to the ministry in October, 1903.

The Central is the mother of all our work in Denver, and has generously helped the work throughout the State. On her third anniversary in the first building, she raised all her indebtedness and pledged $2,400 for city missions.

In 1888 the Highlands Church was organized, principally by members from Central, and a property costing $25,000 was secured. Central members gave liberally toward the prop-

CENTRAL CHURCH, Denver, Colorado.
BAYARD CRAIG, Minister.

erty, and paid half of the minister's salary the first year. J. C. Aganier was the first minister, succeeded by John L. Brandt, W. A. Harp, C. S. Ballou, Melvin Putman, Grant K. Lewis, H. A. Davis, and the present incumbent, J. E. Pickett, under whose leadership an excellent modern building in a new location is being constructed.

Out of the Highlands and Central churches grew the Berkeley church, in 1889. Eugene Brooks was the first minister. W. S. St. Clair, Emerson W. Matthews, C. C. Pomeroy, R. H. Sawyer, W. H. Bagby, Dr. William M. Semones, F. D. Pettit, and the present minister, Mrs. Laura H. Pettit, have succeeded to the ministry. The raising of the indebtedness of over $3.000 on church building and parsonage, begun by Dr. Semones, has been completed under the leadership of Mrs. Pettit.

In 1890, when William Bayard Craig was about to move to California, John C. Sutton, of the Central Church, offered $10.000 if Bro. Craig would remain and build a church on South Broadway. The offer was accepted. The church was organized with thirty-seven members, and met for more than two years in a tent tabernacle. "Uncle John," as he was familiarly called, gave in all about $28.000, his entire fortune, to this great enterprise, and all voluntarily; he never was asked for a cent. His generous gifts were supplemented by many other liberal gifts from members throughout Denver, and a property costing $65.000 was dedicated June 5, 1892. W. F. Richardson and John C. Hay preached upon the occasion. Walter Scott Priest succeeded to the ministry in 1893; Samuel B. Moore in 1896, and B. B. Tyler, the present minister, in 1900. On the twelfth anniversary, December 7, 1902, $17,000 was pledged on the indebtedness of $12,000 and $4,000 has been paid. The buildings of the South Broadway and Central churches are two of the best in the brotherhood.

The East Side Church was organized under the supervision of the Alliance of Denver Christian Churches, December 12, 1897, with fifty-seven members. It was the outgrowth of a mission Sunday School by the Christian Endeavor Society of the Central Church. Leonard G. Thompson, who held the first meeting and organized the church, was minister during 1898, Flournoy Payne followed in 1899, A. F. Holden in 1900, and T. T. Thompson, the present minister, in 1901. Lots were bought in 1898, but services are still held in rented rooms.

The congregations in Denver work together in perfect harmony, and are deeply interested in the work beyond their own borders.

DESMOINES, IOWA.

H. O. BREEDEN.

October 1, 1860 "The Church of Christ in DesMoines, Iowa, was organized with a membership of seventeen persons, by Elder P. T. Russell, George T. Carpenter, J. P. Read and W. Short ministered at intervals to the infant congregation until 1864, when James E. Gaston became its first regular minister. A church building was projected at once, resources for which were secured by the minister who traveled over the Middle States soliciting funds for "the mission at DesMoines," and in two years it was completed at a cost of $7,500. Ten years later the old Presbyterian church was purchased in a more desirable location and the congregation grew. A protracted meeting was held by D. R. Lucas, resulting in a large gain to the membership, in1875, and the new quarters were enlarged by the addition of parlors, class-rooms, etc.

A mission Sunday school was organized in East DesMoines in 1881, which after a successful protracted meeting held by minister A. P. Cobb, in 1884, resulted in the organization of a separate church of fifty-eight members from the mother church. A neat, but small building was erected at a strategic point within two blocks of the capitol. The new church prospered under the ministry of Prof. A. P. Armstrong, Geo. K. Berry, F. Walden, W. H. Johnson, D. R. Lucas, A. I. Hobbs, J. L. Weaver, James Small, D. A. Wickizer, J. M. Lowe, E. W. Brickert and T. J. Dow, each of whom served the church with great faithfulness and pronounced success. This church has grown by evangelistic effort. A meeting held by James Small, in 1896, resulted in the addition of over three hundred to the membership. The first church building proving inadequate, a fine new edifice, commodious and convenient, was erected on the old site, under the direction of D. A. Wickizer, in 1900. To-day, under the efficient ministry of T. J. Dow, this church has no debt, a membership of six hundred, a prosperous Sunday school, and is a great power for good on the East Side.

The founding of the Drake University, in 1881, gave the Church of Christ in DesMoines a new impetus and made the waters buoyant. The new faculty and the few pioneer residents of University Place, took membership with the mother church. Later a Sunday school was organized in University chapel. It was successful from the first. The new community grew by leaps and bounds. The University contingent attended the morning services at the down town church but established regular Sunday evening services at the University chapel. In June, 1888, the University Place department of the church became a full-fledged congregation, with a charter membership of 387 persons, all of whom had been members of the Central church.

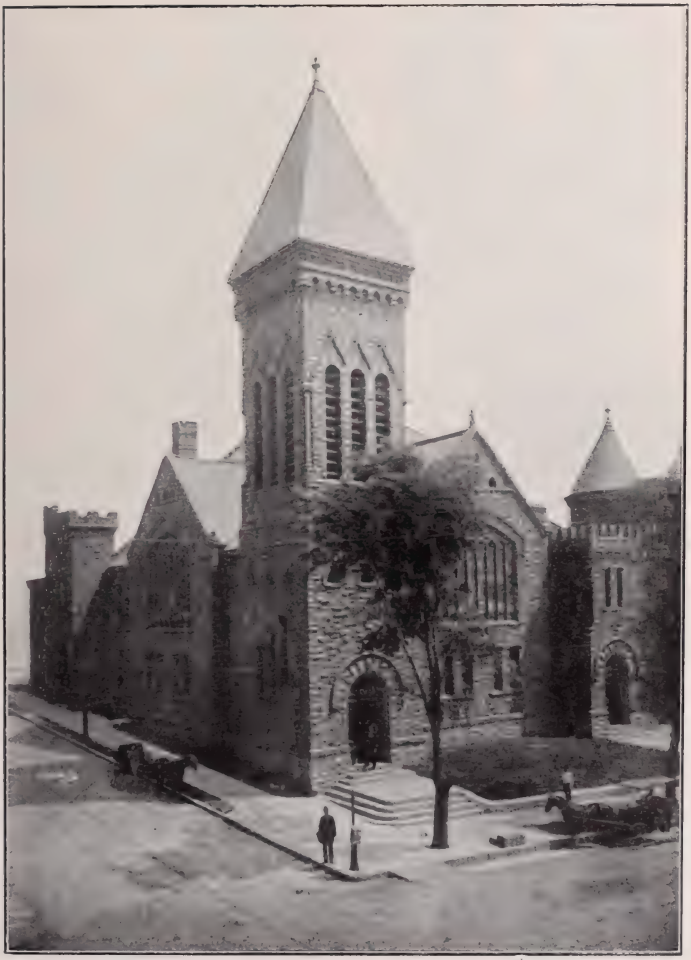
From the beginning the growth of University Place church has been remarkable. The titan strides of the University bringing annually hundreds of students, brought also scores of the best people from the smaller churches in the state to locate in University Place. These trained workers at once became identified with the University church and increased the tide of its influence and power.

In 1891 the present splendid edifice, which seats thirteen hundred people, was completed and dedicated at a cost of $50,000. The following have served the church as ministers: D. R. Dungan, 1885 to 1889; J. P. Davis, 1889—six months; J. B. Vawter, 1889 to 1891; E. M. Todd, 1891 to 1893; I. N. McCash, 1893 to date.

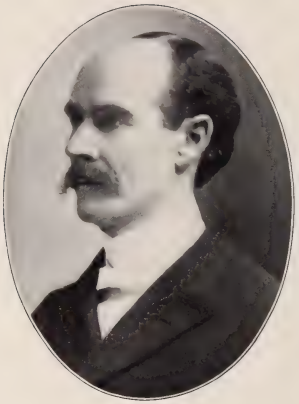
During the past ten years, the period of the present ministry, over 3,200 persons have been received into the membership of the University Place church. Its membership has grown from 600 to 1,400 resident members with a non-resident membership of 500. Its minister has conducted ten protracted meetings in this church, in four of which he has done all the preaching. During this period he has held five resultful meetings elsewhere—a record of prodigious work. The University Place church has no debt and co-operates with the University in every good work. The University and the church together support a missionary in the foreign field.

After the organization of the East Side church, the mother church took the name, "The Central Church of Christ." In spite of the great loss in numerical strength occasioned by the organization of the University Place church, which divided the membership about equally, the Central grew in numbers and power until it was too large for the old building. A new edifice was projected and completed in 1890, at a cost of $100,000 for building and grounds. It is built of Lake Superior brown stone. It is ornate and symmetrical—a model in colors and architectural lines. It seats 1,200 people and contains twenty-six rooms. The Central is carrying on institutional lines of work quite successfully at the present time. Its missionary enterprise is phenomenal when it is remembered that it has never been considered a wealthy church. It supports Dr. Ada McNeil in India, Dr. H. H. Guy in Japan, and Evangelist John C. Hay in the home field. The following is a list of those who have served the Central in the capacity of ministers: James E. Gaston, 1864-7; A. I. Hobbs, 1867-71; John Encel, 1871-2; John C. Hay, 1873-5; John M. Monser, 1875-6; D. R. Lucas, 1876-81; B. J. Radford, 1881-3; A. P. Cobb, 1883-4; and H. O. Breeden, 1885 to date. T. A. McCleary became assistant minister in 1900, and R. H. Caldwell associate minister in 1903.

The growth of the Central has been steady and in the present ministry rapid. Over 4,000 people have been received into the Central during this time. Its minister has conducted twenty-one protracted meetings in Des Moines, doing the preaching in thirteen of them. Some of the great triumphs of evangelism have been wrought in this church. The Central has now 1,300 members. The present ministry began with 320. The great meeting held in the Cen-



CENTRAL CHURCH, DesMoines, Iowa.
H. O. BREEDEN, Minister.



I. N. McCASH,
Minister University Place Church, Des Moines.

tral in 1891, in which 563 were added to the church in six weeks, was the largest ingathering ever known among us save one, that held in University Place church in 1900, when 572 were added in eight weeks. The cause of Christ in DesMoines has profited immensely by evangelism as well as by long ministries.

Out of the three churches—Central, University Place, and East Side, have grown the other seven churches of the city, the Central because of its central location and priority in age and service, furnishing the greater resources, while the University Place church with its ready access to the trained workers in the Bible College, has furnished a majority of the workers. In this felicitous co-operation the church at Ninth and Shaw, which is still a mission, was organized in 1889; the Grant Park church, J. W. Johnson, minister, in 1892; the Valley Junction church, Lawrence F. McCray, minister, just completing an $8,000 building, in 1893; Highland Park church, H. Morton Gregory, minister, in 1894; Chesterfield church, still a mission, in 1896; Park Avenue church, E. F. Boggess, minister, a prosperous, self-supporting congregation, in 1897; and the South Side, in 1900. All these congregations have adequate buildings for the successful prosecution of their work save the South Side, whose edifice was entirely demolished by cyclone in May, 1903.

With such conquests behind them and the finest possibilities before them, the history of the Churches of Christ in Des Moines is yet to be written.

INDIANAPOLIS, IND.

A. B. PHILPUTT.

The combined membership of the congregations in Indianapolis is over five thousand. From the first our churches have had their share of the wealth, the culture and the sturdy piety of the city. The fourteen organizations are now all in a prosperous way, few of them having any debt, and none of them a large debt. There is perfect harmony among them all, and our Monday morning preachers' meeting is the largest of any in the brotherhood. Representatives from all the churches constitute what is called the City Union, a board which looks after the planting of new churches, and has been instrumental in doing much good, both by giving financial assistance and in an advisory way.

The founding of the old North Western Christian University, now Butler, was due to the early impulse for a better educated ministry. This institution, whose largest benefactor was the late Ovid Butler, has been a great blessing to the city. Many of our leading men in all walks of life are its alumni. The academic rank of Butler is perhaps higher than any other church college in the state. It has endowment to the amount of $450,000. The president of the institution is Scott Butler, son of the founder.

The Central church of Indianapolis was organized on the twelfth day of June, 1833, at a meeting held in the residence of Benjamin Roberts, a log cabin located on Illinois street above Market. Their first communion service was held on the day of organization. The

CENTRAL CHURCH, Indianapolis, Ind.,
A. B. PHILPUTT, Minister.

ALLAN B. PHILPUTT.
Indianapolis, Ind.

Born near Shelbyville, Tenn., 1856; student at Indiana University, graduating with A. B. degree, 1880; received degree of A. M. from same 1887; graduate student, Classical studies, Harvard University, 1887-8; student in Episcopal Divinity School, Philadelphia, Pa., 1895-7; minister Bloomington, Ind., 1879-86; tutor, Indiana University, 1885-7; minister First church, Philadelphia, 1889-98; minister Central church, Indianapolis, 1898.

following covenant was adopted and signed by the members composing the organization:

COVENANT.

"It has been the custom and we think the duty, of disciples or followers of the Savior, from the time His kingdom was first set up in the world, to meet and form themselves into congregations or churches, for the purpose of worship. Therefore, we, whose names are here registered, in like manner agree to constitute ourselves into a church or congregation, designated by the name of the Church of Christ in Indianapolis, taking the New Testament as the system of our practice, agreeing to make it the rule of our lives, and as such to the exclusion of all others, and as often as we can meet conveniently on the first day of the week to do so, for the purpose of worshiping God."

Signed by the charter members.

John H. Sanders, Mrs. Polly Sanders, Miss Zerelda G. Sanders, Samuel Fleming, Mrs. Serena Fleming, Butler K. Smith, Miss Sarah Smith, Mrs. Rebecca Smith, Mrs. Hester Council, Ebenezer Burns, Benjamin Roberts, Mrs. Eliza Roberts, Peter H. Roberts, Mrs. Elizabeth Roberts, Miss Sally A. Roberts, Edmund G. Boston, Mrs. Nancy Boston, James Forsee, Catherine McGee, Elizabeth McDowell, Chas. G. McHatton.

Dr. John H. Sanders and Peter H. Roberts were chosen bishops and Samuel Fleming, clerk. Robert A. Taylor, James Forsee, and Butler K. Smith were soon after appointed deacons. The charter members are all dead, the last one to pass over the river being Mrs. Zerelda G. Wallace, the widow of ex-Governor Wallace. Soon after its organization the congregation moved to a small building located on the east side of Delaware street, just above Market. This room soon proved too small and the old court house and the county seminary were used, until in 1838 the first regular house of worship was erected on the southeast side of Kentucky avenue, between Capital and Senate avenues. The congregation continued to meet there until 1851, when a church building was erected on the Southwest corner of Delaware and Ohio streets, formerly the site of Butler K. Smith's residence. This building when erected was one of the most expensive then in the city. The growth of the congregation in time compelled a further enlargement, and in 1892 the present elegant house of worship at Delaware street and Fort Wayne avenue was built, at a cost, including grounds, of $50,000. This house was erected during the ministry of D. R. Lucas, and dedicated April 16, 1893. The present membership of this congregation is 1,225, and has the largest Protestant Sunday school in the city.

The Third church was organized in 1868, by members from the Central church. The mother church sanctioned the wisdom of such procedure, and from the first this congregation has been strong and active. They erected a building on Thirteenth street, near College avenue, opposite what was then the North Western Christian University. This congregation possessed the second largest giver to church enterprises in the person of George W. Snyder, now deceased. Only Ovid Butler,

ENGLEWOOD CHURCH.

founder of Butler University, surpassed him in the liberality of his giving. This church has been a liberal supporter of missionary work. The congregation now numbers about 1,100, and the present minister is C. B. Newnan.

The Fourth church, now numbering over 600 members was organized in the seventies under W. W. Dowling. It has done a good work in a hard field and is now enjoying its greatest prosperity, under the lead of G. M. Anderson, minister. They have recently enlarged and beautified their house of worship. This church has a great many young people.

The Second church (colored) has about 125 members. It was first organized during the war and went down. It was reorganized in 1870 and is now doing well. Its minister, H. L. Herod, is a graduate of Butler University, and is a man of great ability and influence among the colored people of the city.

The Sixth church is enjoying great prosperity The membership is over 400, and a beautiful new house of worship affords them facility for all kinds of organized work. A. L. Orcutt is the present minister.

The Olive Branch church is not so strong in numbers nor so well off as to house of worship and resources. They are, however, making progress and will soon build a better church. Their membership is about two hundred. James Walter Carpenter is the present minister.

The church in Irvington was organized about the time Butler University was located there, in 1875. Being in a well to do community, it has from the first had a membership of affluence and culture. The church is one of the best. F. W. Norton is the minister.

More recent organizations are: The Seventh church, with a very commodious and elegant house of worship in North Indianapolis. It is enjoying a good degree of prosperity. The membership is between three and four hundred. D. R. Lucas is the present minister.

The North Park church, organized by Bro. J. W. Canfield, and now in charge of Austin Hunter, is in a very prosperous condition. They are located in a substantial community and will soon be a strong and well established congregation.

The Englewood church has a fine house of worship and a membership of about five hundred. It is in touch with a great many laboring people, being in a community largely occupied by railroad men. S. W. Brown, the minister, has just resigned.

The Hillside Avenue church, ministered to by S. J. Tomlinson, has a rather hard field but has shown spirit and faithfulness. They expect soon to build in a different locality.

The Bismark Avenue church, in Haughville, is in a most prosperous condition, under the lead of J. M. Canfield, who has done more than any other man in organizing the smaller churches in this city. They have a membership of about 400, and a newly improved house of worship.

The Morris Street church, under the lead of B. L. Allen, is prosperous and has done a remarkable work in getting a good house of worship. It is the largest Protestant church in West Indianapolis, having a membership of about 350.

The Broad Ripple church, organized a few years ago, has a comfortable building and is doing well. Its membership is about 175. Bruce Black has just recently left there for a church in the West.

All our churches have Christian Endeavor Societies, and comprise about one half the working force of the Christian Endeavor Union

The Federation of Ladies' Auxiliaries, composed of all the auxiliaries of all the local congregations, is a great factor in the C. W. B. M. work.

LOS ANGELES, CALIFORNIA.

In October, 1874, a meeting of fourteen persons was held in the Court House of Los Angeles, California, to start a church on the primitive model. G. W. Linton conducted the worship. From that time a Bible school and the preaching of the gospel has been continued, without a single break, to the present time, January 22, 1903. In three or four weeks about one third of these dropped away and never returned.

The organization of a church was effected in February, 1875, G. R. Hand officiating. In the next month G. W. Linton and T. H. Morgan left the city, and the care of the church was left to W. J. A. Smith, who conducted the services until May, 1877, when John C. Hay arrived at Los Angeles and became the regular preacher, continuing until the spring of 1881.

About this time B. F. Coulter (who had removed to Los Angeles soon after the coming of Bro. John C. Hay) was called to the church to succeed the latter in the ministry. At this time it is believed that the membership was about thirty. Bro. Coulter, by his earnest labors, and those of his family and his liberality, had the happiness of seeing the church meeting in its own chapel, on Temple street, the lot being a gift from himself, A. D. 1882. At this time the membership was sixty-five, and increased rapidly thereafter. In 1885 it numbered 350 and was able to engage Bro. F. M. Kirkham as its minister, Bro. Coulter desiring to engage in local missionary work.

During the year 1887, a mission was started in the south part of the city, which afterward became the Central church. Bro. D. A. Wagner has had charge of its work during the larger portion of its history. Its membership is something over 100.

In 1888, Bro. Coulter began a mission in East Los Angeles and built a chapel for it, giving the congregation an opportunity to pay for it on its own terms. It grew rapidly, having over 350 members when Bro. Coulter withdrew. but has since encountered adverse winds and during the last two or three years has lost many members. It numbers now not more than 130 or 140.

In 1887-8. James B. Jones was called to preach for the original congregation (Temple

A. C. SMITHER.
Minister First Church.

Street chuch), and left it about July 1, 1890, with a membership of 465, present and active, but 574 on record. In September, 1890, A. C. Smither became its preacher, and remains in the position to-day. A new lot had been purchased by this church in the Southwest part of the city, in 1888, which in 1894 was sold, as was also the Temple Street lot and house, and a new church building erected out of the proceeds of sales and a collection taken up on day of dedication. This house is on the corner of Hope and Eleventh streets. Since that time a new auditorium has been added through the liberal gifts of three of its wealthy members, aided by a general contribution, and it is a very elegant and useful structure. Bro. Smither deserves much credit for his efforts to accomplish this. This church now numbers a little over 600. It has purchased a lot and expects soon to start a mission which is expected to become the Seventh church in this city. When removing from Temple street it took the title of the First church.

The East Eighth Street church, started in 1896, with the approval and assistance of all the churches of the city, but later helped especially by the First church and the Evangelistic Board, of South California, now numbers 280. Its Sunday school attendance is nearly 200. Its services have been conducted by William Kellaway, W. J. A. Smith, David Walk, and H. Elliott Ward, its present minister. His work has been eminently successful.

The Broadway church, with its wonderful growth, and its Vernon mission work is treated by another pen. All these churches are out of debt, and the future of the cause in Los Angeles is quite hopeful.

BROADWAY CHURCH.

In 1895 nearly all Protestant congregations in the central section of the city, (including the Temple Street, now First church) were selling their property in the business section and moving to the Southwest, the more popular residence section, leaving the crowded city center, including many of the poorer people, almost without church privileges. Seeing the need, B. F. Coulter erected upon his own lot, opposite the courthouse, one of the most convenient and useful church buildings in the city. (Seating capacity, 1,200.) This building was opened December 22, 1895, under the auspices of the East Los Angeles congregation, and on January 5, 1896, two weeks later, 120 disciples having expressed a desire to join in the work, a separate congregation, the Broadway Church of Christ was formed, as yet without organization, the older brethren of the congregation acting as an advisory committee until there were developed and "proved" according to the Scriptures, a competent set of men to become elders and deacons (July 1888). Present roster of officers include:

Elders: B. F. Coulter, minister; L. Swindle, assistant; T. D. Garvin, minister Vernon mission; J. M. Wallam and J. T. Patterson (formerly president Hamilton College, Lexington, Ky).

Deacons: Andrew Bald, C. A. Barnes, L. E. Berkey, clerk, B. F. Boone, treasurer, S. G. Dunkerley, Fleming Franklin, Martin Hastings, J. W. Hood, A. J. Jackson, L. M. Morgan, T. F. Randolph and C. A. Wright.

Bro. Coulter has labored all these years without compensation other than the approval of the Lord and the gratitude of his brethren. The congregation has used its contributions largely for missions. In 1896 and 1897 T. D. Garvin was employed for one year in evangelistic work for Broadway among the feebler churches in Southern California, strengthening them and virtually saving several of them, one of which, Santa Monica, became a regular mission with minister supplied by Broadway until in May, 1899, they organized a separate congregation after being presented with a comfortable house on a good central lot, free from debt.

From their very first meeting the young people have regularly contributed to a mission school in Tokyo, Japan, formerly conducted by Miss Carme Hostetter, now under the direction of Miss Alice Miller, a worthy, consecrated woman.

The Broadway church is responsible for her support and has also contributed largely for the erection of a mission school building for her work.

About February, 1902, a Japanese mission school was opened in this city by the Broadway church, and has resulted in the conversion of twenty-six Japanese.

In 1901, a mission Sunday school was organized at Vernon, a suburb. Bro. Coulter erected for them a comfortable chapel (seating capacity 250) which was opened February 3, 1902, as a mission of the Broadway church, with T. D. Garvin as minister.

BROADWAY CHURCH, LOS ANGELES, CAL.

1. Broadway Church. 2. B. L. Coulter, Minister. 3. L. Swindle, Elder, Assistant Minister. 4. T. D. Garvin, Minister Vernon Mission. 5. J. Wallam, Elder. 6. J. T. Patterson, Elder. 7. Vernon Mission.

OFFICERS BROAD WAY CHURCH.

1. T. Fred Randolph, deacon. 2. Andrew Ball, deacon. 3. Miss Alice Miller, Missionary, Tokyo, Japan. 4. Martin Hastings, Deacon. 5. C. A. Wright, Deacon. 6. L. E. Berkey, Deacon, Clerk. 7. S. G. Dunkerley, Deacon. 8. Flem ing Franklin, Deacon. 9. A. J. Jackson, Deacon. 10. C. A. Barnes, Deacon. 11. J. W. Hood, Deacon. 12. B. F. Boone, Deacon. 13. L. M. Morgan, Deacon.

There have been received into the membership of the Broadway church in the seven years, a total of 1,195, of whom 295 were by baptism, and fifty-six from other religious bodies. The present membership, after deducting dismissals, is 813, of whom approximately 650 are resident active members.

LOUISVILLE, KENTUCKY.

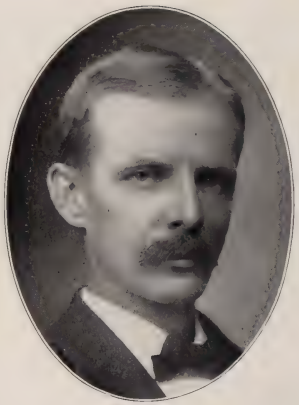
FIRST CHURCH.

In the winter of 1821, P. S. Fall, having been then two years in the ministry of the Baptist church, visited Louisville for the purpose of preaching. A few of the Baptists who had organized into a church invited him to preach for them, and the services on Sunday were held at the old Court House, which was filled to overflowing.

In 1823 the time was appointed to reconstruct the church, and a covenant was drawn up after the model of the Enon Baptist church of Cincinnati, and a new constitution in the form of a creed was prepared and unanimously adopted by the church. Mr. Fall, at this time, received several copies of the *Christian Baptist*; he read A. Campbell's famous sermon on the law with great pleasure. Mr. Fall and a number of others became subscribers for the *Christian Baptist*. Some articles were read with great repugnance, but they resulted in an investigation, and these brethren soon decided that the Church of Jesus Christ was based on that sure foundation that God had laid in Zion, and not on a foundation such as they had recently constructed. A letter was sent and read before the Long Run Association and met with much resistance. The substance of the letter was that the Scriptures of the Old and New Testaments are the only infallible and sufficient rule of faith and practice.

After much discussion and wrangling, in 1829, Cornelius Van Buskirk seized the books of the church and amid much confusion, cried out, "All who are for the old constitution follow me." About thirty followed him, and a separate body was organized, but the majority met at the church the next day and excluded Van Buskirk and all who went with him for disorderly conduct. The two congregations were at first opprobriously styled Campbellites and Wallerites, Benjamin Allen being minister of the former and George Waller of the latter.

After a law suit, the New Testament party was given possession of the house. They still regarded themselves a Baptist church, belonging to the Long Run Association, and the records show that they bore the name of the First Baptist Church of Jesus Christ, of Louisville, Kentucky. The name of Churches of Christ was not assumed until 1833. The two congregations occupied jointly the house on the corner of Fifth and Green streets. This was kept up until the Creed party purchased the interest of the other party in the house. March 14, 1835, the disciples sold their interest in the house on the corner of Fifth and Green streets to the Baptists for the sum of $2,550, and bought a small house on Second street between Market and Jefferson. It was decided in January, 1836, to build a new house of worship, and a lot was selected on Fifth street between Walnut and Chestnut streets. Gorden Gates preached for the church during 1836; April, 1837, George W. Elley was called as minister and remained until 1840. D. S. Burnet, Allen Kendrick, and Carroll Kendrick preached for this congregation during its early history. The building was sold June 30, 1845, to the colored Baptist church for five thousand dollars. The congregation met for a while in the school house on Grayson street.



E. L. POWELL.
Louisville, Ky.

Born in King William County, Va., May 8, 1860; married Miss Lida Smoot, of Maysville, May 11, 1887. Attended private schools in Norfolk until 1876; attended college at Canton, Mo., Christian University, graduating in 1881. Preached one year at Lynchburg, Va., before graduation. Minister of the Gordonsville and Charlottesville, Va., churches from 1881 to 1882; was minister in Hopkinsville, Ky., from 1882 to 1883; returned to Norfolk as minister from 1883 to 1884; was in Maysville, Ky., as minister from 188 to 1887, since which time has been in Louisville.

January 1, 1846, a lot was bought on the northeast corner of Walnut and Fourth streets. The congregation moved into the basement in 1846. From this time on the church was ministered to by such men as H. T. Anderson, Curtis J. Smith, and D. P. Henderson.

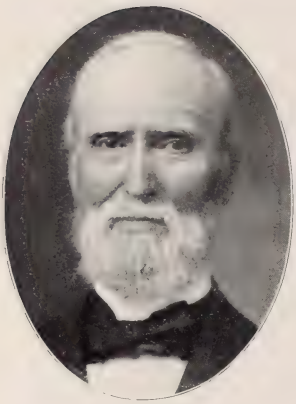
Elder D. P. Henderson succeeded Curtis J. Smith, and commenced his ministry October, 1855, and resigned November, 1866. His eleven years' labor was abundantly blessed, and the house of worship now occupied was commenced and the basement occupied during the last

FIRST CHURCH, Louisville, Ky.

year of his ministry, and the auditorium was finished while Dr. Hopson was minister. Elder T. N. Arnold succeeded Elder Henderson, and remained about one year. Dr. W. H. Hopson succeeded Elder Arnold, and commenced his ministry, June, 1868, and resigned May, 1874. He was regarded as one of our best preachers, and was very popular. Elder J. S. Lamar succeeded Dr. Hopson, and remained one year, and was succeeded by Elder B. B. Tyler, March, 1876, who resigned in 1881, and was succeeded by Elder A. J. Hobbs in 1881 and resigned 1887. Elder Hobbs was a strong character and added strength to the congregation. Elder E. L. Powell was called and commenced his ministry in 1887, and is still, after seventeen years, the entirely acceptable and beloved minister and sincere friend and comforter of his large membership, numbering now about 1,320. If there are any antagonisms or dissensions in the church, it is not known. There is manifested entire unity in all the enterprises of the church.

The corner stone of the present edifice of the First Church, Fourth and Walnut streets, was laid on the 18th of May, 1860. Only a few were present and no ceremony. The congregation moved then to the basement of this new building March 17, 1861. P. S. Fall and D. P Henderson delivered sermons on the dedication. During the Civil War this congregation kept up all of her regular services.

M. S. BARKER (Lawyer).
Elder First Church.

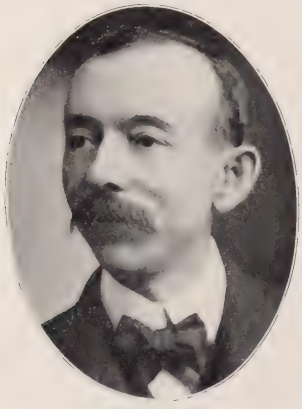


J. P. TORBITT,
Louisville, Ky.

Born in Woodford county, Ky., Dec. 23, 1823; educated first in country schools, and then at Bacon and Bethany Colleges; remained on a farm several years, and in 1856 went into business in Louisville, and has lived there since. Became a member of the First church on arrival, and acted as S. S. teacher and leader of Bible class, as clerk, treasurer, trustee and elder, and has continued as trustee and elder for thirty years.

HENRY L. STONE,
Louisville, Ky.

Born in Bath Co., Ky., Jan. 17, 1842; educated in the common schools of Kentucky and Indiana and the Academy at Bainbridge, Putnam Co., Ind.; taught school for 19 months; attended law school at Indianapolis, Ind; joined the church of Christ under the preaching of Elder O. P. Badger, of Indiana; practiced his profession at Owingsville, Mt. Sterling and Louisville, Ky.; City Att'y, Louisville 1896-1903; elder First church, Louisville.



W. HUME LOGAN,
Louisville, Ky.

Born in Lincoln county, Ky., Nov. 28, 1862; student at Columbia Christian College 1877-9; deacon and Supt. Sunday school, Lebanon, Ky., 1879-81; student in Kentucky University 1882-3; Supt. Fourth and Walnut St. Sunday school, Louisville, Ky., 1884-7; elder and Supt. of Parkland, Ky., Sunday school 1888-91; deacon and Supt. Fourth and Walnut Sts. Sunday school 1892-1903. President Dow Wire Works Company.

Z. F. SMITH,
Louisville, Ky.

Born near Newcastle, Ky., Jan. 7, 1827; educated Bacon College; twelve years president Ky. Christian Educational Society; president Henry College, Newcastle, Ky.; Superintendent of Public Instruction, Ky.; author present school system; president Cumb. & Ohio R. R. four years, 100 miles built; elder Church of Christ 50 years; Curator Ky. University 45 years; author History of Kentucky and other works.

J. W. GRAHAM.
Louisville, Ky.

Was born in Frankfort, Ky., November, 1839; graduated at Georgetown (Ky.) College 1860; united with the First Church, Louisville, in 1888. The church has honored him by electing him, first, a deacon, then an elder, and, lastly, by ordaining him a minister. A fine Bible scholar and fluent speaker, he has done excellent service, especially in the mission work of the church.

April 24, 1870, the auditorium of this new building was formally opened. Dr. Hopson preached both morning and evening. The building, including some additional ground, amounted to $66,000; a debt of $18,000 was left to be provided for.

The congregation gives liberally to all our missionary enterprises, has a missionary of its own, and is recognized as one of the strongest congregations in the brotherhood. This may be called the mother congregation of all our other congregations in this city. The church is centrally located, and is the only down-town church we have in the city. A $500,000 hotel is now being erected just across the corner from our church building.

SUMMARY.

In 1846, Elder Samuel Baker and thirteen others began a mission, by permission of the church, on Hancock street, which gradually increased in numbers and removed to Floyd and Chestnut, and afterwards to East Broadway and became Broadway Church. From this church three missions were established, to-wit.: Campbell street, Portland avenue and Baxter avenue.

In the year 1868 the First Church founded the Fifteenth and Jefferson Street Church. Owing to dissensions in the said church, a large number left the church and built a house of worship at Eighteenth and Chestnut streets, which has become quite a large and prosperous congregation.

In 1872 the First Church built a house of worship, at an expense of $8,000, on Hancock street for the colored brethren, and that church established a mission on Green street.

In 1881 a few brethren from the First Church built a house on Second street and organized as a church, and still sustain it with a regular preacher.

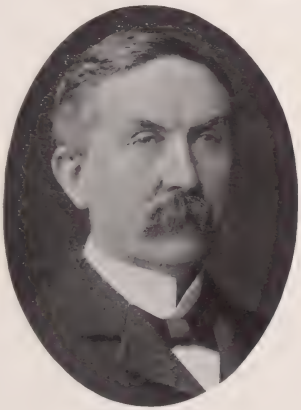
During the ministry of E. L. Powell two important missions have been established by the First Church at an expense of about $8,000 each—the first at Parkland, which now has a membership of about 200, and the second at Clifton, which has a membership of 275. Both these churches are vigorous and self sustaining and contribute to Christian enterprises. It will be perceived that there are now in the city of Louisville thirteen organized Churches of Christ with regular preaching, all derived directly or indirectly from the mother church, and numbering in the aggregate about 4,000. The First Church supports Mrs. Dr. Anna Gordon, located at Mungel, Central Province, India, and has been doing so for five years.

CAMPBELL STREET CHURCH.

This congregation is ministered to by M. C. Kurfees. It has a membership of 250.

PORTLAND CHURCH.

Geo. Klingman is minister. The present membership is about 200.



ROBERT H. OTTER.
Louisville, Ky.

Born in Edmonson county, Kentucky, January 11, 1840. In the mercantile business since early manhood, principally with the wholesale grocery firm of Otter & Co. For many years a deacon of the First church of this city, and president of the Christian Church Widows and Orphans Home of Kentucky.

BROADWAY CHURCH, Louisville, Ky.

HIGHLAND CHURCH.

This church was organized a few years ago and has a membership of over 100. Isaac Hopkins is their minister.

COLORED CHURCHES.

We have three colored congregations in the city. Hancock Street Church was organized thirty-four years ago; its present membership is 140, and it has property valued at $2,400. Present minister, J. E. Thompson.

The Third Church was organized in 1900. It has a membership of thirty-six; the present minister is E. H. Allen.

We have not done the work among our colored people in the city of Louisville that should have been done. Our Colored Bible College is located here, and we ought to make this a strong center for our colored people.

There is perfect harmony existing among the congregations, but with our growing population (the city already numbers two hundred and twenty thousand), there is plenty of room for evangelistic effort. A lot has been purchased recently in South Louisville, and there is a bright prospect for a good church in that locality in the next few years.

BROADWAY CHURCH.

This church was organized in a two-story frame building, used as a public school, situated on the west side of Hancock street, between Jefferson and Green streets, October 12, 1846.

The following brethren and sisters, obligating themselves to take the Bible alone as their guide in faith and practice, formed a Church of Christ:

John Baker, Mark Winters, Aaron Thompson, Lavinia Thompson, Saml. Baker, Joseph H. Oliver, John Harris, J. S. Tibbits, Oliver P. Harris, John R. Baker, Samuel Sutton, Ebenezer Melvin, F. A. Crump, Minor Redd, Lucy H. Gunterman, Charles A. Baker, John T. Lake, B. A. Johnson, Nancy M. Hooper, Mary Burns, Ann Dougherty, Elizabeth Cunningham, Elizabeth Mosgrove, Lucinda Sutton, Lavinia M. Glenn, Harriet Redd, Lavinia Thompson, Louisa Tibbits, Elizabeth Maddox, Rebecca Brotherton, Caroline McCorkhill.

The first mid-week prayer-meeting was held October 21, 1846.

The congregation increased in members and it was found necessary to secure other quarters. Accordingly Temperance Hall on Preston, between Market and Jefferson streets, was secured, and the first service was held on the first Lord's day of December, 1846.

John Baker was the first elder of the congregation; J. S. Tibbits, Aaron Thompson, deacons; J. H. Oliver, clerk; J. S. Tibbits, treasurer.

August 22, 1847, J. G. Lyon and J. C. Davis were made elders; Joseph H. Oliver and Ebenezer Melvin, deacons.

March 8, 1848, John Baker, John H. Oliver, John G. Lyon, Ebenezer Melvin, William Watson, Francis Duff and Thomas Harris were appointed a Building Committee to superintend the erection of a building on the east side of Hancock streets, between Jefferson and Green streets.

January 30, 1850, the new building was dedicated to the service of God.

GEORGE GOWEN.
Louisville, Ky.

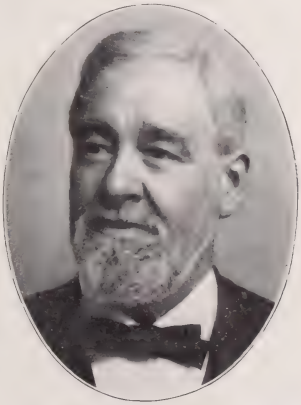
Born at Tullahoma, Tenn., January 8, 1859; reared on a farm; studied at home and in country schools until twenty; obeyed gospel when twenty years old; taught school and studied in College of Bible and Kentucky University. Preached at Murfreesboro, Fayetteville, Tullahoma, Tenn., five years; Eminence, Ky., three; Lancaster, Ky., five, and at Louisville, Ky., four.

W. H. BARTHOLOMEW.
Louisville, Ky.

Born in Louisville, Ky., July 26, 1840; graduated from the public schools; degree of LL. D. from State College of Kentucky, June, 1902; teacher in public schools of Louisville from 1857 to date, forty-six years. Deacon and elder of Broadway church for more than thirty years. Principal of Girls High School from 1881 to date, more than twenty two years.

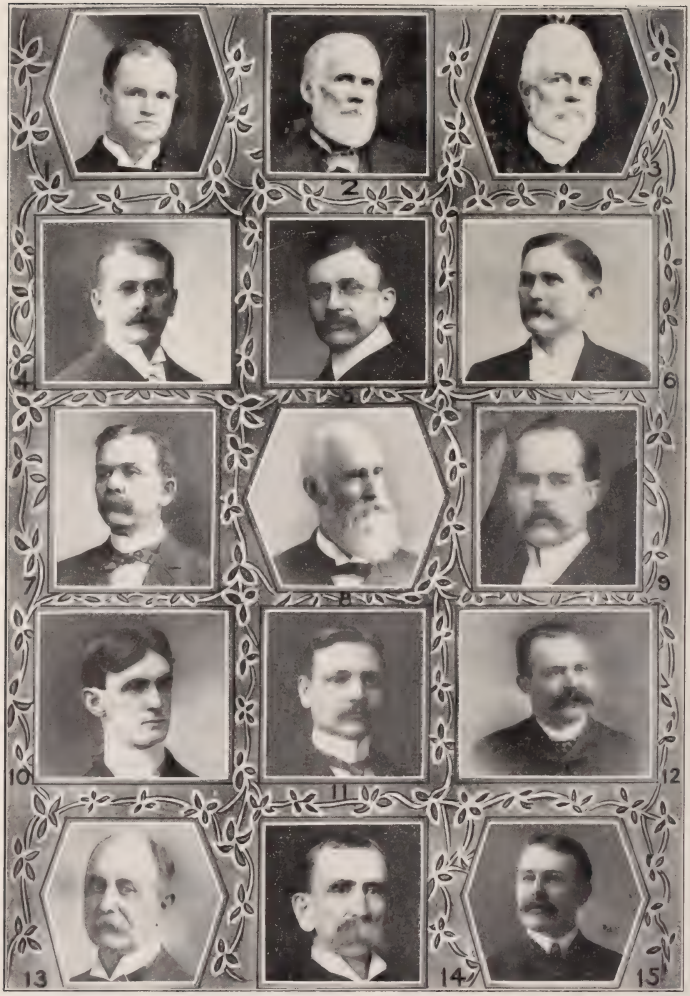
W. A. MILLS.
Louisville, Ky.

Born Mt. Washington, Ky. Superintendant Broadway Sunday school, Louisville. Real Estate Department of the Fidelity Trust and Safety Vault Company.



P. GALT MILLER,
Louisville, Ky.

Born May 20, 1837, in Louisville; educated at Jeffersontown, Ky. Was chosen as an elder of what is now called the Broadway church, at that time worshiping on the corner of Floyd and Chestnut streets. Director of the Water Co. for several years; president of Bridgeford & Co.; president of the American Standard Asphalt Co.



OFFICERS BROADWAY CHURCH.

1. C. O. Ewing. 2. F. A. Crump. 3. T. B. Graham. 4. Wm. Beyroth. 5. W. M. P. Ramsey. 6. L. DeWitt. 7. S. W. White. 8. Dr. S. B. Mills. 9. T. R. Ewing. 10. H. O. Bernard 11. F. L. Moseley. 12. C. P. Jean. 13. Harry Stucky. 14. L. Woodridge. 15. Joe Burge.

MRS. R. M. KILLGORE.
Manager First C. W. B. M. District, Louisville.

April 20, 1850, J. S. Tibbits was appointed a delegate to the State Missionary Society, which was held in Lexington, Ky., and he was authorized to subscribe twenty dollars for missions in the State.

April 6, 1852, Dr. W. T. Owen was appointed church clerk, which position he held until his death. W. M. P. Ramsey succeeded Dr. W. T. Owen as church clerk.

September 7, 1852, ten dollars was sent to the Midway Orphan School.

January, 1864, the fourth Lord's day, the congregation occupied the house on the southwest corner of Floyd and Chestnut streets, which was purchased from the Cumberland Presbyterians.

Bro. J. W. McGarvey, of Lexington, Ky., preached the sermon on this occasion from the text: "In vain do ye worship me, teaching for doctrine the commandments of men."

From this time the congregation grew very rapidly, and it was found necessary to provide more commodious quarters. November 10, 1890, the following brethren were appointed a committee to purchase a lot: P. Galt Miller, W. H. Bartholomew, Harry Stucky, B. S. Weller and D. E. Stark.

January 28, 1891, the congregation authorized the trustees to sell the church property at Floyd and Chestnut streets and to apply the proceeds to the purchase of the lot on the south side of Broadway, between Preston and Floyd streets.

The following committees were appointed to carry out the wishes of the congregation, looking to the erection of a new building:

Executive Committee—P. Galt Miller, W. H. Bartholomew, Harry Stucky and Ben. S. Weller.

Finance Committee—Ben. S. Weller, C. S. Daniels, R. C. Bagby, C. Y. Hathaway, W. H. Jacobs, W. H. Beynroth, B. Oscar Ewing and J. B. Williamson.

Building Committee—W. H. Bartholomew, Harry Stucky, R. M. Killgore, D. E. Stark and C. S. Daniels.

The first stone of the foundation of the new building was laid on the morning of April 8, 1891, in the presence of the Building Committee.

April 21, 1891, at 5 p. m., the corner stone was laid, in the presence of a large audience. The following order of exercise was observed: Bro. John T. Hawkins, the minister of the congregation, was master of the ceremonies; P. Galt Miller offered the opening prayer; remarks pertinent to the occasion were made by E. L. Powell, G. G. Bersot, J. J. Morgan, V. W. Dorris, C. W. Dick and O. A. Bartholomew. W. H. Bartholomew, chairman of the Building Committee, then placed the following in a tin box, which was put into the opening prepared for it in the corner stone:

The Bible; our religious papers; city daily papers; photographs of the preachers and elders of the congregation; photograph of the teacher of the infant class.

Dr. S. B. Mills then dismissed the congregation.

The new building was set apart for the worship of God the second Lord's day of November (8th), 1891.

The following brethren have ministered to the congregation: John Baker, Allen Kendrick, William Crawford, John Noyes, William Begg, Louis Jansen, E. Y. Pinkerton, John M. Hutell, J. D. Sexton, H. T. Anderson, C. W. Sewell, M. B. Hopkins, J. C. Waldon, Wallace Cox, T. P. Haley, W. C. Dawson, I. B. Grubbs, G. W. Yancey, W. A. Broadhurst, T. B. Larimore, J. T. Hawkins, I. J. Spencer, F. M. Dowling, C. E. Powell, H. K. Pendleton, R. T. Matthews, C. A. Thomas, George Gowen.

The following brethren have held protracted meetings, or ministered to the congregation *ad interim*:

Alexander Campbell, Robert Rice, John T. Johnson, Dr. W. H. Hopson, J. W. McGarvey, Sr., O. P. Miller, David Walk, Alexander Proctor, John C. Miller, John I. Rogers, Moses E. Lard, J. S. Shouse, C. W. Dick, P. Galt Miller, W. H. Bartholomew.

Served as elders: John Baker, John G. Lyon, J. S. Tibbits, C. H. Barkley, J. C. Walden, W. C. Dawson, Dr. S. B. Mills, J. C. Davis, R. H. Synder, John W. Craig, T. P. Haley, P. Galt Miller, W. H. Bartholomew.

As deacons: J. S. Tibbits, Jos. H. Oliver, E. C. Matthews, Samuel Sutton, Samuel H. Baker, William F. Rubel, P. P. Sutton, John Snyder, Joel Morehead, F. A. Crump, T. L. Melven, James E. Snyder, S. W. Raplee, Aaron Thompson, Ebenezer Melven, John T. Lake, J. M. Groves, Moses G. Anders, W. H. Bartholomew, P. H. Owens, D. E. Stark, Geo. L. Smith, George Fisher, E. A. Liter, James G. Owen, Jas. P. Morris, B. S. Weller, W. C. Priest, B. G. Bartholomew, J. B. Williamson, T. B. Graham, R. M. Killgore, Harry Stucky,

C. S. Daniels, J. A. Blakemore, J. T. Frazier, Jacob Thorne, W. M. P. Ramsey, Lafayette DeWitt, C. T. Hathaway, R. C. Bagby, C. Oscar Ewing, J. T. Allen, F. L. Mosely, George L. Schon, Thomas R. Ewing, A. Button, J. T. Owen, William Sale, Dr. J. T. Bryan, I. N. Mills, W. A. Mills, W. H. Beynroth, R. M. Lewis, C. P. Jean, James M. Allan, C. S. Longest, Jesse Owen, Saml. W. White, William Atwood, Jas. D. Gilman, W. T. Reager, W. Curtis Wheeler, Lawson Woolridge, T. English Kendall, Harry O. Bernard.

FIFTIETH ANNIVERSARY.

1846-1896.

The Fiftieth Anniversary was observed on third Lord's day of October, 1896, in the presence of a very large audience, composed of members of the congregation and their friends.

It will be observed that this congregation has been in intimate and hearty co-operation with the brotherhood in every good word and work. It has always had among its membership a sufficient number of brethren and sisters whose only aim has been to inspire and unite each other in every effort for the glory of God and the enlargement of His kingdom in the earth.

Some of the brightest and purest brethren of the brotherhood have ministered to it and the fruit of their work is seen and felt. Many of them are dead, but their works do follow them.

The congregation is in peace and harmony, and the prospects for the future are full of hope, and under the leadership of our present efficient minister, George Gowen, the record of the congregation will become more and more illustrious.

May the blessings of God ever attend it in its work of faith and labor of love.

CENTRAL CHURCH.

On November 5, 1882, some seventeen brethren and sisters met at Dr. J. L. Frazee's house, 522 Fifth street, and organized, together with reading of Scripture and prayer, and partook of the Lord's Supper; meeting in prayer-meeting from house to house each week, and meeting on Lord's day at Masonic Temple Hall at Fourth and Jefferson streets, until January 1, 1884, when the building now occupied was completed and dedicated, H. N. Reubelt being the minister, preaching two Sundays each month. Dr. J. L. Frazee, W. W. Lyons, J. A. Dickinson, George W. Priest, J. M. Shreve and R. C. Howe are given as the first officers.

The growth has been slow but gradual, with a good many ups and downs until now. We have over one hundred members in good standing, with a good Sunday school, though small in number. We are doing a good work, having taken within the last year some seven or eight confessions of our Sunday school scholars. While we are poor as to finances, we can safely say we are rich in love and fellowship with the blessed Savior.

G. G. BERSOT.
Louisville, Ky.

Born near Ghent, Carroll County, Ky., December 21, 1835; graduated Eminence College 1869; served the following churches: Simpsonville, Ky., Harrod's Creek, Ky., Glendale, Point Pleasant, etc. Now preaching for Central Church of Christ, Louisville, also Secretary and Treasurer of Christian Church Widows' and Orphans' Home, Louisville, Ky.

P. H. DUNCAN,
Louisville, Ky.

Born at Warsaw, Ky.; educated at Bible College and University, Lexington, Ky. State Sunday school worker; editor series of Sunday school papers. Ministered at Middlesburg, Ky., and Savannah, Ga. For seven years has prepared the Children's Day exercises for the Foreign Missionary Society. These exercises have been given with splendid results in the Christian Sunday schools. Present location, Louisville, Ky.

THIRD CHURCH, Louisville, Ky.

PARKLAND CHURCH.

Parkland church, located in one of the rapidly growing suburbs of Louisville, has a membership of 250. The commodious church building, pleasantly located, was erected in 1888, due largely to the financial aid of the First church of this city. The Broadway Church, also the Third Church, each lent a hand in helping the work along. C. W. Dick preached for this church four years, followed by E. J. Willis for a term of five years, and he in turn was succeeded by S. M. Bernard, who closed his term of service in 1902. Bro. Bernard did a good work for this church. When he began it was not able to support him for all his time. P. H. Duncan is the minister in charge at this time.

THIRD CHURCH.

Sunday school was organized by Bro. John A. Dickinson in the house of Bro. E. H. Bland, at the southeast corner of Tenth and Walnut streets, up stairs on the 23d day of November, A. D. 1856, where it continued for seven weeks. The first meeting was attended by thirty-three persons. The Sunday school was then moved to the German church building on the south side of Grayson street, between West and Eleventh streets, and held its first meeting in that church on the 10th day of January, 1857, and continued there until November 22, 1865, when, by consent of the Louisville School Board, the use of the school house, situated on southwest corner of Thirteenth and Green streets, was obtained and the Sunday school met there. The German St. Luke's church was rented on April 6, 1865, and church services were held by P. Vawter, Curtis I. Smith, George Mullins, Carroll Kendrick, Thos. P. Haley, Dr. W. H. Hopson and I. C. Keith. During these meetings some sixty additions by baptism were made and membership taken in the First Church at Fourth and Walnut streets. The Fourth and Walnut street and the Floyd and Chestnut street churches had

DANIEL FLURRY STAFFORD.

Born in Carroll county, Kentucky, August 29, 1862; reared on the farm and received primary education in the public schools; entered the College of the Bible, at Lexington, Ky., in February, 1883, graduating with the class of 1888. Married Miss Mollie Lee Shearer, of Madison county, Kentucky, in 1890, and located at Warsaw, Ky., ministering for that church one-half of the time, giving the other half to Rising Sun, Indiana. Came to Louisville, as minister of the Third Church, February 1, 1895, and continues as its minister. The church is clear of debt and has a membership of 750. The church has fellowship in all our missionary work, and bids God's speed to every good cause.

in the meantime formed a joint committee to consider the propriety of establishing a missionary station in the west end of the city. The first meeting of this joint committee was held July 15, 1867, and from time to time, and authorized their committeemen, Benj. Skene, Griffin and Caldwell, to rent the church at Thirteenth and Green streets. The same committee, with the addition of Jno. A. Dickinson, bought the lot on the southeast corner of Fifteenth and Jefferson streets, and Bro. Benj. Skene, who had charge of the mission work through all these meetings, and gave most of his time to the promotion of the desire to have a meeting house in the west end of the city, proceeded to get pledges toward building a suitable house of worship on the lot, which, after many delays and obstacles, seemingly insurmountable, were overcome, the house was built and services were held in it the first time January 24, 1869, and I. C. Keith preached at 11 o'clock a. m. to a full house. Bro. Hopson at 3:30 p. m. and T. P. Haley at night. The meeting thus begun continued for about four weeks, resulting in twenty-five additions, seven of whom were by letter.

The new church was organized on Sunday, February 21, 1869, under the following officers: James C. Keith, evangelist; Benj. Skene; elder and deacons, Wm. Skene, Joseph Crandall, J. C. VanPelt and Daniel Bennett; Wm. Skene, treasurer, and J. C. VanPelt, clerk. Bro. Keith labored with the new church until September, 1872, when he resigned to accept a charge in California. He was followed by Z. T. Sweeney, his call having been signed by our elder and deacons, and here we find the name of our beloved brother, Ben T. Smith, although we have no record of his appointment or election. The congregation flourished until the names of 697 communicants appeared upon the church books, but some of these had removed and taken their letters, and some had been called to their last home, and Bro. Z. T. Sweeney had been succeeded by Geo. W. Sweeney and others.

Dissension arose and became bitter; when, finding it was impossible to agree, the congregation divided, the church was sold and the proceeds prorated. Those whose labors had originally founded the church, and a few of the most faithful members, rented a hall on the southwest corner of Seventeenth and Main streets, where Sunday school and church services were held for, perhaps, a year, but of which the records have been misplaced or lost. Bro. Enos Campbell and about sixty-five members remained steadfast out of the eighty-five who signed the list. The new church continued to thrive, and in a short time again became ambitious to own their own house of worship, and being those most tried, their ambition soon urged them on to action. A lot fifty-five feet front, was purchased on the north side of

W. F. ROGERS.
Louisville, Ky.

Born near Elizaville, Fleming county, July 3, 1848; educated at Ky. University; graduated from the law school in 1871; practiced law two years; was teacher for ten years; has been a preacher for twenty years. For the past twelve years connected with state work. Has built many of our best mission churches.

Chestnut street, between Seventeenth and Eighteenth streets, and soon the new building was ready. Bro. Enos Campbell still remained with us and the congregation worshipped there their first time on March 19, 1882. In April, 1882, he was succeeded by Bro. B. B. Tyler, under whose ministration the membership grew rapidly, and although the auditorium was of good size, it was too small to accommodate those who came to hear. He was succeeded by Bro. Geo. Edward Walk, 1883, and remained until September 11, 1887. Frank B. Walker assumed charge September 11, 1887; S. F. Fowler, September 9, 1888; J. J. Morgan, November 10, 1889; A. M. Chamberlain, December 30, 1893, for one year, when the present minister, D. F. Stafford, assumed charge, and has remained and is still with us.

The work has been a glorious one, and the church roll now has upon it the names of 750 members in good standing. The auditorium has been enlarged and a new and more artistic front built. The church and property has cost more than ten thousand dollars, four thousand dollars of which have been the cost of the enlargement and betterments.

Thus has our Lord prospered those, who, believing themselves in the right, dared maintain their stand, and though but few, relying upon Him, have succeeded beyond their highest hopes. We incorporated the church under the name "Third Christian Church" and those of us who have gone through these years (nearly forty in number) look back in reverence and love to those who were our shepherds and advisers, and our strength; and among them are those whose efforts were untiring. First our belover brother Benj. Skene, who was ably assisted by Bros. Wm. Skene, B. T. Smith, E. G. Hall, and others of our own congregation; but we must not overlook the efforts of those of the other congregations who so unselfishly reached forth their hands, and they were full, not empty. Of such were Bros. Jno. A. Dickinson, J. P. Torbitt, and Caldwell. Both by their work and their means did they help until we were able to help ourselves. These and many others, who cannot be mentioned in this short edition of our history. Nearly all have gone to their reward, and we know that they have received the welcome "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

CLIFTON CHURCH.

With a membership of twenty-seven, was organized as a mission church under the supervision of the First Church, November 9, 1891, J. W. Graham, of the First Church, elder, and Theo. Cowherd and A. B. Elkins, deacons. The members were Mrs. Maggie Abbott, Miss Ida Abbott, Theo. Cowherd, Mrs. Belle Cowherd, Miss Jane Cowherd, A. B. Elkin, Mrs. M. S. Elkin, W. Lee Elkin, Dr. J. L. Evans, Errett Hackley, Mrs. Ella Morris, Mrs. Harriet McDonald, Miss Bettie McDonald, Miss Dixie McDonald, Miss Mary O'Neil, John Peyton, Mrs. Katie Peyton, Miss Katie Peyton, Mrs. Bettie Quinn, J. S. Quinn, Mrs. Nannie

THAD. S. TINSLEY.

Born at Butler's Landing, Tenn., Sept. 11, 1867. When six years of age his father moved to Missouri, where he was baptized by Eld L. T. Satterfield in June, 1885. He graduated at Valparaiso in 1887, and in the Bible College, Lexington, 1890. He married Addie Gertrude Wilson, Mooreheld, Ky., 1893. During his fifteen years ministry about 3,000 souls have been added to the churches.

Quinn, Miss May Quinn, Chas. D. Quinn, W. E. Quinn Mrs. L. A. Stockhoff, Mrs. Joe Wigginton, and Miss Geogette Wigginton.

On September 20, 1891 a Sunday school had been organized, the First Church furnishing the superintendent, C. J. Meddis. The Sunday school at first met in the school house on Vernon Avenue, but later in a more suitable building on Frankfort Avenue, rented by the Ladies' Aid of the First Church. This building was enlarged and occupied by the Sunday school and church till the church building was erected.

The growth of the church in the beginning was greatly accelerated by two weeks' preaching, given by Elders Thomas Bridges and Geo. Bersot, and one week by Elder E. L. Powell, and the earnest labors of her first elder, J. W. Graham, and her first preachers, W. T Hilton, and C. W. Dick.

In the summer and fall of 1892 a beautiful church building was erected on Vernon Avenue, at the cost of $4,000, the Clifton Church furnishing $1,500 and the First Church $2,500, the title being vested in the First Church. The building was dedicated on the 8th of January, 1893, Elder E. L. Powell preaching the dedicatory sermon.

By December 19, 1895, the church had become self-supporting, and on that day elected as her officers Dr. Albert Toon and G. W. Watkins, who were preaching for the church at that time, elders; and A. B. Elkin, B. C. Gib-

CLIFTON CHURCH, Louisville, Ky.

son, Peter Knoff, W. L. Kennett, Chas. T. Stier, and W. T. Thompson, deacons.

During the year 1899, Elder C. H. Hilton preached for the church and accomplished much good by installing the first principles in the minds and hearts of the members. He was followed by J. M. Helm and he by the present minister, T. S. Tinsley.

During the summer and fall of 1903, under the energetic and earnest leadership of T. S. Tinsley, warmly supported by the officers, the church building was enlarged and rendered much better adapted to the work necessary to the growth of the church. A Sunday school room, a number of class rooms, and the ladies' working room was added. This work was done at the cost of $5,000. Before the beginning of this improvement they paid the First Church $1,000, thereby securing the title to the property. Peter Knoff, J. S. Hilton, and W. L. Kennett were made trustees. This almost new building was dedicated November 22, 1903, Elder E. L. Powell preaching the dedicatory sermon.

The officers of the church at the present time are:

Elders: J. D. Senbold and Sam. O. Smart. Deacons: Peter Knoff, W. L. Kennett, Robt. McDonald, C. J. Meddis, A. B. Elkin, H. B. Montague, W. R. King, L. W. James, James Yager, Wm. Fowler, Fred. J. Reibel, W. E. Quinn, W. F. Reager, Fred Pfau, L. L. Drescher, and J. S. Hilton.

MINNEAPOLIS, MINN.

G. T. HALBERT.

About the year 1876, Mrs. Charlotte E. Wyman moved to Minneapolis from Marion, Ia., and in February following Elder John La Grange, at her instance, visited the city. They succeeded in gathering eight of the disciples at the home of Mr. and Mrs. A. T. Ankeny on February 14, 1877. Besides these two there were present at this meeting Mr. and Mrs. Ankeny, Mr. and Mrs. R. T. Beebe, Mr. and Mrs. S. B. Mattison and Mrs. S. D. Atkinson, all of whom survive (1903) except Mrs. Wyman and Mrs. Mattison.

At this first meeting these eight members "put away," so read the minutes, "all doubts and fears for the abiding conviction that the same success which had come to the disciples elsewhere would be sure to mark their efforts here," so they determined to organize a Church of Christ in Minneapolis. These persons have ever since been closely identified with the struggles and success of the first Minneapolis Church of Christ.

PORTLAND AVENUE CHURCH, Minneapolis, Minn.

On February 25, 1877, the first public services were held and a congregation of twenty-two members was organized, which has ever since flourished and grown strong.

In May of the same year Elder N. A. McConnell, of Cedar Rapids, Ia., visited Minneapolis and held a series of meetings and the church became fully established.

In October of the same year Elder E. T. C. Bennett was employed and continued with the church six months. Elder W. H. Rogers, coming to attend the University of Minnesota, worked with the church about fifteen months, and much tribute is paid him by those who remember his ability and faithfulness and the small money support he received.

The following ministers succeeded: W. H. Jeffries, May 2, 1880 to October 31, 1880; John C. Hay, May 10, 1881, to June 3, 1883; Enos Campbell, November 4, 1883, to June 26, 1887; Wm. J. Lhamon, June 26, 1887, to April 30, 1894; Carey E. Morgan, July 22, 1894, to June 10, 1899; Chas. J. Tennar, March 4, 1900, to April 24, 1903; R. W. Abberley, July 5, 1903——

Of the evangelists who have preached the gospel in this field are Elders N. A. McConnell (1877) L. Y. Bailey (1879), A. P. Cobb (1886), I. N. McCash (1896), W. F. Richardson (1898), Charles Reign Scoville (1902).

The elders, other than the ministers, have been D. W. Egan, James Campbell, Amos P. Ireland, Dr. David Owen Thomas and Dr. George D. Haggard, the two last named being the present (1903) elders.

The church meetings were held in a small Swedenborgian chapel until the summer of 1881, when the present site, most strategically situated at the beginning of Portland Avenue, formed by the junction of Grant and Eleventh Streets and Sixth Avenue, was bought for $3,500.

Bro. Chas. Evans Holt purchased and donated the tabernacle building and furniture of the Methodist brethren, and the congregation placed it on the site, and for the time made a most comfortable home, ever since remembered as the chapel of the Portland Avenue Church of Christ.

In 1893 the congregation, under the minister, Wm. J. Lhamon, and the trustees, S. B. Mattison, A. T. Ankeney and Mr. R. Waters as building committee, erected the present building on the site mentioned at a cost of $28,500, which with the site, constitutes a church property worth more than $50,000.

This first congregation, though receiving but little outside assistance, has always been a missionary church, and from the first contributed according to their means to the various missionary enterprises.

An auxillary of the Christian Woman's Board of Missions was organized of six members in 1884 by the minister of the church and his wife, and this organization has increased slowly but continuously so that now it is, under the presidency of Mrs. Charles Beebe Oliver, one of the strong societies of the Woman's Board, numbering 135 members and contributing $264 the present year, and

RICHARD W. ABBERLEY,
Minneapolis, Minn.

Born in Liverpool, Eng., 1867, and reared in Episcopal church; came to America in 1888; graduated at Cotner University 1893; married Miss Martha A. Tourtelotte at Lincoln, Neb., Sep. 20, 1893; minister at Nelson, Neb., 1888-89; Lincoln, Neb., 1889-94; Council Bluffs, Iowa (East Side), 1894-95; evangelist for Western Pennsylvania Missionary Board 1895-97; minister at Central church, Columbus, Ohio, 1897-1903; at Portland Avenue church, Minneapolis, Minn., since July 1, 1903.

exemplifies the deep religious impress given the church by the minister, Enos Campbell, and his most excellent and consecrated wife, Mary E. Campbell.

At the very outset a Ladies' Aid Society was formed and henceforth held frequent meetings. During its existence this Society has earned by the work of its members $25,000 for the church, and has encouraged and pushed forward the congregation in times of obstacles to its ventures and triumphs.

A Christian Endeavor Society was organized in 1888, and soon became one of the strongest in Minnesota, furnishing three presidents and many other officers of the Minneapolis Christian Endeavor Union, and supplying officers and Executive Committee members of the State Christian Endeavor Union. The Society subscribed and collected from its own members upwards of $1,000 for the present Portland Avenue church building, and was largely responsible for the installation of the pipe organ in the church. Strong Intermediate and Junior Societies were early organized and now constitute important auxiliaries of the church.

The panic and continued hard times of 1893-1898 found a congregation of about 200 active members with a building debt of about $10,000 and an annual current expense of over $4,000. Notwithstanding but little gain was made in reducing the debt on the building during those years of depression—yet years under the ministry of Carey E. Morgan, probably the most heroic in the history of the Portland Avenue Church—still the congregation, in the early summer of 1899, incited and urged on by the Endeavor Society, resolved to invite the General Missionary Convention to hold its 1901 Session in Minneauolis. A campaign was then planned and, at the Cincinnati Convention of 1899 and the Kansas City Convention of 1900, so executed that the first Twentieth Century Convention was secured for the Flour City.

These campaigns of invitation necessitated an expense of fully $2,500 by the delegations to the two Conventions. The expenses of the Convention in Minneapolis, raised by private subscription without effort, were about $1,500, exclusive of the convention hall, furnished by the city Commercial Club.

The First Twentieth Century Convention is notable in the successful methods used by the Minneapolis Committee, under the chairmanship of Dr. David Owen Thomas, in wide publicity given, in the remarkable railroad rates secured, in the generous support accorded by the daily press and in the sermons by representative ministers on the "Plea of the Disciples of Christ" from nearly a hundred pulpits in Minneapolis and St. Paul. This

GEORGE TRUTT HALBERT,
Minneapolis, Minn.

Born in Lewis county, Ky., Dec. 4, 1864; united with the Church of Christ at Greenup, Ky., in 1878, James P. Pinkerton, minister; graduate of Bethany College 1884; admitted to bar of Kentucky 1886, of Minnesota 1887; was Secretary of General Committee of the First Twentieth Century Missionary Convention, and Chairman of Sub-committee on Advertising. Now Vice-President and Counsel of Yale Realty Company.

DAVID OWEN THOMAS.
Minneapolis, Minn.

Born Nov. 21, 1852, in Pembrokeshire, Wales; graduated at Bethany College 1878; he was married to Miss Anne E. Butler, of Indianapolis, Sep., 1885, and moved to Minneapolis, Minn., the same month, where he has made his home and has been ever since in the practice of medicine. Chairman General Committee First Twentieth Century Convention.

secured for the Churches of Christ in the Twin Cities a recognition they had never before fully secured.

As one of the inspirations preceding the convention, the remaining $7,000 debt on the building was that spring paid off under the leadership of the minister, Charles J. Tannar. More than $12,000, exclusive of amounts contributed to missions, was raised in cash in 1901 by the Portland Avenue Church.

Following the First Twentieth Century Convention, evangelists Chas. Reign Scoville and De Loss Smith held five weeks of services, resulting in about 100 additions.

In the autumn of 1902, under the leadership of Chas. J. Tannar and Charles Oliver, M. R. Waters, F. E. Herthum and Dr. Geo. D. Haggard, a committee appointed from the Portland Avenue church, the Second Church was organized. A suitable site was purchased and a building was erected at the corner of Thirty-first and Grand Avenue, at a cost of $5,000, and about sixty members from the Portland Avenue Church were given as a nucleus for the new congregation, to which about forty other members from the parent church were later added. This congregation, under the name of the Grand Avenue Church of Christ, with the assistance of the American Christian Missionary Society, called C. B. Osgood as minister, and started as a fully equipped, organized and officered church, with Sunday-school, Ladies' Aid Society, Christian Endeavor Society and C. W. B. M. Auxiliary under full headway. The Grand Avenue church will soon be self-supporting, and able to co-operate with the parent church in multiplying churches in Minneapolis.

The strength of the Minneapolis churches lies in their wise choice of ministers, the energy of their members, their ability to organize, their experience with difficulties and large undertakings, their love of work and their faith in the harvest.

The future of Minneapolis churches should not be limited by conservative prophecies. In 1877 the city population was about 40,000, in 1894, about 175,000. At the close of 1903 the membership of the two churches is about 600 and the city population beyond 250,000, and fast rushing on to the half million goal, so the purpose to establish a Third Church, to be located near the University of Minnesota, with its 4,000 students, is maturing. A proper building for such a church will, with proper site, cost not less than $50,000, and more likely $100,000, and the minister of such a church must be one of the ablest in the brotherhood.

This University Church of Christ and two or three additional suburban chapels should be located and organized within the next five years, so as to be reported at the Pittsburg Centennial Convention.

As strong congregations in the metropolis of the great Northwest, self-supporting, comfortably housed, with membership prosperous and progressive, the Minneapolis Churches of Christ will surely exert large influence and extend liberal assistance in planting and nourishing churches in Minnesota and the Dakotas, and at the same time become Living Link Churches of the Foreign and American Christian Missionary Societies and the Christian Woman's Board of Missions.

May the Minneapolis churches be an earnest of the many such to be established in that beautiful city by the Falls of St. Anthony and in the State of the thousand lakes.

CONVENTION HALL, Minneapolis, Minn.,
Where our first Twentieth Century Convention was held.

FIRST CHURCH, Allegheny, Pa.

PITTSBURG AND VICINITY.

O. H. PHILIPS.

In 1810, the first church containing some of the seeds of the Restoration Movement was planted in Pittsburg. This was the Haldane School and the leader was George Forrester. Here, in the early summer of 1819, Walter Scott, a graduate of Edinburgh, and teacher in George Forrester's school, was baptized by Mr. Forrester, and united with the small company of believers formed in the "smoky city."

While this work was going on the seeds of the new movement had been sown at Sharon, June, 1829, at Somerset the same year, by the two Campbells; at Connellsville in 1830; at Edinburg in 1832; and at Braddock in 1883, such were some of the early sowings of Western Pennsylvania.

In March, 1835, a number of members in Allegheny withdrew from Forrester's church, in Pittsburg, and on the second Lord's day of this month organized the First church, Allegheny. The first building was situated on the banks of the Allegheny river. It was a plain brick building, capable of seating about three hundred persons. This house was burned in 1858. It was not until 1868 that they occupied the beautiful and commodious house of worship which they still occupy. From 1835 to 1851, the presiding genius and foundation builder of this church, with a splendid history, was Samuel Church. For thirteen of these years he was assisted by that brilliant but eccentric scholar, Walter Scott. Following Mr. Church there should be mentioned, J. S. Benedict, J. W. Pettigrew, B. F. Perkey, Robert Ashworth, and Thomas Farley, jointly, Theobold Miller, W. S. Gray, Isaac Tener, and T. C. McKeever. Then followed the long ministry of Joseph King, from 1862 to 1884. During this period of fruitful service, the church came to have a power and influence throughout the whole city. Later ministers were Wm. F. Cowden, W. F. Richardson, Chapman, S. Lucas, W. J. Lhamon, J. W. Kerns and Wallace Tharp. Much more might be said if there were space. The old historic church has been a center of missionary zeal, sending out again and again, bands to build up new congregations and still her growth has never abated. Besides, she has been loyal to every Foreign Mission call, to C. W. B. M. work, to state and national work, and to every other agency that meant the enlargement of the Master's Kingdom.

The first swarm from this mother hive took place at Hazelwood in 1867. The first sermon was preached by Isaac Errett. There were only

WALLACE THARP,
Allegheny, Pa.

Born Middletown, Ky., September 22, 1858; educated at Forest Home Academy, Anchorage, Ky. Been preaching for twenty-three years; first charge Glasgow, Ky.; second charge Versailles, Ky.; minister at Carlisle, Ky., Augusta, Ga.,and Crawfordsville, Ind.; now First church, Allegheny, Pa.

CHAPMAN S. LUCAS,
Allegheny, Pa.

Born Maybrook, Va., May 5, 1849; student at Richmond College, Va., graduating in 1867. Minister churches at Charlottesville, Lynchburg, Westville, and Roanoke, Va.; Lexington, Mo., Augusta, Ga., Maysville, Ky., and Alegheny, Pa. Died in harness, while minister of First church, Allegheny, Pa., November 20, 1896. His motto was "Work on earth and rest in heaven."

JOSEPH KING,
Allegheny, Pa.

Born in Trumbull county, O., July 9, 1831. Student at Hiram and Bethany Colleges, graduating with degree of A. B. in 1855. Minister church at Warren, Williamsville and New Lisbon, O., and Allegheny, Pa. Had the unexampeled ministry of First church at Allegheny, Pa., for twenty-one years; resigned on account of ill health, and died in Allegheny May 11, 1890

WM. H. GRAHAM,
Allegheny, Pa.

Born in Allegheny, Pa., Aug. 3, 1844. Served as superintendent of the First church Sunday school, Allegheny, Pa., for seven years. This famous Sunday school holds the Childrens' Day Banner for having contributed an average of $500 per year for fifteen years, or a total of seventy-five hundred dollars for Foreign Missions.

EAST END CHUR CH, Pittsburg, Pa.

WILLIAM J. RUSSELL,
Pittsburg, Pa.

Born Casnovia, Muskegon county, Mich., Jan. 28, 1859; student of the classical and theological courses at the Northwestern University, Evanston, Ill.; two years special work in Butler University. Minister two years at the Fourth church, Indianapolis, Ind.; five years at Grand Rapids, Mich.; three at Columbus, O.; four with the Main Street church at Rushville, Ind. and since 1901, with the East End church, Pittsburg, Pa.

R. S. LATIMER,
Pittsburg, Pa.

Reared on a farm in county of Derry, Ireland. Grandfather, James Mackrell, stood with Alexander Carson, Tubbermore, Ireland. Educated at country schools; apprenticed at fourteen to the general merchandise. Arrived in America March 4, 1881. President Western Pennsylvania Christian Missionary Society, April, 1888, which office he still holds. Supt. Central Bible School since '82; preached in and around the city since 1885.

about twelve members at the beginning. The minister there at the present time is E. W. Thornton. Branching out from Hazelwood was McKeesport, in 1880. Until recently J. A. Joyce has been the acceptable minister.

October 15, 1882, a Bible School was started on Fifth avenue, in the Fifth Avenue Bank Building. This was the nucleus of the present Central church. Save for two years, when Edward Chesley was superintendent, R. S. Latimer has been the only superintendent. After about seven and a half years of Bible school growth the church was organized, April 17, 1890, with thirty charter members. This has been a busy hive during its thirteen years of church history. Kindergarten classes, Boys' Brigade, a wonderful Bible School and many other things have characterized its history. C. L. Thurgood became minister December 6, 1892 and with the exception of one vacation year, has been minister ever since.

In the spring of 1885, preaching was begun in the residence of John M. Addy, East End. This resulted in the organization of a church with thirty members. Later the church purchased a lot on the corner of Alder street and South Highland. Four ministers have served: T. D. Butler, H. K. Pendleton, T. E. Cramblet, and W. J. Russell, the present incumbent. It was during Mr. Cramblet's ministry that the present beautiful building was erected. In the sixteen years of its history, this church has shot forward, until at the present time it is both a financial and missionary power.

This brings us to 1890. From this time on, enlargement has been the word. Wide a-wake and consecrated disciples have been on the lookout to utilize every promising field. Each old church caught the mission planting fever. From the First Allegheny there went forth bands to start Observatory Hill, J. A. Sayne, minister; Shady Avenue, Z. E. Bates, minister; and Bellevue, J. H. Craig, minister. Shady avenue is still a mission child of the First church, Allegheny. The Central, Pittsburg, started the Herron Hill mission and have at present a lot worth $1,400. East End church started Rowan Avenue mission. E. E. Manley is the minister. Braddock started Turtle creek. R. J. Bamber is minister. Besides these, since 1890, Knoxville, with F. M. Gordon, minister; Duquesne, H. F. Lutz, minister: Homestead, E. A. Bosworth, minister: Bellevue, J. H. Craig, minister; McKee's Rocks, S. E. Brewster, minister; Bristol, a child of Hazelwood, with W. N. Arnold, minister; Wilkinsburg, L. N. D. Wells, minister; Crafton, J. W. Kerns, minister; Dravosburg, without a minister at present; New Kensington and Breckenridge, with Mr. Weisheit as minister: Fourth church Pittsburg, a swarm from Knoxville; Carnegie, started in 1888, with C. C. Cowgill as minister; and Banksville.

This represents aggressive work. Prior to 1885, there were only four churches in the county: First Allegheny, Braddock, Hazelwood, and McKeesport. To-day there are twenty-six organizations and not one of them will fail. This enlarged work has been largely due to men with a home mission spirit. Men like R. S. Latimer, Jas. B. Grier, James P. Stewart, and Edward Chesley, who went out somewhere on the Lord's day to carry the gospel message to newly organized congregations. This preaching, with generous giving, has made the work go. The promise of the future is bright as the stars.

PHILADELPHIA.

FRANK TALMAGE.

The church in Philadelphia was organized in 1832 in the session room of an abandoned Presbyterian church building on Bank street. One of the chief constituent members was William Ballantine, an Englishman, who kept a classical school here as early as 1820. The charter members of the church did not number over a dozen. The elders were William Ballantine, J. Locksley Rhees, who had charge of one of the public schools, and James Hall, a printer. The deacons were James Heazlitt, Owen T. Flannigen and a Brother Davis. Among the early members were Mrs. Mary H. Nichol, Mrs. Lydia Jones, and Mrs. Eliza A. Smith.

Alexander Campbell first visited the church in 1833. The brethren procured, for the sum of forty dollars, Musical Fund Hall, where Mr. Campbell preached.

In writing of the occasion, in the *Harbinger*, he says that he trespassed upon their patience for three hours and twenty minutes, discoursing upon the "Reasons of the Christian's Hope in God." He also speaks of the faithful labors of William Ballantine.

While on Bank street the church held a meeting under the leadership of David S. Burnet, one of the great lights of the Restoration.

In 1836 William Rowzee came from Kentucky, bringing with him his church letter. He remained with the church until his death in 1893. Brother Rowzee was a man of strict integrity, well read in the Scriptures, and through a long period of years he exerted a stronger influence upon the fortunes of the congregation than any one man.

The little flock moved from Bank street to Pear street about 1838. About the time of the removal to Pear street, Mr. Campbell paid his second visit. He was listened to by great crowds. Soon after this the church again removed, this time locating on Cherry street above Fifth. Here it was that William Hunter, from Ireland, came to minister to them, baptizing a great many. A little later the church on Cherry street enjoyed the brief though successful ministry of George W. Elley, of Lexington, Kentucky; also a visit from H. T. Anderson, author of a translation of the New Testament.

In 1841 Thomas Taylor and wife came to shepherd the flock. They remained until 1846.

In 1842 Walter Scott came and held a meeting for them. His fame had preceded him and the church was crowded to hear his first

FRANK TALMAGE,
Philadelphia, Pa.

Born in Philadelphia, Pa., June 18, 1847. Educated in the public schools of Philadelphia, and at Dickinson College, Carlisle, Pa. Was a minister in the Methodist church. United with the Church of Christ in 1867; was minister and evangelist for years. Served three years at Tonawanda, N. Y., in a ministry of phenomenal success. Has added thousands to the churches. Has recently supplied the First church in Philadelphia.

H. W. TALMAGE,
Philadlephia, Pa.

Born Cedar county, Mo., Oct. 12, 1869. Educated in public schools Philadelphia; graduated with honor Bethany W. Va., June 1889. Minister Oak Grove, Pulaski, Pittsburg, McKeesport, Pa. Editor the *Light-House* and the *Church Herald*, organ of the Church of Christ in the East. With a coterie of able writers back of it and a plant thoroughly up-to-date everything looks bright for the future.

sermon. The church at this time numbered about one hundred.

Soon after this the congregation bought a Presbyterian church at Fifth and Gaskill streets. The pulpit of this church had been occupied by the famous Dr. Ely. The purchase was not altogether satisfactory, causing about thirty of the members to form a new organization, which met in a hall on Race street. These members returned in two or three years.

While at Fifth and Gaskill streets, Benjamin Franklin, afterwards editor of the *American Christian Review*, and a noted preacher, and publisher came from Tennessee to study medicine; while there he preached for the church.

In 1848 the congregation sold their meeting house with a view of locating farther "up town."

About 1852 they purchased a lot on Twelfth street above Wallace, and erected what was for that time, a commodious structure, at a total cost of $12,000. As soon as the basement was up a call was extended to James Challen. In 1853 the house was completed.

The opening sermon was preached by Alexander Campbell. Brother Challen, while minister here, published a little magazine called the *Ladies' Christian Annual*. He was quite a writer, and his name is mentioned in Allibone's "Dictionary of Authors."

Dr. Barclay, who had been our missionary to Jerusalem, and author of the notable book, "The City of the Great King," lived here for a while during this ministry. James Challen resigned about 1858, and was succeeded by Dr. Pearre, who resigned at the beginning of the war. About this time George G. Mullins preached for a few months.

In 1865 Dr. Faurot was called. A serious division occurred soon after on the question of women speaking in the meeting. In 1866 O. A. Bartholomew became minister. He remained for two years and was succeeded by David Walk, who immediately preceded William Rowzee. Brother Rowzee returned from New England in 1868 and found the church ministerless. He preached for them for two and one-half years, until the calling of W. L. Hayden, in 1870. The church at this time was gaining financial strength.

While the growth of our churches in New York City has not been rapid it has been substantial and the outlook is bright with promise.

Some of those prominent in the church at this time were George D. Smith, Benjamin Andrews, Robert Mingus, Samuel W. Van Culin, Joseph Barnhurst, W. S. Trevor, T. C. F. Sanders, and George Bradfield.

In 1875 C. C. Foote was called. He remained four years.

In 1876 Hugh Chain, Jr., and others, started the mission in West Philadelphia, which is now the Third church.

Brother Philputt was minister of the congregation for nine years and four months. It was during the early part of his ministry that there was started, under the lead of Bro. C. C. Garrigues, the mission which has since become the Kensington church. It was also during the latter part of his ministry that Brother William R. Glen was for many years superintendent of the Sunday school which, under his direction, grew in numbers and usefulness.

Bro. Philputt was succeeded by J. S. Myers in a brief ministry. He was succeeded by R. G. Frank, who remained for two years and a half. Frank Talmage filled an enterregnum of four and a half months, until the next and present minister was called, L. G. Batman, of Ohio. The First church is one of the best in the brotherhood.

NEW YORK.

S. T. WILLIS.

The cause of the Restoration of primitive Christianity in its doctrine, its ordinance and its life found advocates in New York early in the Nineteenth century. The congregation on West Fifty-sixth street grew out a secession from the First Baptist church, about the close of the Eighteenth century through the efforts of certain men who desired to organize a church after the primitive model. The first record of names preserved to us was made in 1809 and among them we find Haughton, Saunders, Hatfield and Errett (Henry, father of Isaac Errett). In 1813 we find the names of Hendrickson, and James Darsie, and later Pettigrew and Reid. In 1821 Walter Scott's name was on the record and many others of note. These, with their co-laborers, may be considered the pioneers of the Restoration Movement in the Metropolis. In the first years of their history they met in public halls on the lower west side of the city, and from house to house for worship. From 1810 to about 1836 there were several bodies of believers in New York called "Disciples," "Primitive Christians," "Churches of Christ," etc. Some two or three of these ultimately united in one body calling themselves Disciples of Christ. The first church building owned by the disciples in New York was erected by Eleazar Parmley about 1836 or 1837, at No. 80 Green street. At this time the church took on new life and vigor, growing rapidly in numbers and spiritual power. Many disciples moved into New York from the country, and a number of Baptists also united with them.

In 1850, the church was incorporated and purchased a building at No. 70 and 72 West Seventeenth street, near Sixth avenue. The first minister in the new location was Dr. Silas E. Shepard, who remained with the church about six years. From 1856 to 1868 the congregation was ministered to by D. S. Burnet, J. C. Stark, and Urban C. Brewer in the order mentioned. During the ministry of Mr. Brewer, in 1865, the congregation exchanged its property on Seventeenth street for one on Twenty-eighth street, near Broadway, which it occupied until 1883, when the present church, at 323 West Fifty-six street was dedicated. The site and building cost $105,000; it is estimated at a value of $150,000 in the market at present. The membership enrolled is three hundred and fifty and the church is prosperous. The ministers following Mr. Brewer, in 1868, are in this order: W. J. Howe, C. C. Foote, W. C. Dawson, D. R. Van Buskirk, J. B. Cleaver, B. B. Tyler, (whose was the longest ministry in the history of the congregation—some thirteen years) W. C. Payne, and B. Q. Denham, the present minister.

LENOX AVENUE UNION CHURCH, New York.

About the year 1853, a church was organized in the village of Morrisania, which then was outside the corporate limits of New York city. This congregation had a precarious existence, meeting in public halls until 1860, when a church building was purchased on Washington avenue, near sixth street. This building was sold in 1866 and the congregation was homeless for a number of years. The organizer and first minister of this congregation was the scholarly Dr. Silas E. Shepard, who was employed by the New York Bible Union to translate portions of the Scriptures. Those following him as ministers were, A. N. Gilbert, James S. Bell, and Montgomery C. Tiers.

In 1864, Lorin Ingersoll purchased a site, 61 by 106 feet, on what was then Seventh street, Morrisania, now 160th street, New York, and erected, in 1870, a two story brick

and frame building for the disciples who came out of the Washington Avenue congregation. The Second church of Christ was incorporated in June, 1885, at which time Mr. Ingersoll gave the property by deed to the church.

The order of ministers in the building on 169th street is as follows: Charles Abercrombie, Henry Schell Lobingier, George Edward Walk, W. A. Watkins, Frank Maynard, Wayland Johnson, J. M. Philputt, and S. T. Willis, the present incumbent, who is now serving the church in the fifteenth year of his ministry. Under the direction of Mr. Willis, the 169th street congregation inaugurated a mission or branch work in 1896, and four years later a chapel was built at a cost of $1,500, where a flourishing work is carried on. This congregation now has a membership of about 225, two Sunday schools of almost 500, and other auxiliary societies thoroughly organized.

The congregation is now building a large and handsome church of brick and stone, at a cost of about $25,000. The first story of the new building is completed, and was dedicated November 1, 1903. The upper story will be erected soon and dedicated to God.

About 1876 a church was organized in Lincoln Place, Brooklyn, as a "Gospel church," with J. B. Cleaver as minister. This church was reorganized by Dr. W. A. Belding, a few years later as the Sterling Place Church of Christ. Among those who have ministered to the congregation are (besides those mentioned)

JAS. P. LICHTENBERGER,
New York.

Born at Decatur, Ills., June 10, 1870; early years spent on the farm; graduated Eureka College, Illinois, degree of A. B. 1893; three short ministries in Illinois 1893-99; Jefferson Street church, Buffalo, N. Y., 1899-1902; corresponding secretary N. Y. C. M. S. 1900-1902; received the degree of A. M. Hiram College, O.; minister Lenox Avenue Union church, New York, 1902; graduate student Columbia University, N. Y., 1903.

S. T. WILLIS,
New York City.

Born in Kentucky, July 16, 1864; student College of the Bible, Lexington, Ky., 1883 to 1886; minister Bowling Green, Ky., 1886; Chattanooga, Tenn., 1887; Knoxville, Tenn., 1888-89; graduated from Milligan College 1890, degree of A. B.; graduated from Union Theological Seminary, 1893. Took five years post-graduate study in the University of New York, receiving degree of A. M. in 1893. Minister church New York City since 1889.

E. T. Williams, C. S. Black, J. Z. Tyler, C. B. Edgar, C. A. Young, Thomas Chalmers, F. W. Troy, and M. E. Harlan. The church prospers in its work.

In 1886 Dr. W. A. Belding started the work that led to the organization of the Green Point church (the Second church) Brooklyn. Lots were bought on Humbolt street, near Nassau avenue, in 1889, and the new house dedicated in January, 1890. Among those who have preached for the church are Dr. Belding, E. R. Edwards, A. B. Philips, and Joseph Keevil—under whose ministry the building has been enlarged and much improved. The church enjoys much prosperity.

The Lenox Avenue Church of Christ was organized by J. M. Philputt, in 1889. For four years the meeting place was a rented hall on Lenox avenue, near 127th street. In 1893, the brick and stone church now occupied by the congregation on 119th street, was purchased from the United Presbyterians. Mr. Philputt was succeeded in the ministry by Jas. P. Lichtenburger, in September, 1902. Miss Jennie W. Dalzell is the ministers assistant. The church now numbers about 300 members, is strongly organized and in perfect harmony.

The sixth congregation in New York was organized at Kensington, in Brooklyn, in 1898. They maintain a growing Sunday school and hold regularly services, though they have not been able to keep a minister all the time.

SEVENTH STREET CHURCH,
Richmond, Va.

John L. Garvin preached for this church two years, resigning in June, 1903. The congregation owns lots and a small chapel in which they worship. W. G. Oram is minister at the present time.

The church at East Orange, N. J., (just outside New York) was organized under the direction of S. T. Willis, in the winter of 1901. R. P. Shepherd was called to preach for them. The Church Extension and General Home Societies were induced to assist in the work. Lots were purchased at Park avenue and Seventeenth street, and a nice chapel erected. The work is prosperous and very hopeful.

RICHMOND, VA.

J. Z. TYLER.

The group of Richmond (Va.) churches embraces a membership of nearly 2,000, as follows: Seventh Street, 724; Marshall Street, 414; Third church, 521; Cowarden Avenue, (Manchester) 150; West End, 168.

1. The Seventh Street church (formerly "The Sycamore") was organized March 2, 1832, under the ministry of Thomas Campbell. Its sixty-eight charter members withdrew, by request, from the First Baptist church. Their first church building was on Eleventh street; their present building, Seventh and Grace, was dedicated first Lord's day in May, 1873. The church has been served by the following ministers: John Thomas, James Henshall, R. L. Coleman, W. J. Pettigrew, W. H. Hopson, T. N. Arnold, J. A. Dearborn, J. Z. Tyler, Henry Schell Lobiniger, R. C. Cave, Jabez Hall, and Carey E. Morgan.

2. Marshall Street church was organized in September, 1875, by twenty-eight members who were granted letters from the Seventh Street church for that purpose. Their first church building was on Main street, between Pine and Laurel. They subsequently purchased their present house from the Northern Methodists. This church has been served by the following ministers: J. A. Dearborn, L. A. Culter, A. R. Moore, H. C. Garrison, Harry Minick, F. W. Troy, C. P. Williamson, and B. H. Melton.

3. The Third church (Church Hill) is the outgrowth of a mission Sunday school by the Seventh Street church. Their first chapel was opened in March, 1874, on Twenty-fifth, near M street. Their present building is on the corner Twenty-sixth and Marshall. This church has been served by the following ministers: W. J. Pettigrew, H. C. Garrison, E. A.

THIRD CHURCH, RICHMOND, VA.

JNO. B. CARY, Deceased.

COWARDIN AVENUE CHURCH,
Richmond, Va.

Cole, L. M. Omer, S. E. Maxwell, and P. A. Cave.

4. The Cowarden Avenue church (Manchester) is the outgrowth of a Sunday school opened in the spring of 1875 by the Seventh Street church. The ministers of this church are I. J. Spencer, C. E. Moore, W. H. Trainum, J. A. Spencer, W. K. Pendleton, Jr., and H. H. Moore.

5. The West End church was organized November 10, 1900, with sixty-one members. Henry Pearce Atkins is minister.

ST. LOUIS, MISSOURI.

JOHN L. BRANDT.

Back in the thirties of the Ninteenth Century, when the City of St. Louis had a population of less than 10,000 souls, when sectarianism was rife throughout the land, and when we were few in number and every where misunderstood and misrepresented, there were but seven people in St. Louis who could claim the honor of belonging to the Church of Christ. In the year 1837 these seven organized into a congregation and met every Lord's day to commemorate the Savior's love to man. Death and removals thinned the little band and made it necessary to abandon the meetings. The remnant of this first organization worshiped for two years with the Baptists. In 1839, several families having moved into the city, brother Robert B. Fife urged them to meet in their homes for prayer and celebration of the Lord's supper. This plan was adopted and the meetings continued till the reorganization of the church in February, 1842. This organization was effected in the home of Bro. Fife, who was the recognized leader of the church during its early history. There were many strangers present, but they joined together in the bonds of Christian love and fellowship, and every countenance spoke the sentiments of the heart within. The old records from which I have obtained this bit of history state there were accessions to the church

JOHN L. BRANDT,
St. Louis, Mo.

Born Perry county, O., October 26, 1860. Educated at Somerset, O., and Philadelphia, Pa. First labored as evangelist in Virginia. Minister at Terre Haute, Ind., Denver, Colo., Toledo, O., Valparaiso, Ind; now minister First church and President Evangelical Aliance, St. Louis, Mo. Author "Turning Points," "Lord's Supper," "Marriage and Home," "America or Rome." Successful Lyceum and Chautauqua Lecturer.

nearly every Lord's day. The meetings were held in the Wainwright School House. On the 30th of January, 1843, Robert Fife was elected elder; E. Owens and John Hall, deacons, and Wm. G. Fife clerk. The members grew in grace and knowledge of the Lord, and from time to time there were additions to the church. All who have been engaged in this kind of pioneer work know of the joy of such labors of love. The church outgrew the school house and moved into a hall on Pine and Third streets, and with more members and financial strength, they leased a house and lot on the corner of Six and Franklin avenue. Dr. W. H. Hopson, who was then in the zeal of youth, was called as minister, and on many occasions the auditorium would not hold the people. Jacob Creath succeeded Dr. Hopson, and during the ministrations of these giants many were brought to a saving knowledge of the truth. More commodious quarters being necessary, a lot was purchased on Fifth street, near Franklin, and a house of worship was erected thereon, at a cost of $16,000. Joseph Patton was minister of the church for two years. He was succeeded by S. S. Church, whose ministry extended from 1850 till 1856, when he was transplanted and his death was mourned by the whole city. In 1852 Alexander Campbell delivered a series of lectures in the church building, which were largely attended and pronounced a great success. Alex.

THE CENTRAL CHURCH,
St. Louis, Mo.

HOWARD T. CREE.

The Central church was organized December 17, 1871, in a hall at the northeast corner of Fourteenth and St. Charles streets, by a few members of the First church. D. P. Henderson was its first minister, and the following have served as ministers since: Enos Campbell, J. H. Foy, Calvin S. Blackwell, J. M. Trible, R. C. Cave, Frank G. Tyrrell, Baxton Waters, Jas. Mc Alister, and Howard T. Cree. A church edifice was built at Twenty-second and Washington avenue, and entered into in November 1875. The present church building, on Finney avenue, near Grand, was dedicated December 11, 1887.

On October 22, 1902, a joint and concurrent resolution to consolidate was pssed by this congregation, and Mt. Cabanne Christian church. A lot, 150 by 200, at the southwest corner of Von Verson and Union avenue has been bought and plans are now being prepared for a church edifice for the consolidated congregation, which will be known as the Union Avenue Christian church.

F. E. UDELL,
St Louis, Mo.

Born Jefferson, Ohio, Jan. 13, 1837; student at Western Reserve Eclectic Institute, Hiram, O. Removed to St. Louis in 1857, and for nearly thirty years has been at the head of large wholesale and manufacturing business in that city. Has been a member of Central church since its organization in 1872, and for many years an elder.

JAMES HARVEY GARRISON,
St. Louis, Mo.

Born Feb. 2, 1842, near Ozark, Mo. United with Baptist church at fifteen. Was First Sergeant in the Federal Army, and in 1862 was commissioned as Captain, and later promoted to the rank of Major. Graduated from Abingdon College 1868. A. B.; preached at Macomb, Ills.; editor *Gospel Echo* 1869, now *Christian Evangelist*. Author of "Alone with God," "A Modern Pen . Ancient Truths," etc; elder Central church.

HOWARD T. CREE,
St. Louis, Mo.

Born at Covington, Ky., 1874; married Miss Lily Bryan Thomas, of Shelbyville, Ky. Graduate of High School and Kentucky University, with degree, Master of Arts. After four years of successful ministry at Maysville, Ky., he was called, in 1901 to the pulpit of the Central church of St. Louis, when the work entered a period of its greatest prosperity.

Proctor was next called to server as minister, and he remained with the church till 1859, when he was succeeded by B. H. Smith. The city was growing rapidly, business houses were invading the district, and a new location becoming desirable the property was exchanged for the corner of Seventeenth and Olive. This occurred in 1862. Some twenty of the brethren who lived in the northern part of the city, petitioned the brethren for letters and permission to organize a church in their own neighborhood. The request was granted, together with $1,800 in money. The church worshiped in their edifice at corner of Seventeenth and Olive for a full quarter of a century. In the winter of 1888 and 1889, a new location was selected at 3126 Locust street, within walking distance of most of the members. A lot was purchased and O. A. Bartholomew, as architect and builder, undertook the erection of the building and it was completed December 25, 1889. It is known as the First church of St. Louis and is the mother of five other congregations, whose membership at first came largely from the First church, and more, this grand old institution has served as a recruiting station for both the city and surrounding states.

This church has been greatly blessed by sending out these consecrated workers. The First church has a property worth about $40,000, and a seating capacity of 1,000. Present membership, 750. From its organization, in 1837, till the present time, it has had twenty-seven ministers and ninteen elders. Its present minister is John L. Brandt.

The Second church was organized in 1862, with twenty-two members. Location corner Eleventh and Tyler. Present membership, about 325; present minister, W. D. Pittman.

The Central church, on Finney, near Grand, was organized in 1872, with thirteen members. Present membership, about 550; value church property, about $30,000. Howard T. Cree, minister.

Fourth church, corner Penrose and Blair, organized in 1881, with twenty-two members. Present membership, 500, with E. T. McFarland, minister.

Mt. Cabbanne church was organized 1892, with thirty-seven members. Location, Kings Highway and Morgan; value church property, $28,000. Present membership, about 400, and present minister, F. G. Tyrrell.

Hammett Place church was organized 1893, with thirty members. Church property, $10,000. Present membership, about 400, and present minister, S. B. Moore.

Compton Heights church, corner St. Vincent and California streets, was organized in 1894, with 166 members. Present membership 525, and church property valued at $25,000. F. N. Calvin, minister.

The West End church was organized June 2, 1895, with twenty-eight members. Location, Plymouth and Hamilton avenues. Present membership, 150. Present minister, F. J. Nicholls. Value of church property, $10,000.

The Tuxedo church was orgaized in 1895, with eighteen members, and now has 160 members, with J. A. Bennett as minister. Their property is estimated to be worth $6,000.

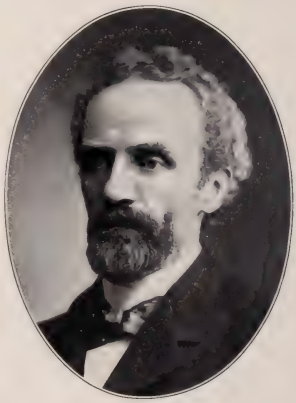
Maplewood church was organized in 1896, with twenty-five members. Present membership, 130. Church property worth $5,000. G. A. Hoffmann, minister.

Carondelet church was organized 1897; present membership eighty-five, and church property worth $5,000. G. E. Ireland, minister.

Besides the above churches there are four missions: Old Orchard, Arlington, Fifth Church, and Prairie Avenue.

There are now about 4,000 members in the various churches and missions in the city. The church sittings number something more than 5,000. Sunday school pupils, 3,300. The Endeavor societies and Missionary organizations are equally strong.

Among the strong men who have occupied the pulpit in St. Louis, may be mentioned,

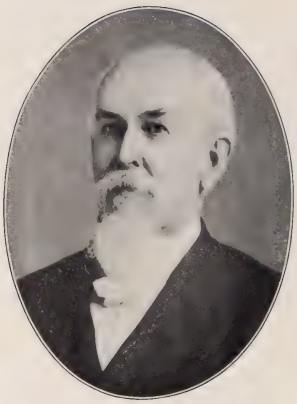


GILBERT E. IRELAND,
St. Louis, Mo.

Born Southampton, England, Oct. 11, 1850. Student at Metropolitan College, London. Baptist minister, Manchester, Eng., 1877-1882. Came to United States with his wife, united with the Church of Christ 1882; minister at Fort Wayne, Sullivan and Princeton, Ind., and Kansas City, Kans. Served National Board C. W. B. M. in Montana, three years as minister at Missoula; now minister Carondelet church, St. Louis, Mo.

DEACONS AND DEACONESSES, CENTRAL CHURCH.

1. Mrs. O. Goodloe. 2. Philip A. Lighter. 3. Mrs. Rowena Mason. 4. Mrs. S. Hawkins. 5. Charles Henry Till. 6. Albert Webb. 7. Dr. A. D. Williams. 8. J. J. Searcy. 9. Oreon E. Scott. 10. T. R. Fowler. 11. Sydney H. Thomson. 12. Lee W. Grant. 13. W. Palmer Clarkson. 14. Wm. T. Miles. 15. T. M. Harding. 16. Scott Green.



O. AID BARTHOLOMEW,
St. Louis, Mo.

Born in Ohio, April 7, 1837. United with the church at the age of thirteen; ordained to preach and elected president of Jefferson College at the age of twenty-three, and held city ministries continuously for about forty years. During the last fifteen years he has labored in St. Louis, Mo., largely increasing the wealth, membership, and influence of the churches there; organizing five new congregations; built seven houses of worship.

W. H. Hopson, Jacob Creath, Alex. Proctor, S. S. Church, B. H. Smith, John H. Brooks, T. P. Haley, O. A. Bartholomew, J. L. Parsons, W. A. Foster, F. O. Fannon, D. P. Hendrickson, Enos Campbell, J. H. Foy, D. R. Dungan, R. M. Trible, John Burns, W. D. Pittman, G. A. Hoffmann, F. G. Tyrrell, George Sniveley, and others.

Amongst the elders such godly men as R. B. Fife, J. O. Carson, W. H. Christopher, A. Johnson, J. G. Allen, J. H. Allen, E. Wilkerson, J. Q. McCanne, W. H. McClain, John Boyle, J. H. Garrison, T. E. Udell, W. W. Dowling, F. M. Call, Irwin McGowen, R. D. Patterson, O. C. Shedd, and many others.

Special mention should be made of O. A. Bartholomew, who came to St. Louis in 1888, and who, as minister, architect, builder, and financier contributed largely to the construction of six of the St. Louis churches, which will stand as monuments of his labors of love and sacrifice.

Also of J. H. Garrison, the beloved editor of the *Christian Evangelist*, whose wisdom strengthened the Central in time of her weakness and financial crisis. Bro. Garrison's sweet spirit and timely counsel have blessed all the churches of the city, and his office has been a radiating light at all times.

Also W. H. McClain, who for many years has been prominent in Sunday school, Christian Endeavor, Missionary and Philanthropic work of the city and who holds the distinction of having the largest Sunday school class of young men and women in the city.

If space permitted we would gladly speak in praise of the City Missionary Board, The American Benevolent Association, and of our National Statistician, G. A. Hoffmann. Before closing this article it is appropriate that we state that our brethren in St. Louis from the vantage ground of character and influence, stand high and compare most favorably with other religious bodies. In contributions to City, State, Home and Foreign Missions, St. Louis is second to none. In growth in churches and membership during the past ten years the city compares favorably with DesMoines, Buffalo, and Washington. Being located in the midst of the great brotherhood of the disciples of Christ, with splendid church edifices, with wise and consecrated leadership, and with a strong faith in God and the gospel of Jesus Christ, as the power of God unto the salvation of all who believe, there is every reason to look for greater results in the future than we have witnessed in the past.

And now unto Him who loved us and gave himself for us be all the praise now and forever. Amen.

Mt. Cabbanne and Central churches have effected a union and will erect a fine house of worship on Union Boulevard and Vonversen avenue.

NOTE.—The membershp of several of the churches is approximate.

DISTRICT OF COLUMBIA.

F. D. POWER.

The work in Washington City dates back to 1844, when a half dozen persons met at the residence of Dr. J. T. Barclay, near the Navy Yard, to "break bread." A formal organization was effected March 2, 1856, with Dr. Barclay as evangelist. J. N. Carpenter, H. H. Hazard, and J. P. Dickenson, elders; and Wm. Ashdown and R. G. Campbell, deacons. At intervals from 1844 to 1856, Dr. Barclay served the little congregation.

In June, 1850, Alexander Campbell visited Washington and on the invitation of both houses of Congress, addressed them at the capitol, and in October following an appeal for funds to build a house of worship appears in the *Millennial Harbinger*. Some brethren suggested the comparatively easy plan of raising the necessary sum by a contribution of twenty-five cents per member on the part of all the churches, and Mr. Campbell thinks the brethren by thousands and tens of thousands should give each his quarter and "forty thousand dollars would be a moderate offering for so great a people for so great a cause at so great a point as the capital of this new world." The sum realized was $850.48. Meanwhile the little church led a nomadic life. First it is the church in Dr. Barclay's house, then in Mr. Campbell's house, 487 Massachusetts avenue, then it is in the Medical College,

VERMONT AVENUE CHURCH,
Washington, D. C.

F. D. POWER,
Minister.

F and Twelfth streets, then in Temperance Hall, E street, near Ninth, then it meets in Corcoran Library, H street, near Thirteenth, then in the City Hall. Now at Metzerott's Hall, and now at Old Trinity; to-day at Shiloh Meeting House, and to-morrow back at Mr. Campbell's, and then again at the City Hall, until it finally pitched its tent on M street, in 1869, in the little old Methodist chapel. But here it rests not. Soon the chapel is on wheels, rolling up to Vermont avenue and N street. They are pilgrims and sojourners. Their peregrinations are pathetic. They are literally going into all the city and preaching the gospel to every creature.

Alexander Campbell again visits the church in May, 1856, and preaches in the First Baptist church, on Thirteenth street, near G. Judge J. S. Black meets with them when Attorney General, 1857-61. They worship in Marini's, or Temperance Hall, on E Street. Peter, the colored coachman was sensitive for the honor of the family, and more so for his carriage, and one day said to Mrs. Black:

"Mrs. Black, that ain't a very fine church you and the Judge go to."

"No, Peter."

"Do you 'spec to 'tend that church every Sunday, Marm?"

"Yes, Peter, until we get a better one."

"Well marm, I want to ax you if you hadn't no objection, to let me drive down to dat fine Presbyterian church, where de other big men go, and stand there till meetin' is out and then drive back for you and de Judge."

All right, Peter," said the lady. "if you will be on time." And Peter satisfied his mind that he saved the credit of the family and of his horses and carriage by standing regularly afterward with the fine turnouts of the other cabinet ministers.

During the Civil War the church had a sore struggle, but James A. Garfield came to them and met with and often spoke for them. Benjamin Summy and wife, George E. Tingle and wife, R. G. Campbell and wife, and H. H. Hazard and wife were the main stays of this period. D. P. Henderson held several meetings in 1867 with fine results. H. T. Anderson was minister in 1868. J. Z. Taylor held most profitable meetings in 1869, when the Sunday school was organized with sixteen members, and H. C. Stier served as superintendent till 1893. O. A. Bartholomew became minister that year and continued to serve for three years. From 1873 to 1875 the congregation was without a regular minister. J. S. Lamar, J. H. Hardin, F. M. Green, B. H. Hayden, M. Mobley, and others filling the pulpit. F. D. Power took the charge September, 1875. There were then about 150 members. A mission was opened that year on the Bladensburg road. In 1878, by a call of the church, the Christian Missionary Society of Maryland, Delaware, and District of Columbia was organized. In 1880 the minister made an appeal before the G. C. M. C. in Louisville for funds to build a new house of worship. President Garfield's election that year made the necessity an imperative one. He took the liveliest interest in the new structure. "Let us keep within our means," he said, "Always avoid anything like ostentation either in size or decoration. Let it be a neat, modest church of undersize rather than oversize."

July 2, 1881, President Garfield was shot, the assassin having planned to commit the deed in our chapel. July 2, 1882, the corner

NINTH STREET CHURCH,
Washington, D. C.

E. B. BAGBY, Minister.

stone of the building was laid, and January 20, 1884, the house was dedicated, W. K. Pendleton preaching the sermon, and President Arthur and many distinguished persons being present. The total cost was $63,000.

"You will be greatly in the wrong now," said Father Timothy Coop, of blessed memory, "if with this fine building as a center, you do not plant missions all through the city."

1890 marked the projection of the Ninth Street church. P. B. Hall and W. D. Owen superintended the school in Odd Fellow's Hall, S. E.

April, 1891, a chapel was opened at the corner of Ninth and D streets, N. E., with 127 members, and E. B. Bagby as minister. A new house of worship at a cost of $23,000, was erected on the site of the chapel in 1897, and the membership of the church is now 1,100.

The Third church grew out of a mission planted by the Vermont Avenue church, at Potomac Hall, S. W. Tent meetings were held by W. J. Wright in 1896, and finally a building purchased on Eighth street, near Four and a half street. Under Mr. Wright's ministry the church grew to a membership of 300. Finley B. Sapp became minister in December, 1901.

Whitney Avenue Memorial is located on Whitney avenue, near Seventh street. For twenty-two years it was a union mission. The work was turned over to the Vermont Avenue church in June, 1899, and the church was organized in the autumn of that year. It is a flourishing congregation, with 200 members. Ira W. Kimmel successfully ministered to the congregation from its organization to his death, in 1903, when W. L. Harris was called.

The Fifth church is projected and lot purchased at the corner of Fifteenth and D streets, S. E. A suburban church is in prospect at Edgemont, where a lot has been secured, and a flourishing mission is sustained, and a new church at Antioch, near Vienna, Va., with fifty members, has been established with J. T. Watson as pastor. These are both missions of the Vermont Avenue church.

KANSAS CITY, MO.

T. P. HALEY.

This city was organized in 1853. The population was about one thousand. There were about two hundred and fifty voters. There were at that time a few disciples here, but no orgonization and no preaching. Among the small number were Judge Thomas A. Smart and two daughters, and Dr. Isaac M. Ridge, who married the younger daughter, and a few others whose names are not now recalled.

Ae the solicitation of these disciples an occasional sermon was preached by a transient or neighboring preacher. The venerable Fran-

T. P. HALEY,
Kansas City, Mo.

cis R. Palmer, of Independence, Mo., was the first minister to preach for them. At these meetings an occasional convert was made, and now and then a disciple with his family, from some other part of the county, moved into the city.

In about the year 1855, a sufficient number was found to form a small congregation. No organization, however, was effected, but they secured preaching more frequently.

There was a congregation, with an interest in a fairly good brick meeting house at Westport, some four miles distant, and the members living here held their membership there. There was also a flourishing congregation at Independence, and one at Liberty, in Clay county, north of the river.

As the city grew members from these congregations came here to make their homes. They soon began to discuss the matter of a "meeting house," and in the year 1858, plans were made to build. Judge Smart gave them the lot, where the Northwest corner of 12th and Main Street now is, then a part of a small farm on which he lived, and which is now in the heart of the city.

The "meeting house," a plain, rectangular brick of respectable dimensions, with tower, bell and pulpit, (a baptistry was not then thought of) was completed in the summer of 1859. In the autumn of that year it was opened for worship (we did not then dedicate churches) with a protracted meeting, in which the preaching was done by the writer and his brother, Henry H. Haley. Francis R. Palmer and John O. Kane present.

In this meeting about forty persons were added to their number. An organization was effected. Among the additions were many excellent citizens. They were now strong enough to support regular preaching. H. H. Haley became their minister. He was young, recently graduated from Bethany College, in Virginia. He was earnest, zealous, fascinating as a speaker, and a charming personality. It is not therefore strange that the young church in a rapidly growing town, sprang into prominence at once, and soon became a prominent religious factor. The growth was rapid and constant for the next two years. The Civil War came; being on the border, the population divided in political convictions and feeling. Kansas City became at once a storm center. The people were scattered. Soldiers were stationed here. "Bush whackers" from Missouri and "Jayhawkers" from Kansas were often in deadly conflict.

The demoralization was such that in the spring of 1862, the young minister was forced to give up his charge. The shepherd driven away, the sheep were scattered and for a time the "candle stick" was removed.

Many entered the army. Some going South, others into the Federal army. From the spring of 1862 to the close of the war in the spring of 1865, the church that remained had no minister, and rarely met for worship. Now and then an army chaplain of our faith or a "straggling" preacher attempted to hold services, but harm rather than good came of it. When the war closed the scattered flock began to return to their homes. They longed for their first and only minister, and though he was at that time serving most acceptably the First church in St. Louis, he heard them cry and came joyfully to them in their distress. This was in 1866. In a little while the forces were rallied. New people, many of them excellent disciples, began to move in. The church took on new life, the house was filled to overflowing at every service. It became a greater power than it had ever been.

This remarkable prosperity continued till the beginning of the year 1872, when the minister, for family considerations, resigned, and removed to Hanibal, Mo., which was his last ministry. There he was attacked by the fell destroyer," consumption, and in the year 1875 passed to his reward.

After his resignation, John W. Mountjoy, of blessed memory, was called as minister. He served the church about a year and resigned. George W. Longan, who was then office editor of *The Christian*, served the church for one year, and was succeeded by Alexander Procter, who filled the pulpit for one year, though still residing at Independence.

He was succeeded by J. Z. Taylor, a brilliant and aggressive preacher. For a time it seemed as if the church would regain what it had lost by recent constant changes, but differences between the preacher and some of his prominent members arose, the result of which was the formation of a Second church, to which David Walk was called. While the Second church was formed with the consent of the First, still they did not get on harmoniously, and sharp controversies arose. After a year David Walk resigned. Still the differences continued. At

the request of the Second church and prominent members of the First the differences were submitted to a committee appointed by the State Convention, held in Mexico in the month of August, 1881.

J. Z. Taylor had offered his resignation. The committee decided that the officers of both congregations should resign, and that the two congregations should reunite, and at the end of one month the united church should elect a minister. The recommendations of the committee were adopted with a good degree of unanimity, and the divided church became one again. This committee claimed no authority, was simply advisory, but carried with it the force of the public sentiment of the brotherhood of the State.

After one month the writer was called to the ministry of the reunited church.

Pending the controversy, the Second church had bought property at Tenth and Oak streets. The First church had sold their property and bought at Eleventh and Locust streets. The property of the Second was now sold. After the payment of all debts, the money remaining from the sale of both properties was applied on the building now at Eleventh and Locust. This building was completed in May, 1884, and was dedicated by that prince among men, Isaac Errett, first editor of the *Christian Standard*, without a dollar of indebtedness, and none raised on dedication day. The Building Committee was composed of E. P. Graves, J. B. Atkins, D. O. Smart and James Hurt, who deserve the credit for this magnificent achievement.

The writer continued as minister from 1881 to 1894 (thirteen years), when he resigned. He has continued to reside in the city, and now serves the South Side church. In 1894 W. F. Richardson became minister, and is still the successful and beloved preacher of this church. This grand old church has enjoyed remarkable prosperity, and was for years the largest congregation in the State. There have been no dissensions since 1881. It is practically the "mother" of all the congregations in the city. It is to-day headquarters and the rallying point for all the churches and missions in the city and vicinity.

The church building and furniture has cost about $50,000, and has a membership at present of about 800 souls.

In a short time after we entered the First church, Martin Millard, a carpenter, reported that he was erecting a store-house at 23rd and Dripps streets on the West Side; that the owner could be induced to build a hall over the storeroom if he could be assured that it could be rented. He expressed the opinion that it would be a fine location for a Sunday school. He was instructed to make such arrangement and secure the hall. When completed G. W. Thompson, a teacher in the school at the First church, with a number of young people, organized a Sunday school. This school soon created a demand for preaching. The minister of the First church instituted a series of Sunday afternoon meetings, which were so well attended and so successful it was decided to employ a preacher. A. R. McAllister was employed, and soon after a protracted meeting resulted in a number of additions; the nucleus of a church was thus at hand.

FIRST CHURCH,
Kansas City, Mo.

It was then decided to build a house. A lot was purchased and a comfortable house was erected at 1735 Summit street. Thus the Second or West Side church was formed. Every dollar of expense incurred was paid by the First church, including cost of the house and the minister's salary. After the completion of the church, for a number of years the salary of the minister was supplemented from the same source. A. R. McAllister was succeeded by E. Monroe, and he by Harry D. Smith for a short time. E. S. Muckley then became the minister, and under his ministry the church prospered. The house on Summit street was sold and a new one erected at Twentieth and Penn streets, where they still worship. Bro. Muckley was succeeded by the lamented B. M. Easter, who recently passed to his reward. The church has a membership of about 300, and the property is worth perhaps $10,000. They are free from debt. This congregation had its origin in a Sunday school organized in August, 1884, and their first meeting house was dedicated by the writer on the first day of May, 1886.

In 1886 a mission school was organized by R. L. Yeager and J. B. Atkins, in an abandoned Presbyterian church building at Sixteenth and Lydia avenues. It soon demanded a church building. Jessee H. Hughes was employed as minister, a lot was leased, and a comfortable church building was erected at Fifteenth and Lydia. The money for the building and the support of the minister was furnished by the

R. H. WAGGENER.
Kansas City, Mo.

Born in Mason City, West Virginia, Feb., 16, 1851; came to Missouri in 1865; educated at the State Normal School, Kirksville, Mo. Connected with Standard Publishing Company since 1884. Selected National Superintendent of Bible Schools at Richmond, Va., in 1894. State President of the Missouri Christian Endeavor Union in 1901-1902. Now World's vice President of U. S. C. E. from Missouri.

First church. Jessee Hughes was succeeded by A. W. Kokendoffer, who continued in this ministry for ten years. Under his ministry the church erected an excellent building at Sixteenth and Forest avenue, where a large congregation has been gathered. From the commencement of the work of Bro. Kokendoffer the church was self-supporting, but in the erection of the new house the churches of the city contributed liberally. J. P. Pinkerton succeeded A. W. Kokendoffer, and is now the minister. They have 800 members and a property worth $20,000.

About the same time that the above movement was inaugurated, a mission school was organized at Independence avenue and Brooklyn avenue, and placed under the care of D. O. Smart, D. L. Woodgale and John E. Hale. In a short time there was a demand for a minister, and John A. Brooks, then residing here, was chosen. From the very start this movement gave promise of a large congregation. Under the ministry of John A. Brooks the church at Sixth and Prospect was erected. This movement was also supported by the First church until the new church was completed.

Bro. Brooks was succeeded by George H. Combs, the present minister, under whose ministry this church has become the largest in the city. Recently, by the generosity of Bro. R. A. Long, a business man, supplemented by the liberality of the congregation, one hundred thousand dollars have been subscribed for a new church on Independence and Gladstone Boulevard. Work will be commenced very soon. This church now has a membership of about 1,500, and will have a property worth about $115,000.

After this a mission Sunday school was organized at Eighteenth and Prospect, in a small store-room on Eighteenth street. It grew rapidly and in a little while preaching was demanded. Chas. A. Young, now of the *Christian Century*, was the first minister. Outgrowing the little store-room George H. Kerr built, on a lot which he owned at 1809 Prospect, a double store room and donated the use of it for five years. Bro. Young was active, aggressive and popular, and the young mission grew rapidly, but he was called elsewhere and was succeeded by F. N. Calvin, who did a good work, but resigned to take a larger work in Texas. He was succeeded by Eugene Brooks, from Denver. He resigned to go East to be with his invalid mother. Feeble in body and not too strong in mind, he ultimately found his place with the Dowieites.

Fortunately for the church, A. B. Phillips succeeded him and did a great work. During his administration the elegant stone church, at Twenty-second and Prospect, was erected, and the congregation grew rapidly. He resigned to take the church at Fulton, and was succeeded by W. S. Priest, who remained a year only, and was succeeded by E. W. Thornton, whose stay was brief. O. P. Shrout followed him and he, in turn, was succeeded by J. J. Morgan, the present minister. They have been burdened with a debt, which will account for the frequent changes. The debt is now in process of extinction, and prospects bright. They have about 400 members, and property worth $15,000.

The South Side, Springfield Avenue, was also the result of a mission Sunday school, organized by some of the young people of the First church, at 310 Homer street. Bro. H. S. Gillian was their first minister. Under his administration the present house of worship was erected and a good beginning made. He was succeeded by W. R. Jinnette, who remained with them one year. The church was sustained by the State Board of Missions and the First church. The Church Extension Board made them a loan with which they completed their house. This has at last been paid. They now have about 300 members, and a property which cost them $6,000. They expect soon to erect a better house in a better location.

Meanwhile the old Westport church was revived, preaching secured and a reorganization effected. They are now under the name of the Hyde Park church, building a new and commodious house of worship, to cost about $15,000. R. H. Fife is the minister and leader of this new movement. It is now in one of the finest sections of the city, and will no doubt become a strong congregation.

The churches in Kansas City, Kansas, have also been greatly aided by the churches on the Missouri side. The Central church being composed at the outset, largely of members of

the "mother church." Two congregations there have regular mininsters, and a respectable membership. There are also two colored congregations on that side. A good congregation at Armordale, with a comfortable house of worship. Dr. Noblitt is now their minister.

Some years since a city missionary was employed, Frank L. Bowen. He is indefatigable, and aggressive. He has organized churches at Budd Park, Jackson Avenue and Ivanhoe Addition. Each of these missions has a building under construction. A congregation has been organized at Sheffield, chiefly through the labors of Miss Ella Howe, now Mrs. T. A. Abbott. They have a small congregation, with property worth $2,500. They have no minister at present. There has been for years a flourishing mission at Twenty-fourth and Vine, also at Rosedale, just across the line, a suburb of the city. There is also a small colored church in the city which has had many sorrows, and whose future is by no means promising.

In all our efforts in Kansas City we have to record but one failure in the past quarter of a century. A church was erected at Twelfth and Bales, and was offered to any denomination that would build up a congregation there. Our brethren, in their zeal, contracted to purchase, organized a Sunday school, and employed a preacher and made a fine beginning. Bro. C. H. Winders preached acceptably for a year, was succeeded by J. M. Vawter, and he by T. M. Myers. A congregation of nearly 200 was gathered, but under the administration of Myers it was decided that the property could not be paid for. It was surrendered to the owners and the congregation dispersed, the greater number finding a church home at Sixth and Prospect. We have always felt that had either of the first two preachers remained, the result would have been different. The Baptists, who came into possession of the property, have built up one of the strongest of their churches in the city.

The work here recited is a great work. One who has been on the ground through all these years, as has the writer, and who has seen all the difficulties encountered and overcome, can but help feel and exclaim, it is "the Lord's work, and marvelous in our eyes." The secret of our success has been the unity with which, for the most part, we have worked.

At the beginning of my work in this city it was determined that there should be but one church in Kansas City, in however many places one may meet.

A basis of co-operation was adopted something like the following (which has been modified from time to time:)

1. The churches now organized or to be organized hereafter shall constitute the one Church of Christ in Kansas City.

2. All property now owned or hereafter acquired shall vest in one board of trustees chosen from the different congregations. No property shall be acquired or sold without the consent of all the congregations.

3. No new congregation shall be formed without the approval of those already existing.

4. Each congregation shall elect its own minister and officers, subject to the approval of all the others.

5. Each congregation shall administer its own affairs, subject to the review of the joint boards.

6. This agreement shall be binding only so long as each congregation may desire it. Any congregation may, at any time, by a majority vote, withdraw from this co-operation.

MEMPHIS.

LINDEN STREET CHURCH.

The Linden Street church was organized at Hightower Hall, Memphis, in 1847, by Mr. and Mrs. Egbert Wooldridge, Mr. and Mrs. E. W. Caldwell, Mary McIntosh, Ann McGuire, and it may be others, whose names have not been preserved. The Southeast corner of Linden and Mulberry streets was purchased, on which stood a frame dwelling, which was remodeled and fitted up for a church. This building was used until 1859, when the present brick edifice was erected, but which was not finished until after the close of the war. It is a two-story structure, with lecture room and minister's study below, and with an auditorium above. Massive towers stand at each corner fronting on Linden street. The building is about 50 by 100 feet in dimensions, and cost the remarkably low sum of $22,000.

The ministers of the church have been as follows: From its organization to 1853, B.

LINDEN STREET CHURCH.
Memphis, Tenn.

F. Hall, who was succeeded by Robert E. Chew; in 1855, William J. Barbee, who continued to 1862; in 1863, R. A. Cook; 1865, T. W. Caskey; 1868, Curtis J. Smith; in 1869, David Walk; in 1879, J. M. Trible; in 1882, Geo. W. Sweeney; 1886, J. B. Briney. J. W. Ingram, Jno. A. Brooks, Wm. E. Ellis, W. D. Rice, and W. H. Sheffer, in the order named. Present membership about 500. The following comprise the officiary of the church: Minister, Wm. H. Sheffer. Elders: Tom Gale, J. R. Flippin, T. J. Latham, C. W. Edmonds. Deacons: W. J. Smith, J. H. Smith, W. H. Bates, D. C. Jones, W. S. Jones, B. M. Brown, B. M. Draper, C. P. Person, Lawrence Simpson, C. A. Moore, L. E. Boswell, W. H. Deaton, W. M. Kennedy, W. B. Burnes, E. A. Long.

MISSISSIPPI AVENUE CHURCH.

The Mississippi Avenue church was organized January 5, 1890, by H. A. Northcutt, evangelist. There were eighteen charter members. The following preachers have served as ministers of the church: S. P. Benbrook, July 27, 1890, to October 31, 1891; S. B. Moore, December 6, 1891, to January 1, 1896; Joseph Severance, February 2, 1896, to May 10, 1897; Allen R. Moore, August 1, 1897, to September 15, 1900; L. D. Riddell, November 1, 1900.

The following compose the officiary of the church: Judge Jno. T. Moss, Elder; John Ford, A. H. Goodman, J. T. Smith, A. M. Wooten, E. C. Gardner, L. H. Grant, James A. Moss, John M. Sears, S. C. Toof, Butler Jack, J. N. Smith, deacons.

The membership of the church is about 275.

THIRD CHURCH.

The Third church was organized in June, 1894, during a tent meeting held by Bro. R. P. Meeks. He was assisted by Sherman B. Moore and John A. Brooks. There were thirty-three charter members. The following named preachers have been ministers in the following order: A. G. Black, one year; James Sharp, two years; J. E. Willis, two years; E. L. Crystal, three years; Victor R. Smith, one year; J. E. Gorsuch is the present minister.

The Official Board is as follows: A. G. Tennison, E. L. Tennison, Mrs. J. M. Root, Colonel Lowring, R. W. Davis, Edgar Middleton, J. W. Hillis, J. R. Shroyer.

At the close of the tent meeting a hall was rented, where services were held for some years. In 1898, the present church building was erected. The membership is 210.

NASHVILLE, TENNESSEE.

VINE STREET CHURCH.

About 1826 a Baptist preacher by the name of Philip S. Fall came to Nashville and began to preach for the Baptist church. He was an independent thinker, and hence studied the Bible for himself. He became dissatisfied with the name Baptist. He searched the Scriptures and found that the "disciples were first called Christians at Antioch." He also discovered that they were sometimes called "saints," but nowhere called Baptists. As the name Baptist could not be found in the Bible, as a name given by inspiration, for God's people, he at once decided to discard it. He found that he held other views which could not be sanctioned by the Scriptures, and therefore began to study the Bible anew. The communion ques-

MICAH COMBS,
Nashville, Tenn.

A. I. MYHR.
State Evangelist.

VINE ST. CHURCH. Nashville, Tenn.

tion worried him most. He reasoned that the Lord's Supper was for all His people, and not for onl ya few of them, hence no man had a right to say who should partake of it. "Let a man examine himself," says the Bible.

Philip S. Fall went before his congregation and told them of the ordeal through which he had gone and that peace of mind could not come to him until all human names were discarded and the Bible accepted as his only guide. The congregation accepted his views and, as a body, came into the Restoration Movement.

For seventeen years this faithful servant of Christ ministered to the congregation which was known as Christians only. His consecration and devotion to his chosen work soon made him a power for good in the city. Under his ministry the church greatly prospered, and was ready to assist in every good work.

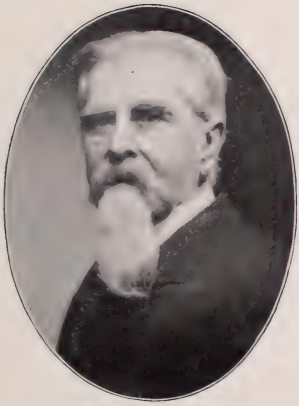
Mr. Fall was succeeded by that energetic and enthusiastic preacher, Jesse B. Ferguson. Mr. Ferguson built the handsomest church in Nashville, and had the largest congregation. At this time the membership numbered about eight hundred souls. He soon became infatuated with spiritualism, and as a result of his peculiar views the church divided. A law suit for the property was the result, and Mr. Ferguson and his followers lost the suit. Soon afterward the handsome building burned.

Through the wise counsel of that man of God, William H. Wharton, Philip S. Fall was recalled as minister of the church. At this time Bro. Fall preached for the church eight years making twenty-five in all. Bro. Wharton was an elder of the congregation for years. He was a beloved physician, as well as an able and earnest preacher, and the future success of the church is due largely to his counsel and many sacrifices in its interest.

Samuel Kelly succeeded Philip Fall, and preached for two years, at the expiration of which time he was called home.

Robert Cave was called next, but on account of ill health was compelled to give up the work after preaching for only one year.

R. Lin Cave was then called and faithfully served the congregation for seventeen years. His long and fruitful ministry won for him a



HENRY C. HENSLEY,
Elder, Ch'm. Board of Officers.

PROF. A. D. WHARTON,
Elder.

ALEX. PERRY,
Elder.

G. N. TILLMAN,
Elder.

WILLIAM E. ELLIS.

Born in Shelby county, Kentucky, May 10, 1861. His early life was spent on a farm in that county. In 1882 he entered Eminence College, graduating from this institution in 1886; in 1890 he graduated from the College of the Bible, Lexington, Ky. He began at once preaching the gospel; preached for the church at Glasgow, Ky., one year and a half; Stanford, Ky., four years; Linden St. Church, Memphis, Tenn., two years, and for the last six years has been with the Vine St. Church, Nashville, Tenn.

warm place in the hearts, not only of his congregation, but also of hundreds of others who were fortunate enough to come under his influence.

Six years ago the present minister, W. E. Ellis became minister of the Vine Street Church, and the work has greatly prospered under his ministry. He is a man of sterling worth, an earnest and consecrated preacher. The church, under his ministry, has taken a step forward in all our missionary offerings. The present membership is about seven hundred, and owns a property valued at $50,000.

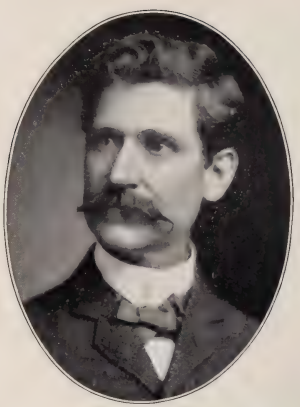
There are seventeen other congregations in the city. The following is a list:

South College Street, Woodland Street, Tenth Street, Lockeland Church, Fourth Street, Foster Street, Highland Avenue, West Nashville, Carroll Street, Line Street, Waverly Place, Bema Vista and a congregation at the Nashville Bible School.

Three of the eighteen are colored churches—Lee Avenue, Gay Street and Jackson Street churches.

From a small beginning the work has grown in Nashville to large proportions, and the outlook for the future is very encouraging.

Some of the leading pioneers of the Restoration Movement have preached at Nashville, and the best talent in the brotherhood has been secured in carrying forward the Lord's work in



M. H. MEEKS, Elder.

this city. The simple, but fascinating story of Calvary has not lost its power, and those who are called Christians only are always delighted to hear the old story of Christ and his love.

The church has reached her present standing in the city after many struggles and heartaches. The victories achieved for New Testament Christianity have been glorious, but

J. O. CHEEK,
Elder Woodland St. Church.

CENTRAL CHURCH.
Lexington, Ky.

SOUTH SIDE CHURCH.

they have come after much toil and many sacrifices on the part of God's faithful children. There are many who have done heroic and valiant service for Christ, whose names should be mentioned in this brief sketch, but space forbids. Their names are written in the Lamb's Book of Life, and their works follow them.

LEXINGTON, KENTUCKY.

CENTRAL CHURCH.

CLARENCE EGBERT.

The Central Church is the outgrowth of a little band of nine faithful and devout Christians, pleading for the "faith once delivered to the saints," and insisting upon a return to primitive Christianity, who in the latter part of 1831 began holding meetings every Sunday in their private houses for the purpose of attending to the Lord's Supper, the singing of hymns and prayer and exhortation. These nine believers were William Poindexter and wife, Thos. Rogers and wife, Mrs. T. S. Bell, Mrs. Joseph Ficklin, James Schooley, William VanPelt and his son William VanPelt, Jr. These meetings continued through 1832. They

I. J. SPENCER,
Lexington, Ky.

Born in Belmont County, O.; graduated at Bethany College; preached first in Bellaire, O., then Baltimore; afterward Editor *Missionary Weekly* for nine years. Minister Central Church of Christ since January, 1895.

MARK COLLIS,
Lexington, Ky.

Mark Collis, minister of Broadway Church, Lexington, Ky., was born in London, England; graduated in the College of the Bible 1878 as valedictorian; salutatorian in class of 1881 in the Art College.

were greatly blessed of God, the membership rapidly increasing, until 1833 it was deemed advisable to secure a place of worship and call a minister. A room on Spring Street that had been used as a chair factory was rented, and James Challen was called as the minister. Amid many vicissitudes, the congregation worshiped here for a year, continually growing. In 1834 an old cotton factory on Broadway was secured for a place of worship, the surroundings being more comfortable. The congregation worshiped here for several years, until a union was formed with the "Stoneites," who had erected a small brick church at the corner of Mill and High Streets. The union was consummated with great ceremony, but unfortunately the exact date has not come down to us. Allen Kendrick was called as the minister of the united forces.

The congregation worshipped here until 1843, when the Main Street Church was completed. William McChesney succeeded Allen Kendrick as minister; he was followed by L. L. Pinkerton; and Samuel Church, A. L. Robbins, A. L. Jones, J. G. Thompkins, James Henshall and John I. Rogers followed. In 1860, W. H. Hopson was called, and in 1861 J. W. McGarvey became the minister. During the war the building was used as a military hospital, but the congregation came out of the war as strong as ever, and grew so rapidly under the preaching of J. W. McGarvey that in 1870 a branch congregation known as the Broadway Church was formed. The new congregation numbered 128, and Bro. McGarvey became their minister, being succeeded at Main Street by L. B. Wilkes, and he was followed in 1872 by Moses E. Lard. T. N. Arnold was called in 1873; C. K. Marshall in 1874; W. H. Hopson in 1878; W. F. Cowden in 1881. Robert T. Matthews was called in 1885, and was the last to serve in the old building. In the latter part of 1891 a movement was started for the erection of a new building, and the present edifice was dedicated in July, 1894. Before the finishing touches were put on the new building Bro. Matthews was called to Drake University. I. J. Spencer was then called as minister, beginning his service in January, 1895. Under his guidance and faithful ministry the church has continued to grow and enlarge. In 1898 the congregation erected a mission church in South Lexington. The work was carried on here under the direction of the Christian Endeavor Society until 1902, when an independent church there, known as the South Side Christian Church, was established.

BROADWAY CHURCH, LEXINGTON, KY.

MARK COLLIS.

After the removal of Kentucky University to Lexington it was found that the old Main Street Church could not well accommodate the audiences that assembled there. To relieve this condition a separate meeting was organized in the old Opera House, corner Main and Broadway, June 1, 1870. In the spring following the old Presbyterian house of worship, on the corner of Broadway and Second,

BROADWAY CHURCH.
Lexington, Ky.

was purchased, and with the approval of the mother congregation, a church organized in July of the same year, with an enrollment of one hundred and twenty-eight. The elders first appointed were J. W. McGarvey, W. B. Emmal, Dr. I. N. Hodgen and Dr. R. A. Gibney; the deacons, Robert McMichael, J. M. Hocker, I. Y. Smith, J. L. Shivel, D. D. Landeman, J. P. Metcalf, J. B. Wallace and James Frost.

J. W. McGarvey, Professor of Sacred History in the College of the Bible, was chosen preacher. He continued this double service till the close of 1881, when the church had grown so large that the time which could be spared from Bro. McGarvey's professorship was inadequate to meet the demands of the church work. For this reason he resigned in 1881, and John S. Shouse, of Midway, Ky., was chosen to take his place. Under the ministry of Bro. Shouse this growth continued until it became necessary to provide more seating capacity for the large congregation. It was determined to tear down the old building and to erect a new one on the old site. The necessary funds for this building were scarcely secured when Bro. Shouse was induced to resign his position and to accept the work of soliciting for an increase of the endowment of Kentucky University. In this crisis Bro. O. A. Bartholomew, of St. Louis, Mo., came to Lexington and served the church in the double capacity of regular preacher and architect of the new building and parsonage. The new house was formally set apart on the first Lord's day in September, 1891. After the expiration of Bro. Bartholomew's term of service Mark Collis was induced to resign his position as Professor of English in Kentucky University and to accept the ministry of this church. He has continued to fill this position to the present time. The church continues to grow in numbers and influence. Her membership now exceeds a

FIRST CHURCH,
San Francisco, Cal.

thousand. Broadway church is united and zealous, and, under the blessing of God, expects to be a greater power in the Kingdom of God than she has ever been.

CHESTNUT ST. CHURCH, LEXINGTON, KY

In the year 1888, for the purpose of relieving the over-crowded condition of its audiences, as also for the sake of more efficient evangelizing in the city, Broadway Church bought a lot and erected a substantial brick church on Chestnut street. Here services were maintained regularly by members of the congregation, who were preachers, with the assistance of some of the elders and deacons, until the month of December, 1891, when an independent church was organized there. The church has been ably served by Thad. S. Tinsley, J. M. Taylor, Edgar Crabtree, Jno. S. Shouse and W. H. Allen. The last named is its present minister. The church is in a very prosperous condition, and under the leadership of its efficient and earnest preacher may be expected to be a still greater power in the City of Lexington and in our brotherhood than it has been in the past.

SOUTH SIDE CHURCH.

In 1897 the Christian Endeavor Society of Central Church began holding mission meetings on Bolivar street in a building loaned by the city, securing preaching every Sunday from the College of the Bible. In 1898, with the help of some of the brethren, sufficient funds to erect a comfortable brick church were secured, and a regular minister was employed by the Endeavor Society. In 1902, the church became self-sustaining, and is now rapidly growing in membership and usefulness. Ward Russell was the first minister; he was succeeded in 1900 by Cecil J. Armstrong, and he, in 1901, by J. B. Hunley, the present minister.

FIRST CHURCH, SAN FRANCISCO, CAL.

A congregation of disciples has met in San Francisco since 1852. Organization perfected in 1862, W. W. Stevenson, being first minister.

WEST SIDE CHURCH,
San Francisco, Cal.

TENTH AVENUE CHURCH,
San Francisco, Cal.

Sunday school organized August, 1865. Reorganized February 25, 1872. J. S. Lambert, first superintendent. Membership from 1866 to 1870, forty-four to sixty. Incorporated under name, "Church of Christ in San Francisco," July 14, 1873. In 1866 Robert Graham "gave the little band the last five hundred dollars I had in the world as a start for a house of worship." Purchased house on Minna street, August 5, 1878. Sold church on Minna street, August, 1879. Built church on Twelfth street in 1886. Opened January 1, 1887. Membership, July, 1903, 385. Missionary offerings for all purposes July, 1902, to July, 1903, $1,151. Among those who have served the church as ministers are Robert Graham, T. P. Haley, J. P. Pettigrew, J. H. McCullough, Dr. W. A. Belding, J. J. Haley, T. D. Garvin, and M. J. Ferguson.

WEST SIDE CHURCH, SAN FRANCISCO, CALIFORNIA.

Organized May 1, 1892, with fifteen charter members. The first minister, William A. Gardner, began his ministry May 1, 1893. On ac-

WALTER M. WHITE.

The present minister was born October 29, 1868, in Rutherford county, Tenn. He received his early education in the country schools, later taking a course in Grant Memorial University, Athens, Tenn., and the Eclectic and Normal College, Murfreesboro, Tenn. He took his Bible course at Lexington, Ky., graduating in June, 1892; married September 6, 1893, to Miss Francis L. Atkins, of Milford, Ohio, who has in every way proven herself to be a helpmate indeed. Mr. White began his ministry by preaching for the Church of Christ at Powersville, Bracken county, Kentucky, one Sunday in the month. He has labored for all classes of churches, from the smallest country church up to his present charge in the city of San Francisco.

count of failing health he was forced to resign, preaching his farewell sermon December 25, 1898. After spending one year in Honolulu, he returned to California and departed this life April 5, 1900, at Watsonville, Cal. During an interim of nearly a year Mark Wayne Williams served the church as supply for several months. December 1, 1899, the present minister, Walter Madison White, began his ministry. The church from the beginning has been harmonious and prosperous. The church owns a splendid property on Bush street, near Devisadero, where they are at present erecting a magnificent stone and brick building, which in a large degree is the gift of Mrs. Nancy S. Douglass, one of the charter members of the church. The property, when building is completed, will be worth not less than $60,000. The church is aggressive and thoroughly missionary. The congregation has in it some of the leading business and professional men of the city. The membership now numbers more than three hundred and is enjoying a steady, healthful growth. Mrs. M. C. Proctor is their efficient ministerial helper.

FRANK S. FORD,
San Francisco, Cal.

Born Jackson, Cal., Feb. 1, 1870; student Washington College, Cal., graduating 1889; student Ky. University 1889-90; married Miss Lila C. Pearson, of Vacaville, Cal., 1891; minister of churches in California as follows: Los Gatos, 1891; Hanford, 1891-2; Madera; 1893-5; Pacific Grove, 1896; First church, San Francisco, since September 1,1896.

DR. GEORGE GREENWELL,
San Francisco, Cal.

Born in Durham, Eng., Aug. 21, 1861; graduated in "Blue Coat" Grammar School and Academy; confirmed by Bishop Lightfoot in Durham Cathedral; came to Cal. in 1884; ordained in 1889; has served Lodi, Ontario, Chino and Long Beach; came to San Francisco to take course of medicine in California Medical College and now preaching for the Tenth Avenue church.

SOME OF OUR EDUCATIONAL INSTITUTIONS.

KENTUCKY UNIVERSITY.

Bacon College, the earliest literary institution of its grade established by the Church of Christ, began its first session in a dwelling house in Georgetown, Ky., November 14, 1836. Its first president was Walter Scott, who was very soon succeeded by David S. Burnet. Its charter, granted at the next session of the Legislature, was approved February 23, 1837. Among its sixteen incorporators were John T. Johnson, Philip S. Fall, John Bowman, and James Challen.

The college was removed to Harrodsburg in the summer of 1839. Beginning its first session there, again in a dwelling house, September 2, 1839, it was conducted first under Samuel Hatch, M. D., and from 1840 under James Shannon, LL. D., until insufficient means led to its suspension in 1850.

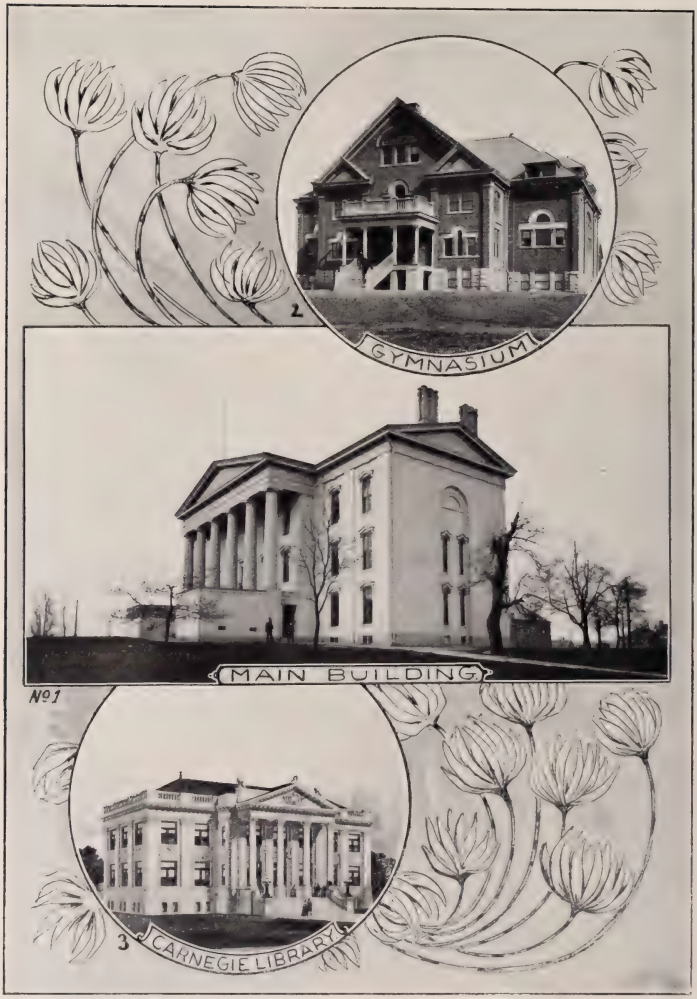
In the winter of 1855-6 Maj. James Taylor and Mr. J. B. Bowman, both of Mercer county, entered on the work of founding a university which should be the successor of Bacon College. Mr. Bowman's appeals for financial aid were successful beyond expectation and the preparatory department was opened September 21, 1857.

An amended charter, approved January 15, 1858, in which the provisions of the first charter were greatly extended and the name of the institution was changed to Kentucky University, was accepted by the trustees of Bacon College, February 2, 1858.

The collegiate department was opened, under the presidency of Robert Milligan, A. M., September 19, 1859. The destruction of the college building by fire in 1864 necessitated the removal of the institution from Harrodsburg. After invitations to Louisville and Covington had been considered, an offer of the property of Transylvania University that had been made and declined in 1860, and that was now renewed, was accepted.

Transylvania Seminary was chartered by the Legislature of Virginia in May, 1783. The first meeting of its trustees was held November 10, 1783, near Danville, Ky. Its first session began February 1, 1785. After a few years the seminary was removed to Lexington, Ky. Its first session in this place began June 1, 1789. By an act of the General Assembly of Kentucky approved December 22, 1798, Transylvania Seminary and Kentucky Academy were united January 1, 1799, under the name of Transylvania University.

James Moore, the last president of Transylvania Seminary, was the first president of the University. He was succeeded in 1804 by James Blythe, M. D., who was acting president until the inauguration of Horace Holley, LL. D., in 1818. The University prospered under Dr. Holley's administration, which was terminated by his resignation in 1827. In rapid succession came Alva Woods, D. D., in 1828; John Lutz, A. M., in 1831; Benjamin O. Peers, at whose inauguration on November 14, 1833, Morrison College was dedicated; Rev. Thomas W. Coit, D. D., in 1835; Louis Marshall, D. D., in 1837; and Robert Davidson, D. D., in 1840. In 1841 the trustees entrusted the academic department to the Kentucky Conference of the Methodist Episcopal Church. With the accession of Henry B. Bascom, D. D. LL. D., to the presidency in 1842, a great revival of prosperity began which continued beyond the resumption of control by the trustees that followed his resignation in 1849. James B. Dodd, A. M., was acting president until the academic department was reorganized in 1856 under the presidency of Lewis W. Green, D. D., as a State school for teachers. The law department, which had boasted the name of Clay, Barry and Robertson, had ceased to exist; with the abrogation in 1858 of the act of reorganization the academic department came to its end; the closing



KENTUCKY UNIVERSITY.

Lexington, Ky.

MEDICAL DEPARTMENT, KENTUCKY UNIVERSITY,
Louisville, Ky.

in 1859 of the medical, which had long been the largest of the three departments, ended the career of Transylvania University.

After an existence of sixty-six years, Transylvania University was consolidated with Kentucky University by an act of the Legislature, approved February 28, 1865, which was accepted by the Curators of Kentucky University and by the Trustees of Transylvania University.

The first session of Kentucky University in Lexington began October 2, 1865. To the College of Liberal Arts and the Academy, which had been conducted at Harrodsburg, the College of the Bible and the College of Law were now added.

The office of regent of the University was created July 17, 1865. John B. Bowman, LL. D., the founder of the University, was elected regent, which office he held until June of 1878.

By an act of the Legislature, approved February 22, 1865, the Agricultural and Mechanical College of Kentucky was made one of the colleges of Kentucky University. Its first session began October, 1866. This college ceased to be a College of Kentucky University by virtue of an act of the Legislature, approved March 13, 1878.

The Commercial College, which was organized in the summer of 1867, was opened to students October 7, of that year.

KENTUCKY UNIVERSITY MEDICAL DEPARTMENT.

LOUISVILLE, KY.

Kentucky University Medical Department is an integral and co-ordinate part of the University, and is the lineal descendant of, and the legal successor to, Transylvania University Medical Department. Transylvania University was founded at Lexington, Ky., in 1799. By an Act of the General Assembly it was, in 1865, consolidated with Kentucky University, which was established in 1836. By this union Kentucky University succeeded to the property, endowment and good-will of the renowned Transylvania University. Acting under an amended charter, the Board of Curators transferred the Medical Department to the city of Louisville.

The adoption of the graded course, together with the radical change in the method of instruction, from the didactic and theoretical, to the clinical and demonstrative, demands that a medical school, in order to fulfill its highest aim and meet the progressive requirements of public and professional sentiment, must be a department of an endowed and established university. The university system elevates and broadens the plane of medical education and gives to the school standing and stability, and

in every way favors systematic and scientific methods of instruction. It furnishes the student, during his college life, both the incentive and the opportunity to prosecute scientific research in medicine and collateral sciences, broadens his culture, and, in the end, gives dignity and distinction to his degree.

The academic year of Kentucky University Medical Department is divided into four quarters, designated as the Autumn, Winter, Spring and Summer quarters, beginning on October 1st, January 1st, April 1st and July 1st, each continuing for thirteen weeks.

The course of instruction requires four years, with an attendance of at least two quarters in each year. A student may begin his college work on the first of any quarter. The curriculum is so arranged as to insure to the student a complete annual course during any two consecutive quarters.

While the student is advised to remain in attendance at least three quarters, he will not be given a time credit for more than one official session in any one year. At least forty-two months must elapse between the date of first matriculation and the date of graduation. The system is in harmony with the requirements of the Association of American Medical Colleges, with existing medical practice acts, and with the rulings of the various State Boards of Health.

The faculty of Kentucky University Medical Department desire to call special attention, not only of students, but of practitioners as well, to the splendid clinical and anatomical facilities afforded by the city of Louisville. It is only in large centers of population that such advantages can be secured. The city of Louisville, together with its suburbs, has a population of nearly 300,000. The poorer classes avail themselves of the gratuitous treatment offered them in college dispensaries and infirmaries. The great reputation of Louisville as a medical center attracts from this and surrounding States thousands of patients, a large portion of whom are legitimate subjects for clinical demonstrations. Broadway Infirmary is entirely under the control of the University. This enables the faculty to utilize the almost inexhaustible supply of clinical material and to give the students practical bedside instruction in the diagnosis and management of medical and surgical diseases.

The Dean is Dr. T. C. Evans, Louisville, Ky.

THE COLLEGE OF THE BIBLE.

Lexington, Ky.

This is the oldest college of the brotherhood whose special purpose is the education of young men for the ministry. It was organized in the year 1865 as one of the colleges of Kentucky University. It took its name from the fact that it was intended to impart, above all things else, a thorough course of instruction in the whole of the English Bible. Its founders believed that such a course of instruction is the basis, and the only safe basis for a preacher's education. As in all other branches of science facts furnish the basis for all the deductions of reason, so all knowledge of the Christian religion must have the facts recorded in the Bible for its basis. A knowledge of these facts is therefore the beginning of the education of one who is to "preach the word," and if it should also be the ending, the man fully equipped with it is a mighty power for good. At the very outset, therefore, the course of Sacred History, which is still the most prominent feature of the college, was contemplated and projected. It consists in a careful study of all the historical books of both Testaments, and a historical study of all the other books. The course requires three years of daily lectures and recitations, and a fourth year of three lectures a week. The method requires the student to memorize the narratives, and in many parts, especially in the New Testament, to memorize the text. The true historical method is observed throughout the course.

The College offers two graduate courses, styled respectively the English and the Classical. The English course requires, in addition to Sacred History, one year each in Ancient Civil History, Christian Doctrine and Church History, Hermeneutics and Exegesis, Homiletics and History of Missions, Biblical Criticism, Natural History, and Mathematics. Also two years in Philosophy, including Logic, Psychology, Ethics, American Government, and Political Economy; and a complete college course in English Language and Literature. To complete these courses requires full four years with not less than twenty recitations a week.

The Classical Course includes all of the preceding, and in addition the other courses necessary to the degree of A. B., together with one year in Hebrew. The two courses can be taken *pari passu*.

The first President of this college was Robert Milligan, eminent in piety as well as in Biblical learning. He continued in office from 1865 till the spring of 1875, when his untimely death terminated his career amid universal sorrow. He was followed by Robert Graham, who had previously been President of three colleges, and who held the office till 1895, when, on account of the infirmities of age, he resigned. His administration was faithful and efficient in the highest degree, and, like his predecessor, he enjoyed the unbounded confidence of all who knew him. He was succeeded in 1895 by J. W. McGarvey, who had been Professor of Sacred History in the college from the beginning. His colleagues are Prof. I. B. Grubbs, appointed in 1877; Prof. B. C. Deweese, appointed in 1895, and Prof. Samuel M. Jefferson, appointed in 1900.

This college has been attended by a larger number of students preparing for the ministry than any other among the disciples, and has turned out a much larger number of preachers. They are noted for their knowledge of the Bible and their fidelity to it. Many of them have become noted as editors of religious journals, principals of high schools, and professors and presidents of colleges. The college promises to be increasingly useful as the future comes on.

COLLEGE OF THE BIBLE,
Lexington, Ky.

HAMILTON COLLEGE, LEXINGTON, KY.

Hocker (afterward Hamilton) Female College was established in 1869. The announcement of its founding contains the following:

"Hocker Female College has been established to supply a long felt want in and around Lexington. We have been importuned from every corner of the state, and from other states, to open in this city a college of the highest grade, in which our daughters might have educational facilities equal to those afforded our sons. There are few places, if any, that combine as many advantages for such an institution as Lexington.

"For years it has been a cherished purpose with Mr. James M. Hocker, of this city, to consecrate a large portion of his time and means to the upbuilding of an institution for young ladies, founded on Christian and scientific principles."

Robert Graham was the first president of the college, and the first board of advice included the names of Robert Milligan, Moses E. Lard, John W. McGarvey and L. B. Wilkes. H. Turner was made president in 1875, and remained in charge during the session of 1875-76.

The summer of 1876 the proprietorship of Hocker College was transferred from individual ownership to that of a joint stock company. In announcing this change James M. Hocker said: "In the transfer of the proprietorship of Hocker College the institution will reach the consummation which I have so long desired. From the beginning it has been my cherished aim to make the college a permanent institution, dependent on no one individual life. I have now the confident expectation of soon

HAMILTON COLLEGE,
Lexington, Ky.

transferring it to the ownership and control of a joint stock company, composed of enlightened and public-spirited citizens of Kentucky, who will cherish it as an instrument for the intellectual and spiritual elevation of the young, long after my labors on earth have ceased."

J. T. Patterson was elected president in 1876. For fourteen years he remained in charge of the college, and during this entire time was ably assisted by his beloved wife, so widely known among the students as "Aunt Lou."

In 1877 the name was changed to Hamilton College. This change was made in recognition of the subscription of $10,000 by the venerable William Hamilton, of Woodford county (Ky.) This subscription came at a time of financial distress in the history of the college, and Mr. Hamilton's gift being the largest one secured, the Executive Committee in acknowledgement of this act, and in compliance with a promise made, voted to change the name of the institution from Hocker College to Hamilton College.

President Patterson remained in active control until the summer of 1888, when he felt he must be relieved of some of the responsibilities of the position. He called to his assistance Prof. J. B. Skinner, who became the active head of the institution. For two years longer President Patterson continued his connection with the school, but in June of 1890 he finally withdrew, and Prof. Skinner continued in charge until his death in February, 1898. This session was completed by his widow, Mrs. Julia Lenoir Skinner.

In July, 1898, B. C. Hagerman was elected President and remained in charge for five years.

Kentucky University being the controlling stock holder of Hamilton College, assumed charge of the property July, 1903, and Mrs. Luella Wilcox St. Clair was called to the presidency.

Hamilton College, by its alliance with Kentucky University, offers the strongest faculty and the most thorough curriculum of any school for young women in the South. Courses are offered in full Academic work, in Music, Art and Elocution.

The following names have, at different times, appeared on the Board of Trustees: Robert Graham, J. W. McGarvey, Gen. W. T. Withers, Moses E. Lard, J. S. Sweeney, J. B. Briney, J. B. McGill, Mark Collis, I. J. Spencer, and J. S. Shouse.

A few of the names of those who have been on the faculty roll are: Misses Liccie Corbin, Belle Ballou, Eudora Lindsay South, Sue Burroughs, Mary K. Ware, Mrs. O. A. Carr, W. O. Sweeney, P. P. St. Clair, C. P. Williamson, J. W. Porter.

DRAKE UNIVERSITY.

Drake University, founded in 1881, is the youngest and lustiest institution of higher learning in the Church of Christ. Its attendance has grown from two hundred and seventy, the first year, to twelve hundred and five, the twenty-second, or sixteen hundred and eighty-five including the summer session. Far more important is the growth in dignity, solidity, and public confidence which has given it an assured place among the foremost schools of the brotherhood and of the great empire of the Middle West.

General Francis Marion Drake, whose name Drake University bears, has been its greatest benefactor, its wisest counselor, and the President of its Board of Trustees from the first.

Next to the name of General Drake stands that of George Thomas Carpenter, who organized the school and served as its Chancellor till his death, July 29, 1893. To the other men of faith who were associated with him in inaugurating the enterprise much credit is due, yet Drake University may be regarded in a most important sense as the child of Chancellor Carpenter's thought and plans and prayers.

The beginning of this university was really in a disheartened meeting of members of the Oskaloosa College faculty, when they, like others who had preceded them, feeling that they could no longer make the sacrifices necessary in remaining with that struggling institution, reluctantly informed President Carpenter, who had been with the school almost continuously since its opening in 1861, that they must seek employment elsewhere. After a thoughtful silence he replied, sorrowfully but deliberately, "I have organized my last faculty for Oskaloosa College."

Later D. R. Lucas, then minister of the Central Church of Christ in DesMoines, suggested that a great school might be built up in his city. Correspondence and visits to Iowa's capital resulted in definite plans toward this end. General Drake was looked to as the one man who could furnish the means to start the enterprise. Mr. Lucas wrote asking him if he could give $20,000 toward endowment. Over the wire came the reply, "I can and will do it." Every succeeding year has brought additional gifts until his benefactions aggregate more than $200,000, the last being a beautiful new building for the Conservatory of Music.

A tract of wooded land to the northwest of DesMoines was purchased by a company which gave to the University a campus and certain lots. During the summer streets were cut through, trees felled, homes erected, a large frame structure was built, designed to serve many purposes until the brick main building could be reared. On September 20, 1881, Drake University opened.

Among the members of the Oskaloosa faculty who cast their lot with the venture were Bruce E. Shepperd, William P. Macy, and Lyman S. Bottenfield. The first is still with the school.

Besides the College of Liberal Arts, the various colleges and departments of Drake University include Bible, Law, Medicine, Normal, Music, Oratory, Dentistry, and Pharmacy.

DRAKE UNIVERSITY. Des Moines, Iowa.

DRAKE UNIVERSITY.
Des Moines, Iowa.

The growth in attendance has crowded all available room, so that larger quarters seem imperative. At least four new buildings are expected within the next two years.

Drake has from the first made paramount her obligation to serve the church, in furnishing well equipped workers for the ministry, the mission field, the school room, and the various avocations of life. Not far from one thousand men and women have received training in her Bible College. The consecrated men who have stood at the head of this school, directing the minds and firing the hearts of the students, have been: David R. Dungan, 1883-1891, instruction prior to this time having been given by Chancellor Carpenter, Norman Dunshee, and others; Alvin I. Hobbs, 1891 until his death in 1894; Robert T. Mathews, 1894-1897; Harvey W. Everest, 1897-1900. Death claiming Dr. Everest, Alfred M. Haggard, who had been assisting him, was elected Dean of the Department.

Barton O. Aylesworth, called to the presidency in 1889, became acting head of the university upon the death of Chancellor Carpenter. His strong personality and buoyant spirit impressed themselves on students and faculty alike.

On his resignation in the spring of 1897, William Bayard Craig took up the strenuous duties of the Chancellorship. Vigorous, never giving half-hearted service to any cause, his administration was marked by splendid growth in many ways.

Hill McClelland Bell is Chancellor Craig's successor as administrative head of the institution. For many years he had been connected with the faculty, and in addition had been intrusted with an increasingly large part of the details of the management, having been chosen Principal of Callahan College in 1888, Dean of the Normal College and Principal of the Academy in 1897, Dean of the College of Liberal Arts in 1901, and served as Vice-Chancellor two years with Chancellor Craig. When the latter resigned, in June 1902, Vice Chancellor Bell became Acting Chancellor. In March, 1903, he was nominated by General Drake, and elected President of the University. President Bell has an enviable reputation as a teacher, and in executive ability he has few equals.

We believe Drake University will be an ever increasing power for good, a monument to the wisdom and foresight of its founders. And while many men may come and go, and while the present sacred walls may crumble and be replaced by others, there is one name, the name of Francis Marion Drake, that will live in the hearts of generations yet unborn. It will live because of the noble impulses which have actuated his eventful, honored, noble life, a life that has touched thousands of other lives through countless acts of love and beautiful philanthropy. It will live because he has made possible this great Christian school with its attending blessings.

WILLIAM WOODS COLLEGE FOR GIRLS.

This institution is located at Fulton, Missouri, and occupies a high and healthful site with elegant buildings that will accomodate over 100 boarders, and up-to-date improvements. The enrollment for the session 1902-1903 is 181. The possibilities of the institution for good are limited only by the generosity and philanthropy of a rich Brotherhood, whose benevolence should break forth like springs upon the hill side.

This school was first located at Camden Point, about 1880, and was known as the Orphan School of the Churches of Christ of Missouri. In 1889 the buildings occupied by the school were burned. The convention of the Church of Christ, at Warrensburg, decided to relocate the school, and as Fulton appeared to make a bettter offer than Mexico and Marshall, the competing towns, the school was transferred to the present site, and the spacious, imposing and well appointed buildings now occupied were erected and equipped at a cost of over $40,000. From the beginning this institution has been noted for the health of its pupils and the excellent sanitary conditions that prevail. The first president was F. W. Allen, a graduate of Bethany College, West Virginia. He held this position for six years during the formative period of the school. Unfortunately the income from the patronage of the paying pupils failed to meet current expenses, and a debt of several thousand dollars was contracted. The building committee, exceeding the limit set by the board of directors, contracted another debt of over $15,000. In June, 1896, James B. Jones, teacher of Psychology, Bible and Literature, of Hamilton College, Lexington, Kentucky, was appointed president of the institution. U. I. Quigley, well known throughout the state as a financial agent for missions, had been engaged the year before as a solicitor of students, and saved the school from closing its doors on account of insufficient patronage and a consequently inadequate income. With his co-operation the present management succeeded in filling the school with an ample and self-sustaining patronage. His death, January, 1900, was a serious loss to the school. The primary purpose of the school was, and is, the education of orphan and other dependent girls. Even during the years when the school was not self-sustaining the beneficiaries constituted a large part of the patronage. Since the location of the school at Fulton, more than 225 pupils have received one year's gratuitous board and tuition, and about 350 partly gratuitous board and tuition.

The graduates and former students of the school have taken first rank among the students at institutes, and many of them hold high positions as educators in the state. The board of managers and patrons of the school are delighted with the work accomplished and the present outlook is very auspicious. The debts to which allusion has been made finally amounted to $36,000 and threat-

WILLIAM WOODS COLLEGE.
Fulton. Mo.

ened the life of the school. For more than three years President Jones struggled to pay off these debts. Resting on the strength of his plea and the assurance that he "that trusts in the Lord and does good" cannot utterly fail, his hopes were at last realized. At a called meeting of the board of directors in Kansas City, October 16, 1900, provision was made to liquidate all debts. Among the largest contributors were Dr. W. S. Woods and D. O. Smart, Kansas City; W. H. Dulaney, Hannibal; Judge J. M. Sandusky, Liberty; J. T. Mitchell, Centralia; R. H. Estill's heirs; Mrs. E. J. Reid, Mt. Sterling, Ky.; and the former president of the school, F. W. Allen, who was surety on a note representing a debt of $5,900, and for which his personal property in Fulton had been attached. The friends of the school were overcome with joy when the debts were cancelled, for not only the site of the school and all property thereon were saved, but bequests amounting to nearly $100,000. In view of the fact that Dr. Woods and his generous wife had given property in Kansas City worth at one time $50,000 and had contributed largely toward the liquidation of the debt, the name was changed from Daughters College (worn only for a few months)

J. B. JONES,
President.

MRS. WILLIAM WOODS.

DR. WILLIAM S. WOODS.

to William Woods College for Girls. The purpose and ownership of the school will forever remain unchanged. While it has enrolled, and will continue to enroll, the daughters of some of the wealthiest people of the state, the school will exist to do good. The institution now expects ample endowment and enlargement in every way. The school has achieved great success in the face of many difficulties, and there will be a full realization of the hopes that have sustained it during the dark days that have now disappeared, let us trust, forever.

The ownership of William Woods College is vested in the Church of Christ, though it justly wears the name of the man whose generosity was the chief factor in its redemption, and whose liberality has since made it glad by many gifts. But every preacher and church should pray and work for the school, and this obligation is deepened by the fact that it proposes the gratuitous education of the daughters of foreign missionaries and has two scholarships for that purpose. The investing committee, composed of John T. Mitchell, Centralia; Geo. A. Mahann, Hannibal; and Dr. W. S. Woods, Kansas City, is sufficient guarantee for the safe investment and management of all endowment funds. The sixteen thousand dollars received from sale of a farm bequeathed to the school by the late Alexander Breckinridge, of Edgerton, has recently been turned over to this committee, which stands ready to receive gifts from any source.

Dr. William S. Woods, physician and banker, and one of the most prominent financiers of Missouri, to whom the school that wears his name owes so much, was born in Columbia, Missouri, November 1, 1840. His parents were James Harris and Martha Stone Woods, both natives of Kentucky.

July 10, 1866, he was married to Miss Albina McBride, daughter of Judge Ebenezer McBride, an old and prominent resident of Monroe county, Missouri. Mrs. Woods is a woman of excellent education, charming social qualities, and philanthropic spirit.

No man in Missouri has been more successful than Dr. Woods in the manage[illegible] of large business interests. The National Bank of Commerce, with which he is now connected, is the largest institution of its kind west of the Mississippi, and is known throughout the country as one of the most stable and successful of the great banking houses, and enjoys a prestige which reflects credit upon its city and state. He is one of the men who recognizes his obligation to honor the Lord with his substance and with the first fruits of his increase, and although he has already generously co-operated in the redemption of the school from debt, and has made the largest gift for its permanent establishment, we have reason to hope that he and his excellent wife purpose in their hearts to make this institution a fit expression of the goodness of God to them and the best possible monument to their memory. They are deeply interested in all that pertains to the welfare of the institution. While the school has many friends who recognize its merits, it is believed that there are none who cherish a deeper love for it than Dr. and Mrs. Woods. It is befitting that the photogravures of these good people should be permanently embodied with the history of the institution.

CHRISTIAN COLLEGE,

Columbia, Mo.

The first charter ever granted by the Missouri Legislature for the collegiate education of Protestant women was that under which Christian College was incorporated, at Columbia, Boone county, Missouri, January 18, 1851. The first steps were taken in the memorable year of 1849, by Dr. Samuel Hatch and Prof. Henry H. White, of Bacon College, Harrodsburg, Ky. D. P. Henderson and James Shannon, LL. D. were associated with them; John Augustus Williams was the first president of the new school. At first a small house in town was used, but the growth of the college was so rapid that it soon became necessary to seek larger quarters. The incomplete residence of Dr. J. H. Bennett and twenty-nine acres of ground were purchased in 1851, and the school opened in September of the same year. Various and sundry additions and enlargements were made to the building until by 1884 it was the best equipped college in the West.

Mr. Williams, after five years, was succeeded as president by L. B. Wilkes, and he, in two years, by J. K. Rogers, who administered the affairs with remarkable wisdom and success for twenty years. Then followed G. S. Bryant for six years, W. A. Oldham for nine years, and in 1893, F. P. St. Clair. President St. Clair's untimely death occurred shortly after his school opened and he was succeeded by his wife, Mrs. Luella Wilcox St. Clair, the first woman president of Christian College. Her administration immediately brought the college to the front, and introduced another most prosperous career. On account of a long and severe illness, Mrs. St. Clair resigned the presidency in 1897, her fourth year, and was succeeded by Mrs. W. T. Moore, a Wellesley woman. During Mrs. Moore's administration alone, of two years, she added laboratories and apparatus, raised the curriculum to articulate with the State University, and crowded the college with students, until admission had to be denied for want of room.

The need of additional buildings being imperative Mrs. Moore and Mrs. St. Clair (whose health was restored) formed a partnership in the summer of 1899, in order to carry out great building enterprises they had planned. They erected at their own expense, a splendid new Dormitory building, costing $75,000, and gave it to the Christian brotherhood of the state to be used for the education of young women for all time. The next step was the erection of a handsome new Auditorium and Library building, made possible by the generous gifts from friends whom they had interested. The names of the large donors are Mr. W. H. Dulany, Hannibal, Mo., $5,000; Mr. B. F. Lowry, Columbia, Mo., $5,000; Mr. Frank Coop, Southport, England, $5,000; Mrs. Rowena Mason, (alumna of the college) St. Louis, $5,000; Mrs. E. P. Graves, Kansas City, $2,500; Mr. R. H. Stockton, St. Louis, $5,000, besides smaller amounts, mainly from citizens of Boone county, aggregating over $6,000.

About the same time a woman friend (who does not wish her name published) gave $5,000 for constructing a Music Hall. The main part of the old building left standing on the north was remodeled and contains thirty four sound-proof practice rooms and teachers' studios, being connected with the Dormitory by a covered passage. With the completion of these buildings it can truthfully be said that Christian College has a working basis unequaled in many respects by any similar college in America.

THE SPLENDID NEW DORMITORY.

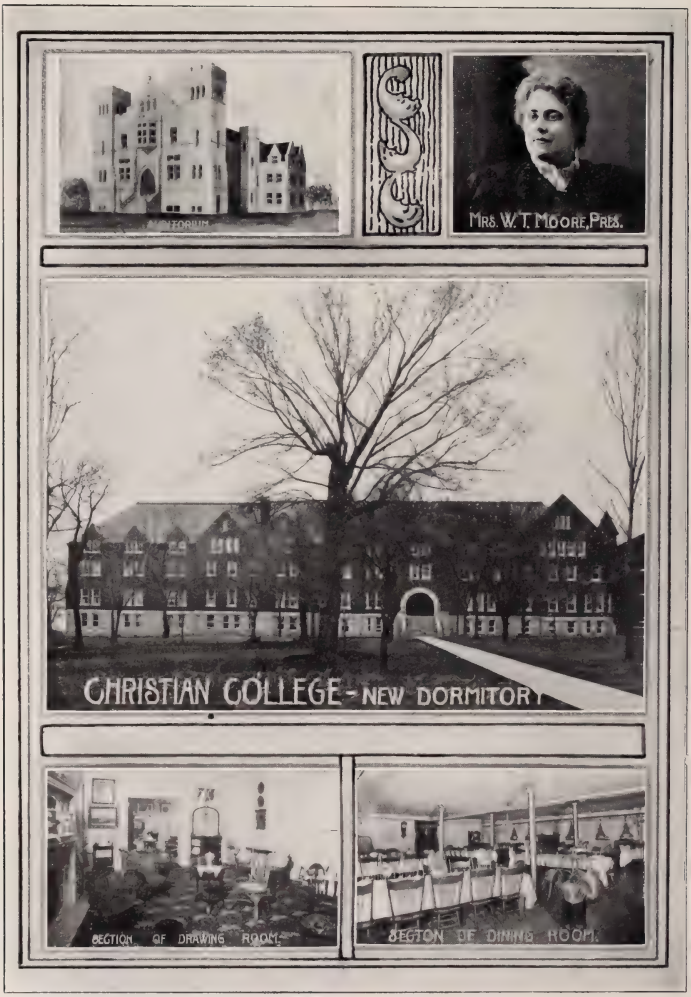
The beautiful new Christian College Dormitory is of Elizabethan style, built of pressed brick and Bedford stone, heated by steam and lighted by electricity. The students' living rooms are arranged en suite—two students occupying a bed chamber and a study, each having a large clothes closet with hooks and shelves. The interior of the building is in hard wood; floors are of maple. Each floor has two suites of bath and toilet rooms. The main building contains rooms for the accommodation of 150 students, besides those reserved for the use of the family and faculty. Other apartments are a suite of three drawing rooms, students' sitting room, public and private offices, private library, assembly room, Domestic Science rooms, infirmary, dining hall, matron's suite, kitchen, pantry, store-room, serving room, laundry, etc.

The building has a fine south frontage of 228 feet, with a wing at the west extending north 112 feet. There are three stories above the ground floor; the roof is of slate, and the entire building is fire-proof. The plan is the result of the best ability of an experienced architect, and for educational purposes, comfort, convenience and perfect sanitation, is unequaled by any school for women in the southwest.

NEW AUDITORIUM AND LIBRARY BUILDING.

This building is of stone to the first floor, and the other two stories of red pressed brick, handsomely trimmed with stone. A unique and attractive feature of the building is a Roof-garden over the entire Auditorium. The Roof-garden gives delightful opportunities for outdoor exercise and recreation. In the education of girls, where health is a paramount consideration, this provision for out door living is an important one. The Roof-garden also furnishes facilities for open air programs and entertainments.

Besides the Auditorium, the new addition contains a Library, Gymnasium and Art rooms. It is located at the west end of the Dormitory and connected with it by a porte-cochere. The entire addition is architecturally in harmony with the new Dormitory, and the whole makes one of the handsomest as well as one of the most imposing groups of buildings for school purpose to be found anywhere in the United States.



CHRISTIAN COLLEGE FOR YOUNG WOMEN,
Columbia, Mo.

PRESENT CONDITIONS.

In the spring of 1893 Mrs. St. Clair accepted a call to the presidency of Hamilton College, thus, after four years, leaving Mrs. Moore again in sole charge of Christian College. The past few years have been phenomenal in growth and the enrollment the present session is greater than ever before in the history of the college, students again being turned away for want of room.

The aim of Christian College is to provide the highest possible education for the young women of the great and growing West. It is believed that the best results in this line cannot be obtained in our Eastern colleges. Our women, who expect to make their home in this wonderful westland, ought to be educated in harmony with the intellectual, moral and economic needs of their environment. Missouri is practically the center of the West and Southwest, and Columbia, with its great University and other educational institutions, is undoubtedly the most commanding and promising position from which to work out the problem of higher education for the women of this coming central empire. With the best equipped buildings and the strongest faculty, Christian College is already leading all the other colleges for the education of young women, and with a realization of its ideals, which are now well advanced, the college has a right to the title that has been given to it, viz: "The Wellesley of the West." It is no longer simply a state school, but is national in the extent of its patronage, the attendance this year being from twenty-eight states and England.

Long ago Christian College passed the experimental stage. She stands willing to be judged by her fruits. Her Alumnæ are the representative women of Missouri and many other states—the leaders in home, church, school, and social interests. Her greatest pride is not her splendid buildings of brick and stone, but her character-building. Mind and spirit are the precious materials with which she is fashioning a temple fit for eternity. The splendid work done by the religious organizations of the Christian College Daughters' League and the auxiliary of the Christian Woman's Board of Missions (both student bodies) will last forever. With judicious physical training, with richest culture of mind, heart, and soul life, this state pioneer in the education of women will, in the years to come, continue to send forth a splendid procession of Christian women who will be centers of high and noble influence.

ADD-RAN CHRISTIAN UNIVERSITY.

Texas Christian University had its beginning in a school founded by J. A. Clark and his two sons, Addison and Randolph, at Thorp's Spring, Texas, in the year 1873. It was chartered under the name of Add-Ran College in memory of Add-Ran Clark, a little son of Addison Clark, whose death occurred about this time.

The history of the institution embraces three distinct periods corresponding to three stages of growth by the three names it has worn. The first period—1873 to 1890—is that during which it was conducted as a private enterprise. This period is intensely interesting in its details of heroic achievement and success, the merest mention of which is forbidden by the limited space of this brief sketch. The Clarks, Addison president, and Randolph vice-president, were men of clear vision and transparent honesty of purpose. Their first aim in life was to plant an institution for Christian education, which would live on after they were gone. Apparently they had no thought of fame or gain. Their sublime faith excluded all doubt as to the final outcome. The enrollment of Add-Ran College increased rapidly from the beginning. Within a few years it exceeded three hundred, and before the end of the first decade it had approximated five hundred. Then began to be felt the competition growing out of the general progress in the educational affairs of the state. The cities and larger towns, by special tax, were organizing efficient systems of public schools which were maintained nine or ten months in the year. Their courses of study ended in three or four years of high school work. The state institutions for higher education were growing in popular favor, and the several denominational colleges were in full sympathy with the general spirit of educational progress.

While Add-Ran College continued to hold its own, the time had come when a decisive forward movement must be begun if it would maintain its standing among the best institutions of the state. No one was quicker to see this than the Clarks themselves. More than this, they realized that henceforth their own limited resources would be unequal to the growing demands of fast changing conditions.

Moved by this consideration, and in keeping with their long cherished desire to place the institution beyond the uncertainties of individual enterprise, in the year 1890, they made a deed of Add-Ran College, including all material assets, together with their moral support, to a board of trustees representing the Christian brotherhood of Texas. A new charter was obtained and the name changed to Add-Ran Christian University.

This brings us to the second period which extended from 1890 to the end of the session 1901-1902. Add-Ran Christian University was blessed with generous friends. Chief among them in liberality stands the name of Maj. J. J. Jarvis, of Fort Worth, who, for several years was president of the board of trustees. But for his timely and generous support, the school would have been involved in financial distress of a very serious character. As it was, the years passed by without special incident until 1895, when the move to Waco was made. Several causes conspired to check its growth from the date of its removal. First, was the growing competition of high schools and colleges noted above. Second, were the hardships incidental to transplanting, with

TEXAS CHRISTIAN UNIVERSITY.
North Waco, Texas.

attendant loss of patronage and adjustment to new surroundings. Third, was a heavy financial burden which by some misunderstanding was incurred in the acquisition of the new property. Under these adverse conditions Add-Ran passed through the gloomiest period of its existence. A turn for the better began in the erection of a suitable home for young lady students in the summer and fall of 1900. Following this a little more than a year came the retirement of the entire indebtedness of more than twenty thousand dollars held against the school. When the board of trustees held their annual meeting in March, 1902, they no longer had to stand face to face with a debt as had been their custom. They were free to face the future and lay plans for enlargement such as they had not before been permitted to entertain. They felt that a new era was dawning—the beginning of the third period in the history of our Texas school. Some important changes were made in the charter, the name being changed to Texas Christian University. A president must be elected. This office had been vacant since 1898, when Addison Clark resigned against the protest of the board of trustees. After mature deliberation, President E. V. Zollars, of Hiram College, was elected. He had been invited to be present and his counsels were in immediate demand. Plans for buildings and improvements, at an approximate cost of forty thousand dollars, were projected. At this writing, February, 1903, these plans have all been carried into execution. The outlook is full of hope. In spite of two successive years of crop failure in Texas, the enrollment shows a good increase. President Zollars inspires confidence and awakens enthusiasm wherever he goes. He will never rest until he gets the brotherhood in this great Southwest to see their opportunity to build a university in keeping with the future greatness of this section of country. It is freely predicted by those who are acquainted with all the schools of the Churches of Christ, that Texas Christian University is destined in a few years to be second to none of them.

The latter part of this sketch would be unsatisfactory—a statement of unintelligible facts, were only casual mention made of the name of T. E. Shirley, the president of the board of trustees since the year 1898. That the institution would not have an existence but for his liberality, sacrifice and personal services, is a statement which will not be questioned by those conversant with the facts. Within the last three years he has raised for all purposes about seventy-five thousand dollars, refusing all offers of remuneration for months of wearing toil. Surely Texas Christian University will always be a monument to his memory. By the side of his name should be placed that of T. M. Scott, who has given several months to the supervision of the erection of buildings and improvements. By his quick detection of inferior workmanship and material, he has secured a higher order of buildings, besides saving the university many hundreds of dollars.

W. J. LHAMON.

Too much honor cannot be accorded to the faithful board of trustees. They must be content with the thanks of a grateful people as reward in part for their unselfish service.

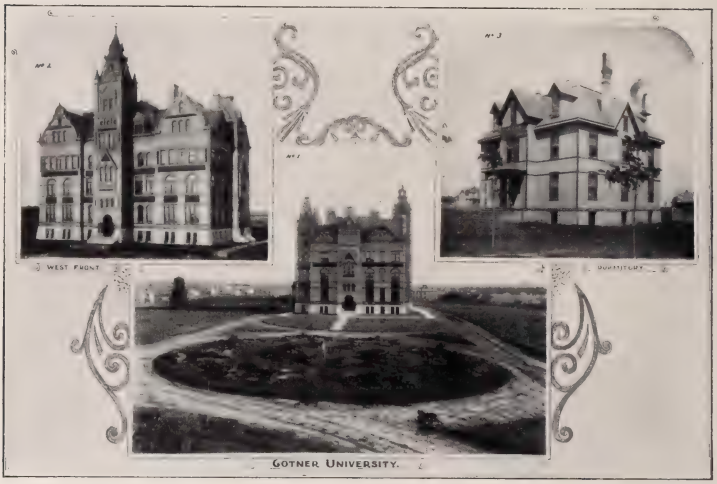
W. J. LHAMON.

W. J. Lhamon, Dean of the Bible College of Missouri, was born on the 16th of September, 1855. At seventeen years of age he was a teacher of a public school in Knox county, Ohio. He graduated from Butler College, then Butler University, in the class of '79. The following year he took post-graduate work in the same institution, and received his A. M. degree. He has held ministries in Indianapolis, Indiana; Ada, Lima, and Kenton, Ohio; Minneapolis, Minnesota; Toronto, Ontario; and Allegheny, Pennsylvania. In 1901 he was called to his present position.

He is the author of the following books, namely: "Studies in Acts," "Missionary Fields and Forces of the Disciples of Christ," and "Heroes of Modern Missions." He is a frequent contributor to our periodical literature, and has been for several years a regular contributing editor of the *Christian Standard*, in Cincinnati, Ohio.

THE BIBLE COLLEGE OF MISSOURI.

The Bible College of Missouri is located in Columbia, Mo., the seat of the State University of Missouri, and of several other institutions of learning, as follows: Christian College, the foremost school for young ladies west of the Mississippi; Stephens College, a



COTNER UNIVERSITY.
Bethany, Neb.

Baptist school for young ladies; The Normal Academy, a private school doing work preparatory to the university; and the Welsh Military School, a private school for boys. By reason of its many schools and colleges Columbia is widely known as "The Athens" of Missouri.

By virtue of its location in proximity to the University of Missouri, the Bible College commands all the advantages of that great institution for its ministerial and missionary students. All the offerings of the academic department of the university being elective it is no difficult matter to so adjust the Bible College to the University as to enable ministerial students to take their academic and scientific work in that institution. This is now being done and the plan works well. Our students have the advantages of a great university, while we have the use of all of our means for biblical and ministerial work. No tuitions are charged either in the university or in the Bible College.

In addition to the above named advantages the Bible College reaches many of the university students with various lines of Biblical work.

Dr. W. T. Moore, having served this institution through a number of years, is now Dean Emeritus, and delivers each semester a course of lectures. Dr. Moore was formerly minister of the West London Tabernacle, in London, England, and editor of the *Christian Commonwealth*. He has held many positions of honor and usefulness in the brotherhood.

Prof. Charles M. Sharpe has been elected to the chair of Old Testament History and Literature. In 1879 Bro. Sharpe graduated from the University of Kansas. The following year he post-graduated from the same institution, taking his A. M. degree. He has been a strong and efficient minister in the Central church in Kansas City, Kansas. It was from that position that he was called to the Bible College.

The Bible College has an endowment of $50,000. It owns a most admirable building site, and is looking forward to a fine memorial building in the near future.

COTNER UNIVERSITY.

Cotner University was founded in the autumn of 1889. The rapid development of the West led the disciples of Nebraska to seek a more permanent establishment of primitive Christianity by forming a center of Christian culture. Lands having been donated adjoining Lincoln, the Capital of the state, a suitable and beautiful main building was erected. A commodious dormitory, four stories in height, was also built. The campus of twenty acres, was graded, walks and drives laid out with lawns and trees, making it one of the most beautiful in the state.

W. P. Aylsworth was chosen vice-president and Briscoe, professor of Sacred Literature, a chair which started with a liberal endowment. Under his leadership the school was organized and conducted the first year. Numbers rap-

idly grew. A medical department was established. At the opening of the second year D. R. Dungan, then of Drake University, was called to the presidency, remaining in that position six years. The financial reverses, which brought ruin to many enterprises of the West, fell heavily upon Cotner University. For a time the title to the property was lost. At the opening of the year 1896 W. P. Aylsworth was called to the presidency. During this year a movement was set on foot to redeem the property. In this struggle several of the alumni were devoted and sacrificing workers. Conspicuous among these were L. P. Bush, F. L. Sumpter, Grace E. Young, and J. W. Hilton, the latter devoting two years in successful field work. In 1900 the property appraised at $137,000 was re-deeded without any incumbrance or debt to trustees of the Churches of Christ in Nebraska. Since then no debt has been incurred and a small endowment has been secured, the nucleus of larger things proposed. The school has continued without intermission since the beginning with fair attendance and a graduating class each year. The entire enrollment for 1902-3 was 325. The present attendance promises to be the largest in the history of the school.

From the beginning strong and thorough courses, equal to those in the best institutions in the West, and of our brotherhood, have been maintained. Biblical study has from the beginning received special attention. Well equipped commercial rooms and up-to-date instruction offer excellent advantages in preparation for business. Strong schools of music, art, and expression are sustained, as is also, a thorough Normal department.

In the coming years the resources and facilities of Cotner are expected to be largely increased. Situated as it is, in the educational center of Nebraska, it opens great opportunities for building up an important institution of Christian culture. Meanwhile tuition funds are supplemented by contributions to the endowment and running expenses.

The superb Bethany, in which it is situated, is an ideal home for the institution. A flourishing church is in operation. There are good public schools. The Omaha, Lincoln, and Beatrice Electric Interurban Railway is being built directly through the suburb, thus furnishing immediate connection with Lincoln as well as with other leading cities of Nebraska. The outlook is in every way promising.

VIRGINIA CHRISTIAN COLLEGE.

Virginia Christian College had its conception, its organization and its first opening all between the twentieth of February and the sixteenth of September, 1903. It is at Lynchburg, Va., which is near the center of the state and is an excellent railroad center, three systems crossing there. The buildings cost about $50,000. The school has a beautiful situation, and is in connection with seventy-seven acres of land. The first two weeks enrolled between 90 and 100 students, nearly all of whom are boarding students. The school is co-educational and distinctly Christian; it is awakening a wide and hearty interest in Virginia and adjoining sections.

The faculty is as follows:

Josephus Hopwood, President; Elma E. R. Ellis, Greek and Modern Languages; Z. Parker Richardson, Latin and Old Testament; Chas. S. Givens, Mathematics; Mrs. S. E. L. Hopwood, English; James S. Thomas, Preparatory; Myrtle McPherson, Assistant in English; Ethel McCartney Thomas, Assistant in Preparatory; Sallie Wade Davis, Vocal and Instrumental Music; Hattie Harman, Assistant in Music; Edna McPherson, Art.

Trustees are as follows: F. F. Bullard, J. R. McWane, H. D. Coffey, J. N. Harman, J. W. Giles, A. I. Miller, J. B. Lyon, J. D. Hamaker, and J. Hopwood.

MILLIGAN COLLEGE.

At the close of the Civil War W. G. Parker started a school in Buffalo church, Cave Springs, Carter county, Tennessee. In 1867-68 Isaac Taylor, then in the legislature of Tennessee, obtained a charter naming the school Buffalo Institute. Messrs. Barker, Akers, Pendleton, and Turner succeeded each other in the order named until 1875, when Prof. Josephus Hopwood and wife were given charge of the academy. In 1880-84 new buildings were erected. In May, 1882, a charter was obtained and the name of the school became Milligan College, after President R. Milligan, of Kentucky University. Prof. Hopwood remained at the head of the school until the spring of 1903, when he resigned to take a new college work in Virginia.

The institution has always maintained an excellent name, especially as to its training in moral Christian life. Catalogues and envelopes have on them "Milligan stands, first for thorough intellectual training. Second, for the abolition of the strong drink traffic. Third, for the teaching of Christ to the world." Prof. H. R. Garrett succeeded Prof. Hopwood as head of the school.

CHRISTIAN UNIVERSITY,

Canton, Missouri.

Christian University was organized in December, 1851, and a liberal charter was granted by the General Assembly of the State of Missouri, on January 28, 1853. It was a notable feature of this charter that it granted to women a co-equal and co-ordinate education with men, and it has the honor of being the first original charter in the United States to embody this advanced provision.

The University has sent out an army of graduates, among whom are one hundred and fifty ministers of the gospel, hundreds of teachers, editors, physicians, jurists, half a score of county judges, one judge of the Supreme

CHRISTIAN UNIVERSITY.

Court of Missouri, one has been speaker of the House of Representatives. Hundreds of young ladies have here received instruction and inspiration to bless the world with their home, social, moral, and religious influence.

The first college building was erected in 1853, under the energetic direction of Elder D. Pat Henderson, and Brother James Shannon was the first President. In March, 1903, this building was totally destroyed by fire. Steps were immediately taken to replace the lost building by one better adapted to the wants of a modern school. This new structure is, at this writing, almost completed, and will be ready for occupancy within three weeks. Its location is most desirable, the hill upon which it stands affording a view of forty miles of the Mississippi River, and such scenery as is seldom seen in the middle states.

Particular attention is paid in this school to Bible work, and to the preparation of young men for the ministry. The view is here taught that the Bible is inspired, and students are warned against the evil of destructive higher criticism. Christian University is, perhaps, more favorably located than any other school in our brotherhood, because there are hundreds of Churches of Christ within a radius of one hundred miles that depend almost exclusively on our ministerial students for religious instruction and guidance. All students who can preach acceptably can secure employment for work on Lord's days, at remunerative wages and are thus enabled to pay their way through school.

CARR-BURDETTE COLLEGE,

Sherman Texas.

Carr-Burdette College, established by Mr. and Mrs. O. A. Carr, was brought into being as a result of toil and perseverance which would have exhausted the hopes and energies of most persons, and which proves them worthy of the success which they have attained. This is the crowning work of their united lives; for no girls' College North, South, East, or West, as an exponent of the work of the Church of Christ, excels it. It is a munificent gift from Bro. and Sister Carr to the Christian congregations of Texas for the higher education of woman. Though only in its ninth year, it has already a wide reputation, having patronage even from far off Australia. Its beautiful situation, in a southern clime, its imposing fire-proof building of hydraulic pressed brick with all modern improvements, its elegant and luxurious Home furnishings, its thorough and strictly up-to-date department equipments, its competent faculty, representing the best colleges and universities and conservatories in America and Europe, and Brother and Sister Carr's reputation as educators at home and abroad, make Carr-Burdette the joy and pride of the church wherever its merits are known. Its climatic advantages, its extensive play-grounds, its beautiful campus, its fruitful orchards, garden and farm lands, its dairy, its medicinal Artesian water coming from a depth of nearly 700 feet, are attracting delicate, ambitious students from colder climates to it, where they have educational facilities fully equal to those of their home colleges, and where their whole physical being is awakened to a new and delicious strength in the health-giving air of a beautiful sunny Southland. In short, Carr-Burdette College is the student's health resort and model college.

BETHANY COLLEGE.

The charter for Bethany College was procured from the Legislature of Virginia in 1840, by John C. Campbell, of Wheeling. The establishment of an institution for the promotion of higher Christian education was for many years the cherished purpose and desire of Alexander Campbell, the illustrious founder. When he was 50 years old he published in "The Millennial Harbinger" the plan of the institution, which, a little later, he inaugurated at Bethany. The first session of the college began in 1841. Mr. Campbell insisted that, as the Bible is the basis of the highest and truest culture, it should form an integral part in college education. For a long time Bethany was the only college in America using the Bible as a text book. Until recent years the great majority of colleges and many theological seminaries had no place in their courses for the practical study of the Bible.

In the sixty-two years of her history almost ten thousand young people have received training in the halls of "Old Bethany." Nearly one thousand of this number have graduated from the institution. Bethany is proud of her alumni. They are to be found in almost every State in the Union. They are to-day filling, with credit to themselves and their Alma Mater, honorable and responsible places in all the learned professions. Glorious as has been the past, the friends of Bethany confidently look for greater things in the years to come. With a larger endowment than ever before; with the buildings in better condition than in a score of years; with hundreds of friends in all parts of the land, there should be, yea, there shall be, glorious years yet for this

CARR-BURDETTE COLLEGE,
Sherman, Texas.

mother of great men, this mother of colleges, this cradle of one of the mightiest religious movements of modern times.

GROUNDS AND BUILDINGS.

The College owns seventy-five acres of land overlooking the beautiful Buffalo creek. A coal mine on the college land provides fuel for the heating of the buildings. Springs of purest water supply reservoirs on the hillsides to the northeast of the college. From these, water is piped into all the buildings. With pure water, wholesome food, healthful surroundings and comfortable buildings, one may claim for Bethany all the advantages of a present-day health resort. The main college building stands on an elevation in the centre of an attractive campus. It is an imposing structure and is well adapted to the purposes for which it is used. To the west of the main building stands Philip Hall, a modern and well equipped boarding hall, for young ladies. This building is heated with steam, lighted with electric lights, and has water and sewerage on each floor. It affords accommodations for sixty young ladies. To the east is Pendleton Heights, the beautiful home of the President. This building, recently repaired, is supplied with hot-air furnace and electric lights.

LOCATION.

The village of Bethany is situated in Brooke county, West Virginia, seven miles southeast of Wellsburg, fifteen miles north of Wheeling and forty miles south of Pittsburg. Comfortable hacks make three round trips between Bethany and Wellsburg. Students should plan to reach Wellsburg not later than 4 p. m., the time when the last hack leaves for Bethany. Carriages can be secured by those who arrive too late for the hack. The drive over the well-kept limestone pike is unsurpassed. Bethany, from the beginning, has been famed for its picturesque and inspiring scenery. It possesses a fascination that delights the student while here and remains with him a precious memory through life. There are no licensed saloons in Brooke county. The moral atmosphere is unusually healthful and stimulating. Situated near enough to Pittsburg, Wheeling, Steubenville and Wellsburg to derive the advantages which these cities afford, our students are at the same time removed from many of the temptations that come with city life.

ENDOWMENT.

The effort to endow Bethany College, begun in the summer of 1897, is meeting with very encouraging success. One hundred thousand dollars in cash and interest-bearing securities is now in hand. In addition to this, about $20,000 has been pledged toward a third

BETHANY COLLEGE,
Bethany, W. Va.

GEORGIE ROBERTSON COLLEGE.
Henderson, Tenn.

block of 50,000. The College also has a bequest in Scotland that will amount to fifteen to twenty thousand dollars. The Ministerial Loan Fund is almost $10,000.

The Board of Trustees has unanimously decided that another $100,000 must be added to our endowment. Mr. O. G. White, our field agent, is ably assisting the President in this campaign for endowment.

At the annual meeting of the Alumni Association, held at Bethany, June 19, 1902, it was unanimously agreed and voted that an effort should be made by the alumni to endow an "Alumni Chair." A nice sum has already been subscribed, and it is believed that Bethany's Alumni will rally to the enterprise and insure its success. The officers of the Alumni Association are: Earle Wilfley, President, and O. G. White, Secretary and Treasurer. These gentlemen may be addressed at Bethany. The cordial and liberal support of all alumni and former students is solicited in aid of this praiseworthy undertaking.

GEORGIE ROBERTSON,
Deceased.

ONE OF THE EUGENE DIVINITY SCHOOL BUILDINGS.
"EUGENE DIVINITY SCHOOL" AS IT IS ON AUG. 14, 1903.
E. C. SANDERSON, PRES. EUGENE DIVINITY SCHOOL EUGENE ORE.

EUGENE C. SANDERSON,

Born in Ohio, 1859. Brought up on a farm in Iowa. United with the Church of Christ, 1878. Began preaching 1883. Married Prudence Putnam, 1885. Served as minister at Marcus, Iowa; Colfax and Ellensburg, Wash.; and Portland, Oregon. Was state evangelist in Washington two years. A. B., Oskaloosa College; A. M. Oskaloosa College; B. D., Drake University; B. S. T., University of Chicago; D. D. Willamette University; LL. D., Drake University. President Eugene Divinity School since 1895.

THE EUGENE DIVINITY SCHOOL.

This growing institution, located in Eugene, Oregon, and adjacent to the University of Oregon, with which its relations are most cordial, was founded by President E. C. Sanderson. Through his efforts mainly the school has reached its present state of efficiency. In 1895 articles of incorporation were obtained, with J. W. Cowls, W. H. Osborn, J. H. Hawley, J. D. Matlock, J. A. Bushnell, J. T. Callison, and P. J. Flint as board of Regents. The school opened October 6, 1895, in a rented but commodious building. The library has grown until it contains 1,400 volumes. In 1896 a splendid plat of ground adjoining the University campus was procured upon which have been erected two good buildings. The property now represents about $14,000. The school is free from debt and has, October, 1903, an endowment of $10,000.

These things were made possible by the liberal donations of Mrs. L. E. Cowls, widow of the late Judge Cowls, of McMinnville. He was one of the first Regents and gave the first financial aid to the school.

Among our thirty-four students this term are twenty preparing for the ministry. Several others are enrolled either in the school of Oratory or Vocal Music.

The courses of study are: English Ministerial and Classical Ministerial. The faculty consists of Eugene C. Sanderson, David C. Kellems, and Earnest C. Wigmore. Also Clara G. Esson, J. S. McCallum, Eugenia O'Connor Lobdell, and Ella M. Humbert as special instructors.

EAST VIEW OF BUILDING & LAWN
J. W. McGARVEY, JR.
INSTITUTE BUILDING-FRONT VIEW
PORTIONS OF SPACIOUS LAWN.
COR. IN MADISON INSTITUTE LIBRARY.

MADISON INSTITUTE.
Richmond, Ky.

MADISON INSTITUTE FOR YOUNG LADIES.

Richmond, Kentucky.

J. W. McGARVEY, JR., A. M. PRESIDENT.

Madison Institute was founded in 1856, and with slight interruption, during the Civil War, has been in successful operation ever since. The following persons have presided over the institution in the order of their names: S. G. Mullins, A. B. Jones, B. J. Pinkerton, W. B. Smith, C. P. Williamson, B. C. Hagerman, J. D. Clark, Mrs. Annie Bourne, Miss Alice Lloyd, and its present presiding officer, J. W. McGarvey, Jr. The school now has better equipment and is doing better work than ever before, and enjoys the distinction of being the only female college in the brotherhood that keeps a faculty composed of graduates of the world's greatest universities and schools of music and art, and whose graduates are admitted to Wellesley and Vassar without examination.

CAMPBELL-HAGERMAN COLLEGE, Lexington ,Ky.

PRESIDENT B. C. HAGERMAN.

MRS. B. C. HAGERMAN.

The Campbell-Hagerman College was founded in 1903 at Lexington, Ky. It is a flourishing young institution, having opened its first year with over 200 pupils, over one hundred of whom are boarders, coming from fifteen states of the Union. Has a faculty of sixteen members. Its buildings are large, modern in architecture, superb in their arrangements for health and comfort, and doubtless the equal of any college for women in the South.

B. C Hagerman was born in Shelby county, Ky., October 22, 1853. Graduated from the Bible College of Kentucky University in June, of 1874, from Bethany College in 1876. He became a teacher of Greek in the latter institution the following year and taught for nine years. He was afterward President of Madison Institute, Richmond, Ky., for five years. Leaving that institution, he went to San Diego, California on account of health. Remained there two years, during which time was minister of the church at that place. With restored health, returned to Kentucky and taught Latin in Kentucky University during Prof. A. R. Miligan's year's absence in Europe.

EUREKA COLLEGE.
2
PRES. RESIDENCE.
K. E. Hieronymus. Pres.
3
GENERAL VIEW COLLEGE CAMPUS.
№ 1
Lida's Wood Young Ladies Hall.
4
Burgess Memorial Hall.
5

HIRAM COLLEGE, Hiram, Ohio.

1. Main Building. 2. Association Building. 3. Library and Observatory. 4. Bowler Hall. 5. Miller Hall. 6. Garfield Home.

Then received a call to Bethany College as president, where he remained until his call to the presidency of Hamilton College, which office he held for five years. Leaving this institution, he built and founded the flourishing young school known as the Campbell-Hagerman College, an institution for young girls and young women, which in its first year has opened with an attendance of over 200 pupils. During all these years of teaching he has also done acceptable work in the pulpit. Mrs. Hagerman has been a great help and inspiration to Bro. Hagerman in his educational work.

EUREKA COLLEGE.

The Walnut Grove Academy at Eureka, Ill., became Eureka College February 6, 1855, by the granting of the charter by the legislature. In 1884 Abingdon College also became a part of Eureka. During the half century of its history there have been about five hundred graduates. These, with thousands of others who stayed for a short time, have taken an honorable and useful part in the activities of life. The main purpose of the college has been, and now is, to make *men* and *women*.

DEPARTMENTS.

1. *Collegiate*—Offers a full four years' training. Courses in History, Science, Mathematics, Languages, Philosophy, etc.

2. *Bible School*—Offers instruction in Old and New Testament History, Church History, Missions. Homiletics, etc. The Bible, the text book of this department, is presented as God's revelation of Himself to man and as the one book indispensable to religious culture. There is an aid fund to assist needy students.

3. *Preparatory School*—Offers a training equivalent to that of our well equipped high schools, with an advantage of the college life.

4. *Commercial Course*—Special courses in bookkeeping, short-hand and typewriting.

5. *Music School*—Full three years' course in piano and voice.

6. *Art*—Drawing and painting.

7. *Elocution and Oratory*—Simple, practical, effective.

FACULTY.

Strong, vigorous teachers, specially trained for their departments, are ably carrying on the work so faithfully done in earlier years by such men as C. L. Loos, B. W. Johnson, O. A. Burgess, W. H. Everest and others.

ADVANTAGES.

Quiet city, beautiful grounds, convenient buildings, athletic park, gymnasium, physical director, popular lecture course, occasional special addresses, strong literary societies, location healthful, influences good, expenses moderate. Lida's Wood, the young ladies boarding hall, is an excellent home for girls. A large, well selected library.

The Illinois Christian Educational Association was recently formed for the purpose of securing the co-operation of the disciples of Christ in the enlargement and maintenance of Eureka College by disseminating a knowledge of its work and needs throughout the state, by increasing the attendance, and by providing financial support. It has a membership of more than a thousand, and promises to become the efficient means of extending rapidly the work of the college.

Founders' Day is appropriately celebrated each year. The college year, divided into two semesters, opens the middle of September and closes the middle of June.

HIRAM COLLEGE.

Founded in 1850 as "Western Reserve Eclectic Institute," by the Churches of Christ in Ohio. It attained large success under the successive presidencies of A. S. Hayden, J. A. Garfield, H. W. Everest, A. J. Thomson and J. M. Atwater.

In 1867 "The Eclectic" was advanced to college grade and as Hiram College has had a splendid history. S. E. Shepard, J. M. Atwater, B. A. Hinsdale, G. H. Laughlin, E. V. Zollars, and J. A. Beattie have been successive presidents. Wallace Ford, Allanson Wilcox, Lathrop Cooley, and O. G. Hertzog have served as financial agents.

The student body averages about three hundred in regular attendance and the graduates about thirty each year. The present Alumni is four hundred and sixty-six. Four regular courses are sustained besides elective studies. Classical, Ministerial, Philosophical and Scientific; special departments of music, art oratory, and business. Present faculty, twenty-three; volumes in library, exclusive of public documents, six thousand. The literary societies also maintain good libraries. Present value of plant, including endowments, three hundred thousand dollars.

SOME PIONEERS, AND OTHERS WHO HAVE BEEN PROMINENT IN THE RESTORATION MOVEMENT.

ALEXANDER CAMPBELL.

It was our desire that some of the older brethren should write a sketch of Alexander Campbell, but Bro. J. W. McGarvey suggested that we use the one written by Isaac Errett, and published in the first issue of the *Christian Standard*, just after the death of Mr. Campbell. He said: "No man living to-day could write as good a sketch as that," so we give the sketch just as it appeared in the *Christian Standard*, April 7, 1866.

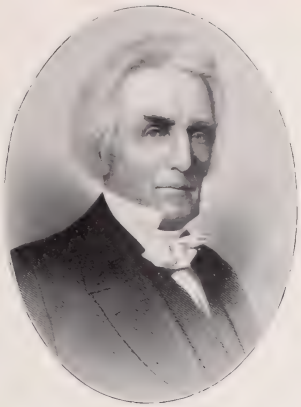
"Before our first number reaches its readers, they will have learned that the beloved and revered Alexander Campbell has been gathered to his fathers. He fell asleep in Jesus, on the 4th of March, near to midnight, at his home in Bethany, West Wirginia.

"It was an event not unexpected. Coming in "a good old age," when his work was done, and his tired faculties craved rest from the incessant anxiety and toil of half a century; coming slowly, attended with but little suffering, allowing his last years to be spent pleasantly in the scenes he loved best, and his last hours to be cheered and soothed by the fondest ministrations of conjugal and filial affection. Death has appeared in a milder form, and granted a gentler descent to the tomb, than is often permitted.

"Alexander Campbell was born September 12, 1788, in the county of Antrim, Ireland. But though born in Ireland, his ancestors were, on one side, of Scotch origin, and on the other, descended from the Hugenots, in France. Inheriting a vigorous and well-balanced physical and mental constitution, and trained from his earliest years, by his learned and accomplished father, to habits of severe application, he grew up to manhood a constant and laborious student—completing his course of study in the University of Glasgow. Blessed with an exceedingly intellectual and pious parentage, and reared in one of the strictest schools of Presbyterianism, he early formed and cultivated habits of piety and a taste for theological studies, which gave shape to his entire life. A profound reverence for the Word of God, was a marked feature of the character alike of the boy and of the man.

"Coming to this country in 1809, and settling in Western Pennsylvania—whither his father had preceded him—he closely scanned the condition of religious society. Both father and son became deeply impressed with a conviction of the evils and inherent sinfulness of sectarianism. Their first movement as Reformers, was the repudiation of human creeds as tests of fellowship, and a proposal to unite all the disciples of Jesus in one church, with the Bible as the only authoritative standard of faith and practice. Pursuing the study of the Scriptures, as free as possible from party bias, they, and those in association with them, were soon convinced that infant membership in the church, and sprinkling, were unauthorized of God. They were accordingly immersed, on a confession of faith in the Son of God, and united with the Regular Baptists—stipulating, however, that they should not be required to subscribe to any creed or articles of faith, other than the Bible. The prejudice and passion of some excitable and intolerant men who then held a leading influence in the Redstone Association, rendered it prudent for Mr. Campbell to withdraw, after a few years, from that connection. Against his own wishes, he was compelled, by the force of ecclesiastical opposition, to act separately from the Baptists, seeking fellowship only with those who were willing to be governed by the Bible alone. Thus cut loose from his former connections, and with a fierce opposition stirred up against him, he gave himself supremely to the advocacy and defense of his plea for a return to primitive Christianity. For half a century he gave his strength to this work, making tributary to it all his treasures of learning and eloquence. For forty years—from 1823 to 1863—he never failed to publish monthly, a

MRS. ALEXANDER CAMPBELL.



ALEXANDER CAMPBELL.
Bethany, W. Va.

religious magazine, laden with varied information, rich thought, keen argument, and pious sentiment. This was published, the first seven years, under the name of *The Christian Baptist*. In 1830, it appeared in enlarged form, under the title of the *Millennial Harbinger*. These publications, although enriched with contributions from many gifted pens, were principally occupied with editorial essays; and on this mainly depended their popularity and power. The earlier years of his editorial career were distinguished by lively and earnest controversy—the arguments and criticisms of his opponents being given in full on his pages, and the replies exhibiting a completeness of information on the topics discussed, ripeness of judgment, strength of argument, keenness of retort, and withering exposures of sophistry, that render them admirable models of polemical theology. Seldom is such playfulness of wit and keenness of satire joined with such gentlemanly dignity and logical power. We have always regarded the correspondence with Bishop Semple as one of the finest specimens of the epistolary style of discussion, anywhere to be found.

"Afterwards, when the heat of controversy had somewhat abated, there is traceable in his journalism, a gentleness and mellowness which, while admitting of no compromise with error, dealt more forbearingly with opposition, and delighted more in the sweetness of piety, and in the practical aspects of Bible doctrine. Seldom, however, even in the hottest of the strife, were sentences written unworthy of the dignity and benevolence of the religion of Jesus. We doubt, in going over these forty volumes, and noting the wide range of subjects—doctrinal, critical, ethical, historical, and literary—whether the same amount and variety of writing can be found in any controversial author with less which, when dying, he would wish to erase.

"In addition to these forty volumes, Mr. Campbell published several other works. A translation of the New Testament, by G. Campbell, Doddridge and McKnight, with Prefaces, Emendations, and Critical Notes of his own; the Christian System; Infidelity refuted by Infidels; Baptism: Its Antecedents and Consequents; a volume of Literary Addresses; a life of his father, Thomas Campbell, etc. He also held several public discussions, which were reported and published: A debate on baptism in 1820, with Rev. John Walker; one on the same subject in 1823, with Rev. W. M'Calla; one on the evidences of Christianity in 1829, with Robert Owen; one on Roman Catholicism in 1837, with Bishop (now Archbishop) Purcell; and one on the points in dispute between Presbyterians and Reformers in 1843, with Rev. N. L. Rice. This last discussion occupied eighteen days. He had also a written discussion with Dr. Skinnner, on Universalism. In all these he maintained a high reputation for learning, dignity, and logical and critical acumen.

"He was not less laborious as a speaker than as a writer. During all these years, he traveled extensively, traversing most of the states of the Union, and visiting Great Britain and Ireland; discoursing everywhere to crowded audiences, on the great themes that occupied his heart, and coming into contact with many of the best minds of the age, from whom, whatever their difference of sentiment, he constantly challenged respect and admiration. His discourses were extemporaneous, often ex-

THOMAS CAMPBELL.

ceeding two hours in length, but were so clear in statement, cogent in argument, rich in diction, and forcible in illustration, as to hold his auditors in rapt attention to the close. His was not the highest style of oratory. Indeed, he rather despised oratory as an art, relying on the inherent attractiveness of the truths he uttered. We have known him, in his prime, stand for two hours, leaning on a cane, and talk in true conversational style, with scarce a gesture in the entire discourse. But to a fine personal appearance and dignity of manner he added a clearness of statement, a force of reasoning, a purity and sometimes a pomp of diction, a splendor of imagination, and an earnestness often rising into impassioned utterance, which clothed his pulpit efforts with a high degree of oratorical excellence. His habit of extemporaneous speaking never caused him to degenerate into slovenliness of style, but sometimes led to undue diffusiveness and discursiveness.

"In conversation, he expended, perhaps, more time and strength than in pulpit discourse. Possessed of a strong social nature, and gifted with rare conversational powers, his delighted visitors hung for hours on the wisdom and eloquence of his lips. We do not compare him with Johnson and Coleridge, who, as conversationalists, won so great fame. Mr. Campbell conversed on different themes, and to a widely different circle of hearers. But we doubt if any of his age excelled him in capacity to charm and instruct in the social circle. Perhaps more prejudice was dissipated, and more adherents were gained, in these daily conversations, than in his best pulpit efforts.

"It is not designed to enter here on a consideration of the peculiar features of Mr. Campbell's teaching. Briefly, they may be sketched thus:

"Christ the only Master: involving a rejection of all human names and leaderships in religion. The Bible the only authoritative book: necessitating the denial of the authority of all human creeds. The Church of Christ, as founded by him, and built by the Apostles, for a habitation of the Spirit, the only divine institution for spiritual ends: logically leading to the repudiation of all sects in religion as unscriptural and dishonoring to the Head of the church. Faith in Jesus, as the Christ, the Son of God, and repentance toward God, the only scriptural pre-requisite to baptism and consequent church membership: thus dismissing all doctrinal speculation and all theological dogmata, whether true or false, as unworthy to be urged as tests of fitness for membership in the Church of Christ. Obedience to the divine commandments, and not correctness of opinion, the test of Christian standing. The gospel the essential channel of spiritual influence in conversion: thus ignoring all reliance on abstract and immediate influence of the Holy Spirit, and calling the attention of inquirers away from dreams, visions and impressions, which are so liable to deceive, to the living and powerful truths of the Gospel, which are reliable, immutable and eternal. The *truth* of the Gospel to enlighten; the *love* of God in the Gospel to persuade; the *ordinances* of the Gospel, as tests of submission to the divine will; the *promises* of the Gospel, as the evidence of pardon and acceptance; and the Holy Spirit, in and through all these, accomplishing His work of enlightening, convincing of sin, guiding the penitnet soul to pardon, and bearing witness to the obedient believer of his adoption into the family of God.

"He was intensely Protestant, steadily cherishing throughout his life the cardinal principles of what is called evangelical faith and piety—the divinity of Christ, His sacrifical death, as a sin-offering, and the indwelling of the Holy Spirit in the hearts of believers. A Trinitarian in sentiment, he repudiated the unscriptural technicalities of Trinitarian theology as involving a mischievous strife of words. A devout believer in the atoning sacrifice of the Lamb of God, he would not teach, as Gospel, any theory of atonement. A stout advocate of spiritual influence and special providence, he was the enemy of all theories of abstract spiritual power, as tending to ignore the Word of God, and leading to a deceptive trust in psychological peculiarities as the voice of the Spirit of God. Sternly opposed to baptismal regeneration, he still insisted on the baptism of the believing penitent 'for the remission of sins.' Educated in Calvinism, and always inclining to that school, he was so fearful of the tendency of all speculative theology, that it is difficult to trace his own proclivities on these questions anywhere in his voluminous writings. Deeply sympathizing with evangelical Protestantism in its grand ideas and principles, he nevertheless looked on its present

1. The Campbell Mansion. 2. A. Campbell's Study. 3. A. Campbell. 4. Interior of Study. 5. Where A. Campbell was baptized. 6. His Monument.

divided and distracted state as evidence that Protestants are only partially rescued from the great apostasy; regarded the enforcement of speculative doctrines and creed-authority as the tap-root of sectarianism; and insisted, through half a century, on the abandonment of party names, leaders and symbols, to prepare the way for the union of all believers in one body; arguing that thus only have we a right to expect the conversion of the world. He suffered much unjust reproach for a plea which, just as he was passing away, he saw rising into exceeding interest among all evangelical parties.

"As an educator, he is entitled to the honor of successfully instituting a college course, with the Bible as a text-book, and as the basis of the entire curriculum of study. He gave the ripest years of his life to the erection and endowment of Bethany College, from which hundreds of young men have gone forth, bearing the impress of his spirit, and the moulding influence of his noble Christian life.

"In estimating the character of this illustrious man, it ought not to be forgotten that he possessed eminently practical talents. He was no recluse, shut out from sympathy with the activities of life. He was diligent in business, as well as fervent in spirit, seeking to serve the Lord in the former as religiously as in the latter. He had splendid business capacity, and employed it to a great advantage; so that, while traveling and preaching at his own expense, entertaining generously the throngs that gathered at Bethany, and meeting the constant demands on his purse which every public man of generous nature is plied with, he was still enabled to accumulate considerable wealth. He once told us of his standing at an early day on the site of the present city of Cleveland, when engaged with his father-in-law in locating lands. His quick perception took in at a glance the advantages of this site, and he urged the propriety of purchasing in a locality which it was evident would one day be a great commercial center. His father-in-law did not readily accept the prophecy, and their lands were selected in Holmes county.

"Once only did he venture on the stormy sea of politics. In 1829, at the earnest solicitation of the people of West Virginia, and with a special pledge from his friends that he should not be required to take the stump, he consented to be a candidate for a seat in the Virginia Constitutional Convention. He was elected. He bore a prominent part in the proceedings of that Convention, acting on the Judiciary committee with Chief Justice Marshall, on intimate terms with ex-President Madison, and coming into conflict with John Randolph and other leading minds of Eastern Virginia, in his advocacy of the interests of the Western portion of the state. In all this, he never for a moment forfeited the dignity of his character as a Christian minister.

"His reputation was without spot. His bitterest enemies failed to find a flaw in his character for truth, integrity and goodness. But to those who knew him well, he was most cheerful, gentle, genial, just, and devout; and as dearly loved for his goodness as he was venerated for his greatness. It will ever be remembered to his honor, that with an almost unbounded personal influence over a religious community, numbering hundreds of thousands, he never sought the least ecclesiastical control. Although the telegram from Wheeling announcing his death spoke of him as "Bishop Campbell," it will surprise many to learn that he was merely *one* of the bishops of the congregation meeting in Bethany, and that outside of this, he never sought and never exercised, the least ecclesiastical authority.

"He was a profound admirer of American institutions. His heart ever beat with the impulses of freedom. The communities of disciples grew to be large, both North and South of Mason and Dixon's line, and in earnest desire to preserve their unity unbroken, led him sometimes to lean over towards slavery in apology and defense, many of us thought, too far. Yet he was always in sympathy and practice, an anti-slavery man. The best proof of this is found in the emancipation of all the slaves who, by marriage came into his possession. His tract to the people of Kentucky, urging them to adopt a system of gradual emancipation, was an earnest and powerful appeal. Although it fell on ears that were dull of hearing, the people of that state, who rejected his counsels, will learn how true he was to their best interests, as well as to the noblest instincts of his own nature.

"For many years he was possessed of the conviction that the year 1866 would exhaust many prophetic dates, and witness great changes in ecclesiastical and spiritual affairs —It is not unpleasant to think that this has become to him the year of years, and to his ransomed spirit will unseal many of the mysteries of apocalyptic vision which, here, even his piercing intellect failed to penetrate.

"He passed away on the Lord's day—the day in which he so much delighted—to the peace and bliss of an eternal Sabbath. We have not yet learned the particulars of his last hours, only that it was a kingly triumph. In his later years, the personal dignity and official relations of the Son of God was his constant theme of discourse. Who can imagine the reverence and rapture that shall fill his spirit when beholding the glory of Immanuel, whom, unseen, he loved so well, and at whose feet he laid, adoringly, the gifts of his nature, and the toils of his life.

"He is gone. We pause and drop a tear of affection to his memory.—We knew and revered him from our boyhood up. In the earlier years of our ministry, we owed much to his counsel and encouragement. In riper years, it was a joy to co-operate with him in his labors in the kingdom of Christ. Sunny are all the memories of our intercourse.—We hope to greet him in a brighter world, and renew, on the heights of Zion, the recollections of many a happy scene in the path of our pilgrimage. *He* is gone; but the *truth* lives; and the God of truth lives and reigns. The principles for which Alexander Campbell so

nobly and steadfastly contended, will assert their living power more successfully, now that he is gone, than during the period of his personal advocacy. He has left no human leadership. His brethren will never wear his name. Nor will any other succeed to the same influence and power which he wielded. Those who have expected to see the cause he plead die with him will now learn how little trust in a human arm has belonged to it, and how firm is its grasp of the truth of the living God. Yet his name will be bright in history, after many of the leading men of his times shall have been forgotten; bright, too, we trust, among the immortals in the paradise of God."

BARTON W. STONE.

J. T. SHARRARD.

In 1857 Alexander Campbell and W. K. Pendleton, on a tour of Kentucky in behalf of Bethany College, standing, with Wm. Rogers, in the grave yard of Cane Ridge, Bourbon county, Ky., surrounded by graves of those who had been asleep for nearly a century, read upon a modest monument of marble the following inscription: "The Church of Christ at Cane Ridge and other generous friends in Kentucky have caused this monument to be erected as a tribute of affection and gratitude to Barton W. Stone, minister of the Gospel of Christ and the distinguished reformer of the 19th century.

"Died Nov. 9, 1844.
"His remains lie here.
"This monument erected in 1847."

After pondering for a time, Mr. Campbell said: "That should read 'A distinguished reformer.'" Mr. Rogers replied: "Before causing this inscription to be engraved, I sent a copy of it to all of the leading preachers of the Church of Christ for their criticism and suggestions, and they have returned it unaltered. What I have written I have written."

Whether or not he had the right to that distinction posterity must decide, but as far as history goes, his was the first voice that was heard in the wilderness advocating a return to the practice and teachings of the Apostles, and declaring for Bible names for Bible things. That he did not at first see the whole truth is not surprising; that sometimes he saw "men as trees walking," is not to be wondered at, but this remains true of him: as he saw the light he followed it, let it lead where it would, and cared not for the consequences to himself or others.

That was a great century in the last quarter of which Barton W. Stone was born. It was the century in which the United States of America was born; the century of Washington and Jefferson; of the Declaration of Independence and the adoption of the Constitution. It is not surprising that, as he says, "From my earliest recollection I drank deeply into the spirit of liberty," and "learned to hate the British and Tories."

His parents were poor, but it was the poverty of the frontiersman, not of the city. There was hope and opportunity in it. Almost every one shared the same hardships. It was a poverty that rather ennobles, for the conflict with the savagery of the wilderness tended to develop all that was best in him, and fit him for his future work. His earliest place of worship was God's first temples, and in the solitude of the wilderness he learned to listen to the voice of God in his soul; to partake of the purity of the water which gushed from the hillsides, which was his chief drink. For him the wilderness had no terrors, for often he in after years, like Jacob, had merely a stone for a pillow, as he slept out beneath the silent stars; and who can say that he did not see visions of heaven opening?

Born near Port Tobacco, Md., December 24, 1772, while yet an infant he was left fatherless. In 1779 his mother moved to the backwoods of Virginia, near Dan River, Pittsylvania county. "From the time I was able to read I took a great delight in books," but books were scarce in those days, and his means limited; however he says: "I determined to qualify myself for a barrister, and to acquire a liberal education to accomplish this, I stripped myself of every hindrance, denied myself of strong food and lived chiefly on milk and vegetables, and allowed myself but six or seven hours sleep out of the twenty-four."

While thus engaged a great religious revival swept over that part of the country. Many of the students of the Academy "got religion," but he would have nothing to do with it, believing it would interfere with his studies. At last he was persuaded to go to hear Mr. James McGready. He was brought under conviction, and after a hard struggle between duty and inclination, finally decided to give up all his cherished plans, his friends, everything, and accept Christ.

This was easier decided on than accomplished. The spirit was willing but he could not *feel* that he was saved. "For a whole year I was tossed on the billows of doubt, laboring, praying, striving to obtain saving faith, sometimes almost despairing of ever getting it." A sermon on "God is love," by Wm. Hodge, finally brought him peace, and when he had studied his Bible alone in the woods, "The great truth finally burst upon me. I yielded, and sank at his feet a willing subject. I loved Him; I adored Him; I praised Him aloud in the silent night in the echoing grove around."

This was the turning point in his life. He now resolved to devote his life to the ministry. "The study of the dead languages became a pleasure."

In 1793 he became a candidate for the ministry in the Presbyterian church in Orange county, N. C., but before the meeting of the next presbytery changed his mind on account of his inability to reconcile the theological doctrines of the church with the Bible. While in this state of indecision he paid a visit to his brother in Georgia and was chosen Professor of Languages in the Methodist Academy, near Washington. Here he remained for a year,

BARTON W. STONE.

but could not crush out his desire to preach the gospel. He accordingly resigned his position, again applied for license to preach, which was granted. After preaching a short time in Virginia and North Carolina, he, in 1796, made his way through the wilderness to Kentucky, and commenced preaching at Cane Ridge, Bourbon county. His preaching was so acceptable that in the fall of 1798 he received a call to preach for the churches at Cane Ridge and Concord and settle among them.

They were a religious people, and had not, like so many in these last days, left their religion at home when they left for other fields, in fact, they had hardly completed the erection of their homes before they built Cane Ridge church and a seminary near by. That part of Bourbon county was settled largely by persons from North Carolina, Georgia and Virginia. They were nearly all Calvinists of the strictest sect. They might be, as Froude says of John Knox, "hard, narrow, superstitious and fanatical, but who, nevertheless, were men whom neither king, noble nor priest could force again to submit to tyranny." They believed the Confession of Faith to be the authorized test of a man's fitness for and right to the Kingdom of God, and those who could not conscientiously subscribe thereto, had no lot nor part with them; brave indeed must be the man who would dare to teach otherwise. The ban of the Presbytery was almost as powerful as the bull of the Pope in the time of Luther. Imagine, then, if you can, what courage it took for the young preacher, who was to follow the eloquent and learned Dr. Finnley as minister of these churches, when the time came for ordination to call together some of the Presbytery and inform them that he had decided that he could not conscientiously accept this Confession of Faith and would not be ordained. "Doubts had arisen in my mind on the doctrines of election, reprobation and predestination as there taught. Also I stumbled at the doctrine of the Trinity. After laboring in vain to remove my objections and difficulties, they asked me how far I was willing to receive it. I told them, as far as I saw it was consistent with the Word of God. They concluded that was sufficient. I went into the Presbytery, and when the question was proposed, 'Do you receive and adopt the Confession of Faith as containing the system of doctrine taught in the Bible?' I answered aloud, so that the whole congregation might hear, 'I do as far as I see it consistent with the Word of God.' No objection being made, I was ordained."

How like the echo of that great reformer of the sixteenth century it sounds, as he stood before the Diet of Worms, who were to make him recant—"On God's Word I take my stand; I cannot do otherwise. God help me. Amen." He did not know what a dramatic picture he was making for the future historian, or that he, too, was to become God's messenger of liberty and light; that those immortal words were to become the motto of over a million men and women marching on to victory. They might not know the source of their inspiration, but the fact would remain.

His work at Cane Ridge and Concord was from the start a great success, but the doubt had entered his soul; not that he doubted God, but that the doctrines of Calvinism he was expected to teach faithfully represented him. He doubted the system of Calvinism. "How can they believe? How can they repent? How can they do impossibilities? How can they be guilty in not doing them?" To solve these questions he made the Bible his constant companion, and was finally relieved by the precious Word of God. He saw that God did love the world, the whole world, and that the reason men were not saved was because they would not receive the Word of God and believe on his Son."

He had been preaching for Cane Ridge and Concord about three years, when the great camp-meeting was held. In 1801 he had been attending some meetings held in Southern Kentucky and Tennessee, and witnessed the strange phenomena of the "jerks." On his return to his home, and while relating to some his experiences, they were also similarly affected. These experiences paved the way for the most remarkable meeting the world has, perhaps, ever known.

On July 2, 1801, he married Elizabeth Campbell, of Virginia, and immediately afterwards hurried back to Kentucky to be ready for the camp-meeting, which had been announced to begin the "Thursday or Friday before the third Lord's day in August, 1801." At this meeting a Revolutionary officer estimated that there were 30,000 people in attendance. Take into consideration the population of Kentucky at that time, and you can have some idea of the religious interest that brought so many together. It lasted about seven days and nights, and was discontinued on

account of the difficulty in furnishing food for so vast a multitude. During the meeting it is estimated about 3,000 persons fell with the "jerks:" sometimes they would be laid out in rows appearing as dead men. The influence was widespread and had its effect upon himself. He here saw demonstrated the possibilities of the union of all Christians, as all denominations participated, and four or five would be preaching at one time.

The preaching by the various denominations during and after the camp-meeting had an unexpected effect—some began to go away from the Presbyterian church to the Methodist and Baptist. This raised a feeling of alarm in the ranks of the Ultra-Calvinists, and party lines were more closely drawn. Objections were made to the liberal doctrines preached by Stone, McNemar and others. McNemar's case was taken up by the Springfield, Ohio, Presbytery, was transferred in 1803 to the Lexington, Ky., Synod, and was clearly a test case. Before the Synod could take action, five preachers then determined to withdraw, which they did, and organized the "Springfield Presbytery." An address to their congregations was prepared setting forth their reasons for leaving and their objections to the Confession of Faith and "against all authoritative confessions and creeds founded by fallible men." "We expressed our total abandonment of all authoritative creeds but the Bible alone as the only rule of faith and practice." They continued to worship under the name of the Springfield Presbytery, "but we had not worn our name for more than a year when we saw it savored of a party spirit. With the man-made creeds we threw it overboard and took the name *Christian*." They then issued the Last Will and Testament of the Springfield Presbytery, in which they "*will* that all names of distinction such as Reverend, etc., be forgotten; all delegated authority to make laws for the church cease; candidates for the gospel ministry study the *Bible* and obtain license from God to preach; each particular congregation to be independent; that the people take the Bible as their only sure guide to heaven," etc. This was signed by Robert Marshall, John Dunlavy, Richard McNemar, B. W. Stone, John Thompson and David Purviance, and signed and dated June 28, 1804. It reminds us of another remarkable address issued five years later by Thomas Campbell and others, in which they agree to take the Divine Word alone for "our rule of faith and practice, the Holy Spirit for our teacher and guide, and Christ alone, as exhibited in the Word, for our salvation," and of the motto of Thomas Campbell, "where the Scriptures speak we speak; and where the Scriptures are silent, we are silent."

These two movements, so similar in aim, were destined to become one in the not distant future. In launching out into unknown seas the mariner is liable to encounter many dangers. The movement started by Mr. Stone was no exception to the rule. The "Shakers" invaded his territory and drew off two of the five who originated the movement; later two

BARTON W. STONE'S MONUMENT.

others returned to the Presbyterian fold, and he was left alone. Most men would have faltered or failed, but he only strengthened his armor and continued the fight until the victory was won. Then came the question of the Atonement. In endeavoring to steer between Calvinism and Armenianism, he came near establishing a theory of his own as a test of fellowship. From this he was saved by a correspondence with Alexander Campbell in 1827, who taught nim the folly of being wise above that which is written, and that things reevaled are to be accepted not because proven by reason, but simply because God has revealed them."

Another question that had to be adjusted was the question of Baptism. It kept continually coming up and would not down. Even before the great camp-meeting he had become convinced, through an argument with Robert Marshall, that immersion was Scriptural; but as he attached but little importance to it, he permitted other things to crowd it out of his thoughts, but others would not suffer him to ignore it. His co-laborer, David Purviance, had submitted to it, and taught that infant baptism was unscriptural. The practice of immersion became quite general, Mr. Stone himself being immersed, and upon one occasion exhorting those who had come to the mourners' bench to "repent and be baptized for the remission of sins," but the effect was the opposite of what he anticipated—"it served to cool their ardor. They were expecting fire, and I brought them water." Like Mr. Campbell, he taught it as Bible doctrine, but did not appreciate its importance. It remained for Walter Scott to practice what Mr. Campbell and others had taught, and to give the present

order of conversion, as late as 1827, when he performed the first baptism for remission of sins. Mr. Campbell had taught it, but had not begun to practice it. Stone afterwards accepted Mr. Campbell's views of it.

In 1809 he lost his wife and only son, leaving him with four little daughters. Placing his children in the care of the brethren, he devoted all his time to evangelizing with great success, visiting Ohio, Kentucky and Tennessee and several Western States.

In 1811 he was married again to his wife's cousin, Miss Celia W. Bowen.

For a time he was principal of the Rittenhouse Academy at Georgetown, but resigned upon the earnest solicitation of his friends, to devote all his time to the ministry.

In 1826 he began the publication of the *Christian Messenger*, a monthly periodical, at Georgetown. He continued to publish it for eight years, when he removed to Illinois. Mr. Stone's energetic labors soon began to produce fruit in other States, especially in the West. Here they encountered two similar ones, and the three combining, formed what was known as the "Christian Connection." Their object is stated to have been, not to establish for individuals any peculiar or distinctive doctrines, but to assert for individuals and churches Christian liberty; to escape the thraldom of human creeds; to make the Bible the only guide; to secure the right of private judgment and follow the simplicity of the primitive Christians."

The movement, while in many respects, similar to that in which the Campbells were engaged, yet had some fundamental differences. They seemed to seek to solve the problem of Christian union by permitting all men who believed in Christ as their Savior to unite in one fellowship; they granted membership to the unimmersed and free communion to all. They were zealous, liberal and pious, and made many converts from all classes. The Campbells' movement laid greater stress on *teaching*, they on *preaching*. The one demanded conformity to the primitive faith and practice, the other a conscientious desire to serve God as they were led by the Spirit.

With the greater familiarity as to each others' views afforded by an exchange of papers, the *Christian Baptist* and the *Christian Messenger*, it was soon discovered that there was but little fundamental difference between the two bodies, and as both were pleading for Christian union, why not unite with each other?

During Mr. Campbell's visits to Kentucky he became personally acquainted with Mr. Stone. They discussed the points of difference, and found that baptism for the remission of sins was one of the main things that divided them. Notwithstanding this, advances began to be made towards a consolidation of the two bodies. In 1831 the two churches at Lexington, Georgetown and Paris united, and others following their example, soon made them practically one body. Under the preaching of the evangelists sent out they soon became one in every respect. The united body agreed to accept the name Christian as the designation by which they were to be known. At this time Mr. Stone's followers numbered nearly 10,000.

In 1834 he removed to Illinois, locating at Jacksonville. Here the same spirit that had animated him cropped out again. He found there two churches, a "Christian" and "Reformer's" church. A union was soon effected between the two.

In 1843 he paid a farewell visit to the scenes of his earlier labors in Indiana, Ohio and Kentucky. August, 1843, he paid his last visit to Cane Ridge. Those who were present never forgot the scene. From Kentucky he returned to Missouri, where at the home of his son-in-law, Capt. Samuel A. Bowen, November 9, 1844, he entered into rest. He exhorted his friends to the last to be Christians. He died triumphant in the faith he had so nobly preached.

In the merging of his movement into that of others, he was, to some extent, lost sight of in after years, but he was content to decrease if that should increase. His one great desire was to teach the people liberty and love as taught in the Word of God, and to persuade them to take the Word as their guide through life and to heavenly rest. He lived to see his principles triumphant, and the church he did so much to establish a mighty power for good in the world.

May we not say with the poet:

"Great offices will have
Great talents; and God gives to every man
The virtue, temper, understanding, taste,
That lift him into life; and lets him fall
Just in the niche he was ordained to fill."

CANERIDGE CHURCH.

THE BIRTHPLACE OF FAITH.

J. T. SHARRARD.

"And thou, Bethlehem in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor who shall rule my people Israel."—*Bible.*

"All experience evinces that human sentiments are strongly influenced by association. Renowned places have a power to awaken feelings which all acknowledge. No Englishman can pass by the field of Waterloo, no American by Bunker Hill or Valley Forge as if they were ordinary spots on the earth's surface. Whoever visits them feels the sentiment of love of country kindling anew as if the spirit that belonged to the transactions which have rendered these places renowned still hover around them with power to move and excite all who in future time may approach them."—*Webster.*

When the pious traveler visits Caneridge and stands with bared head beneath the widespreading pine and elm that shelter the grave of Barton W. Stone, he seems, in a measure, to catch the spirit that animated the man and his few associates who, in yonder little log church, a century ago issued an Emancipation procla-

SOME PIONEERS
W.H.HOPSON
D.S.BURNET
P.S.FALL
H.T.ANDERSON
JAC. CREATH, SR.
D.P.HENDERSON

mation and gave to the world a Declaration of Independence second only perhaps in its consequences to that of the celebrated German Reformer of the sixteenth century.

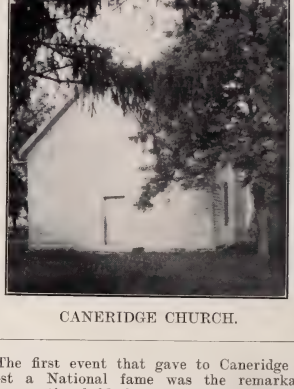
Here in the cane-brakes of Bourbon county, Kentucky began a movement which received a broader and more complete development under the teachings of Walter Scott, John Smith and others until it took on a National aspect under the leadership of Alexander Campbell, and has become world wide through the efforts of those upon whom their mantles have fallen. It began like a star, it has become a sun whose rays warm and light dark places in the Occident and Orient.

Caneridge Church is a low, log building 30 x 40 feet, with three windows on each side, for which there were no glass at the time of its erection. The roof was of clap-boards put on with black locust pins; a door in each end gave ingress and egress; a high pulpit of clapboard originally furnished the vantage ground from which Robt. W. Finley, their first minister, proclaimed the gospel; the floor was of puncheon, the seats of same. As there was no "chinking" between the logs, there was no lack of ventilation; no fire place and no fire in winter. The preacher was supposed to warm up his congregation sufficiently without such mechanical appliances as stoves or fireplaces.

"Located in the midst of a dense canebrake as thickly set as a hemp-field, and from eight to ten feet in height, which kept its greenness all the year, looking its greenest in the winter months. It furnished a home and food for all kinds of wild animals which infested the country at that time. So large and dense was this canebrake that a man had to climb to the top of a tall tree and signal the builders which way to come with the logs. It was first settled in 1789-90, and at that time was an unbroken wilderness of ash, walnut, locust and other valuable timber."—Alex Mitchell, Reminiscences of Caneridge.

As soon as the settlers had finished their homes they built a church or "meeting house," and then not far distant a "seminary," from which were graduated some of the ruling spirits of Kentucky. It was an educated community. Mr. Findley was a highly educated man, as was Barton W. Stone, who succeeded him. The descendants of these pioneers have kept up its reputation for culture and hospitality, and to-day no more cultured community can be found in Bourbon county than those around old Caneridge.

The church was erected in 1791; has had three roofs put on it since then; weatherboarded, the old pulpit and seats taken away and more modern ones substituted. It has had its times of prosperity and adversity, but has never ceased to be used as a Church of Christ. A Rogers was its first clerk, and a Rogers has been its clerk ever since. The line of apostolic succession is clearly proven. In the church most of our celebrated preachers have preached, and to it many tourists make their way each year. Here every tree becomes a monument and every hill a page of sacred history.



CANERIDGE CHURCH.

The first event that gave to Caneridge almost a National fame was the remarkable camp-meeting held there, which began "Friday before the third Lord's day in August, 1801." This meeting marked an epoch in the religious history of that age, and was the first practical example of the possibility of the union of God's people in Christian worship; and doubtless had its influence on the after work of the Caneridge Reformers in their plea for Christian union. I cannot do better than to give an extract taken from a description written by a Mr. McNemar, who was an eye witness to what he describes:

"In the summer of 1800 was inaugurated by a Mr. McGready a series of sacramental camp meetings, in what was called the Green River and Cumberland settlements, at which the people camped in the woods and held religious exercises in the groves.

"We will describe one, having our eye on the one held at Caneridge in 1801," says the author, "When the ground had been cleared, seats of roughly hewn logs were prepared, over these seats a roof of clapboard was erected, rude stand constructed for the speakers, houses of logs or tents erected. The attendance at this meeting was enormous, having been estimated at twenty to thirty thousand persons. The religious duties were kept up day and night without intermission. There would be half a dozen preachers preaching at the same time in different parts of the grove. The hospitality was free and lavish. At night the scene was weird in the extreme, hundreds of candles and torches throwing their uncertain light upon the tremulous foliage, the solemn chanting of hymns, impassioned exhortations, earnest prayers, sobs, shrieks or shouts bursting from excited persons. The sudden spasms that seized upon scores and cast them suddenly to the earth all conspired to invest the scene with terrific interest and to work up the feelings to highest pitch of excitement."

Here was witnessed that wonderful phenomena called the "jerks." All alike were subject

to it, young and old believers and unbelievers. Children from nine years old to hoary hairs. "We shall include the phenomena under seven heads: falling, exercise, the jerks, rolling, running, barking, dancing, visions and trances." In the falling exercise persons would fall as if shot, and lie from fifteen minutes to two or three hours; one woman lay nine days in an apparently unconscious state; their bodies perfectly rigid; sometimes they would suffer frightful agonies. At this meeting three thousand are reported to have fallen. Those having the "jerks" would sway backward and forward, or their head would be jerked from left to right with a force and velocity perfectly inconceivable; no features could be distinguished. When the hair of the females was long it would snap like a whip. The rolling exercise is described by McNemar as having the head and feet doubled together and rolling like a wheel or over and over like a log. In the barking exercise they would snarl and bark like a dog, the sound seeming to come from their chest.

Mr. Stone, writing of this meeting, says: "The effects of this meeting was like fire in dry stubble driven by the wind. All felt its influence more or less."

"The good effects of this meeting were seen and acknowledged in every neighborhood, and among the different sects it silenced contention and promoted unity for a while; and these blessed effects would have continued had not men put forth their unhallowed hands to hold up their tottering ark, mistaking it for the ark of God."

Mr. Stone says, "This meeting lasted for six or seven days, and would have lasted longer had not the provisions given out and it was found impossible to feed so vast a multitude." Some other writers say it lasted ten days.

Caneridge was destined to be the theatre for more important events than those of the great camp meeting. In the winter of 1796 a young Scotch Presbyterian preacher by the name of Barton W. Stone, twenty-four years old, came from Virginia to Caneridge on a preaching tour, and after a stay of a year returned to Virginia, but in the fall of 1798 returned and accepted a call from the congregations at Caneridge and Concord to become their regular minister. When the Presbytery met to ordain him, on a closer examination of the Confession of Faith, he decided that he could not accept it as a whole, and so stated to the Presbytery. "They asked me how far I was willing to receive the Confession? I told them as far as I saw it consistent with the word of God. They concluded that was sufficient, and when the question was put to me I answered aloud so that all of the congregation could hear me, 'I do as far as I see it consistent with the word of God.' I was ordained." This exception, however, was destined to be the cause of much trouble to himself and to others. In 1803 Barton W. Stone, John Dunlavy, John Thompson, Robert Marshall and Richard McNemar seceded from the Presbyterian Synod with which they were connected, because they could not conscientiously accept the teachings of the Confession of Faith and established what was called the "Springfield Presbytery." "The distinguishing doctrine preached by us was, that God loved the world—the whole world, and sent his Son to save them, on condition that they believed in Him; that the gospel was the means of salvation, etc. We urged upon the sinner to believe *now* and receive salvation.

"We had not worn our name more than a year before we saw it savored of a party spirit. With the man-made creeds we threw it overboard and took the name 'Christian,' the name given to the disciples by divine appointment first at Antioch."

And the disciples were called Christians first at Caneridge.

Says Mr. Stone: "From this period I date the commencement of that reformation which has progressed to this day. Through much tribulation we advanced, and churches were multiplied."

June 28, 1804, this "Springfield Presbytery, sitting at Caneridge, in the county of Bourbon," issued the immortal document known as the "Last Will and Testament of the Springfield Presbytery," in which they *will*, "that this body die, be dissolved, and sink into union with the body of Christ at large; that one name of distinction be forgotten; that one power of making laws for the government of the church and executing them by delegated authority forever cease; that the Church of Christ resume her native right of self-government; that the people henceforth take the Bible as the only sure guide to heaven; that preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less. We will, that all our sister bodies read their Bibles carefully that they may see their fate there determined, and prepare for death before it is too late," etc.

The signers to this document were. Marshall, Dunlavy, McNemar, Stone, Thompson and Purviance.

Soon after this David Purviance, finding, as he says, by an independent study of the Scriptures that infant baptism was not authorized by the word of God, determined to renounce it, and was the first preacher of the new church who publicly taught that infant baptism was unscriptural.

About this time he became convinced that immersion in water of a penitent believer was the only scriptural baptism, and declared his intention of practicing it from that time forward. The first persons who had the courage to submit to immersion were two women, whose names are unknown. The first man was Wm. Rogers, who was baptized in Stoner Creek, near its junction with Houston Creek, at Paris, Ky. The grand-son and great-grandson and daughter-in-law, Mrs. Mary E. Rogers, of Wm. Rogers still survive and are loyal members of the Caneridge church, of which the writer was minister for two years, during which time many of the facts here recorded were obtained.

The church at Caneridge was founded in 1804, while that of which the Campbells were

the main inspiration was organized at Brush Run, Pa., May 5, 1811. The first public baptism by immersion at Caneridge occurred in July, 1807, antedating that performed by Mr. Thomas Campbell just four years, and it was not until June 12, 1812, that Thomas and Alexander Campbell were themselves immersed. A "Christian" church had been organized in Preble county, Ohio, since July, 1807, with David Purviance and other Caneridge members ministering to it.

The Caneridge church was first to take the name Christian, and was known by that name, while the Campbells' movement was known as the "Christian Association of Washington." Thus intimately is Caneridge associated with the Churches of Christ of the twentieth century. The work inaugurated by the fearless and pious Caneridge Reformers has not died with them, but, like the little elm seed planted by the grave of Barton W. Stone by Elder Jno. A. Gano, has become a mighty tree, whose branches reach from sea to sea and from the tropics to the poles, beneath whose sheltering arms over a million earnest seekers after the old paths have found refuge.

In the grave-yard at Caneridge is a modest monument of marble bearing this inscription: "The Church of Christ at Caneridge and other generous friends in Kentucky have caused this monument to be erected as a tribute of affection and gratitude to Barton W. Stone, minister of the Gospel of Christ and the distinguished reformer of the nineteenth century. Died November 9, 1844. His remains lie here. This monument erected in 1847."

The remains of his wife are not interred at Caneridge, but in a private burying ground some ten miles distant.

WALTER SCOTT.

BY CHARLES A. YOUNG.

One of the chief promoters of the great religious movement in modern times was Walter Scott. His ancestry as well as his name was the same as the renowned novelist of the last century. He was born on the last day of October, 1796, in Moffat, Scotland. His parents were John Scott and Mary Innes, who had five sons and five daughters. His father was a music teacher and a man of culture. The mother was refined and so sensitive that the news of her husband's death caused her death and she was buried in the same grave with him. Walter was the sixth of ten children. At the very beginning of this brief biographical sketch of one of the purest, noblest and truest spirits of the Restoration, we desire to let one of his pupils, who became the best historian of the Restoration, give us his estimate of Walter Scott. After telling us that Scott was a tutor for several years in his father's home, Dr. Richardson says: "It was about this period also that he wrote his Essays on Teaching Christianity, in the first volume of the *Christian Baptist*, in which he, over the signature of 'Philip,' first presented and developed the true basis and most important point in the Reformation, to-wit: The belief in Christ as the Son of God, the Christian faith and bond of Christian Union. Brother Scott really laid the true and distinctive foundation of the Reformation."

Baxter, in preparing his life of Walter Scott, found a dearth of material because this hero of the Cross had "lived so much for others that he had little thought or care for himself." We can only give a survey of the life of this great, gifted and God-fearing man. Before the death of his parents Walter was given good educational advantages. Through great economy he received training which usually only the children of wealthy parents enjoyed at the beginning of the Nineteenth Century. After the necessary academic preparation he entered the University of Edinburgh, where he completed the collegiate course. It was the prayer of his parents that he should "preach the Word." A touching incident of his boyhood days throws a flood of light upon the kindhearted character of this noble man. It is said that Martin Luther sang and begged for the lazy drones who belonged to a monastic order. Walter Scott when a boy of sixteen sang late at night for a poor blind beggar. Singing the sweetest of Scotch airs he poured out the fulness of a sympathetic heart in the interest of suffering humanity. Soon after he completed his University training, Walter Scott was influenced to come to America, by the fact that his uncle on his mother's side, George Innes, had a government position in New York City. He sailed from Greenock and reached New York July, 1818. His uncle was a man of integrity and highly esteemed. He secured Walter a position as Latin tutor in a classical academy on Long Island. Soon, however, he set out on foot with a light heart and a lighter purse, in company with a young man to go West. They reached Pittsburg in May, 1819, where Mr. Scott fortunately—we may say, Providentially, became acquainted with a fellow countryman, who had been greatly influenced by the Haldanes, Mr. George Forrester. He was the principal of the best academy in Pittsburg, and quick to recognize the superior talents and training of Walter Scott he engaged him as his head assistant. Mr. Scott soon found that Mr. Forrester held views which were then quite peculiar, though fortunately they are not so peculiar now. "Mr. Forrester's peculiarity consisted in making the Bible his only authority and guide in matters of religion, while his young friend had been brought up to regard the Presbyterian Standards as the true and authoritative exposition and summary of Bible truth." Being a diligent student of the Word of God, he soon saw the consistency of Mr. Forrester's position. The Bible had for him a new meaning. It was no longer a store-house of texts to confirm dogmatic systems, but a revelation, an unveiling of the will of God. "The gospel was a message and to believe and obey that message was to become a Christian." Seeing that re-

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ligion was personal and not a matter of proxy. he made a careful study of the conditions of pardon, and being a thorough Greek scholar he was soon convinced that baptism should symbolize his death to sin and the rising to live a new life in Christ. He was baptized by Mr. Forrester who soon after gave up his academy and placed the management of it entirely in the hands of Mr. Scott. The school became very prosperous, but the principal felt that he ought to be preaching the glad tidings of salvation. "About this time a pamphlet fell into his hands, which had been put into circulation by a small congregation in the city of New York, and which had much to do with deciding the course he should pursue. The church alluded to was composed mainly of Scotch Baptists, and held many of the views held by the Haldanes, and were in many respects, far in advance of the other religious bodies. This pamphlet was published in 1820. It set forth with admirable clearness and simplicity the teaching of Scripture with regard to the design of baptism. The careful reader will find in it the germs of what was years afterwards insisted upon by Scott in his plea for baptism for the remission of sins and also by Alexander Campbell in his celebrated "Extra on Remission." We give a few extracts from this pamphlet:

ON BAPTISM.

"It is not intended, in this article, to discuss the import of the term baptism, as that term is well known to mean, in the New Testament, when used literally, nothing else than *immersion* in water. But the intention is to ascertain what this immersion signifies, and what are the uses and purposes for which it was appointed. This can only be done by observing what is said concerning it in Holy Scripture. (Here follows an induction of quotations familiar to our readers. C. A. Y.) From these several passages (Mark 1:4, 5; John 3:5; Acts 2:38; Acts 22:16; Rom. 6:2-11; Gal. 3:26-28; Eph. 5:25, 27; Eph. 4:4, 6; Col. 2:12, 13; Titus 3:3, 6; 1 Peter 3:21), we may learn how baptism was viewed in the beginning by those who were qualified to understand its meaning best. No one who has been in the habit of considering it merely as an *ordinance* can read these passages with attention without being surprised at the wonderful powers, qualities, and effects, and uses which are there apparently ascribed to it, if the language employed respecting it, in many of the passages, were taken literally, it would import, that *remission of sins* is to be obtained by baptism, and that an escape from the wrath to come is effected in baptism, that men are born the children of God by baptism; * * that men wash away their sins by baptism: that men become dead to sin and alive to God by baptism: that the church of God is sanctified and cleansed by baptism; that men are regenerated by baptism; and that the answer of a good conscience is obtained by baptism. All these things, if the passages were construed literally, would be ascribed to baptism. And it was a literal construction of these passages, which led professed Christianity in the early ages, to believe that baptism was necessary to salvation. Hence arose *infant* baptism, and other customs equally unauthorized. And from a like literal construction of the words of the Lord Jesus, at the last supper, arose the awful notion of transsubstantiation.

"But, however such men may have erred in fixing a literal import upon these passages, still the very circumstance of their doing so, and the fact that the meaning they imputed *is* the literal meaning, all go to show that baptism was appointed for ends and purposes far more important than those who think of it *only as an ordinance*, yet have seen.

"It is for the churches of God, therefore, to consider well, whether it does not clearly and forcibly appear from what is said of baptism in the passages before us, taken each in its proper connection, that this baptism was appointed as an institution strikingly significant of several of the most important things relating to the Kingdom of God: whether it was not in baptism that men professed by deed, as they had already done by word, to have the remission of sins through the death of Jesus Christ, and to have a firm persuasion of being raised from the dead through Him, and after his example; whether it was not in baptism that they *put off* the ungodly character and its lusts, and put on the new life of righteousness in Christ; whether it was not in baptism that they professed to have their sins washed away, through the blood of the Lord and Savior; * * * whether it was not in baptism that they passed, as it were, out of one state into another, out of the Kingdom of darkness into the Kingdom of God's Son; * * * whether, in fact, baptism

was not a prominent part of the Christian profession, or, in other words, that by which, the part, the Christian profession was made; and whether this one baptism was not essential to the keeping of the unity of the spirit."

This tract made a profound impression on the conscientious mind of Mr. Scott. He gave up his lucrative and delightful position and went to New York. But he was sadly disappointed. He found the practice of the church far below its high ideas. This same experience he had with regard to independent bands worshiping in Baltimore and Washington. In regard to his Washington City experience, he said: "I went thither and having searched them up I discovered them to be so sunken in the mire of Calvinism, that they refused to reform; and so finding no pleasure in them I left them. I then went to the Capitol, and climbing up to the top of its lofty dome, I sat myself down, filled with sorrow at the miserable dissolution of the Church of God."

After this Walter Scott returned to Pittsburg and resumed his teaching. He met the Campbells—Thomas and Alexander—wrote for the *Christian Baptist*, was married, and in 1826 moved to Steubenville, Ohio. In 1827 he accompanied Alexander Campbell to the Mahoning Baptist Association which met in New Lisbon, Ohio. Although he was only a "teaching brother," he was chosen at this meeting to be the evangelist for the Association. He had been preparing to publish a new paper to be called the *Millennial Herald*, but he gave up everything and entered with all the enthusiasm of his earnest nature into this new work. His first meeting, in which he preached the simple gospel, as in the days of the apostles, was at New Lisbon, Ohio, where only a few months before he had been appointed evangelist. This remarkable meeting resulted in a number of conversions. "His first step was to fix upon the divinity of Christ as the central and controlling thought of the New Testament, and which he afterwards demonstrated and illustrated with a strength and felicity that has never been surpassed. Next he arranged the elements of the gospel in the simple and natural order of Faith, Repentance, Baptism, Remission of Sins, and Gift of the Holy Spirit, then he made baptism the practical acceptance of the gospel on the part of the penitent believer, as well as the pledge or assurance of pardon on the part of its author." It was Walter Scott who at the last meeting of the Mahoning Association freed the disciples from the last vestige of human authority and placed them under Christ with His Word for their guide. In incessant labors with Adamson Bentley, John Henry, William Hayden and others he continued his work and gave the great evangelistic impulse to the Restoration Movement. The Messiahship of Jesus was the central theme of all his preaching. Next to Mr. Campbell, his co-laborer, Mr. Scott was one of the most prolific writers of the Restoration. He opposed the "Word alone" theory as well as the "Spirit alone" theory regarding conversion, and he was one of the first writers upon the Biblical view of the Holy Spirit. The latter part of his life was spent at Mayslick, Kentucky, where he died during the first year of the Civil War, April 23, 1861. He was a great preacher and did more than any other man to restore apostolic preaching. He was a learned man and his greatest work was the Messiahship or Great Demonstration, written for the Union of Christians on Christian principles.

JOHN (RACCOON) SMITH.

D. R. DUNGAN.

John Smith was born in Sullivan county, East Tennessee, October 15, A. D. 1784, and died in Mexico Missouri, February 28, A. D. 1868, having reached the venerable age of eighty-three years four months and thirteen days. George Smith, of German parents, married Miss Rebecca Bowen, of Irish descent; settled in East Tennessee and raised a goodly family of boys and girls, of which John was the most prominent. His parents were Regular Baptists of the strictest order, both in faith and life. The educational opportunities were very meager. About four months, in a log school house, were all the boy had in his earlier years, and not more than two months all told at a later period. And yet but few men spoke better English than he When far advanced in age, it was noticed that he made no mistakes in the construction of his sentences, or in the meaning or pronunciation of his words. His speeches would do to print just as he pronounced them. He was asked how he had succeeded in getting such an accurate knowledge of English grammar. He said that during his whole life, he had paid the closest attention to the best speakers and writers, and had copied their diction.

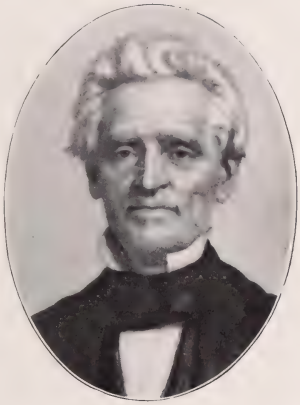
Physically, our hero was about perfect. His constitution would warrant him a century of active life, and there is little doubt that he would have reached that period if he had lived and worked as he might have done. While his early life was one of toil and strict economy, his health and strength suffered nothing on that account. After opening a farm in Tennessee, the father moved into Stockton Valley, Kentucky. Here the youth worked in opening the farm, climbed the mountains, loitered and traded with the Cherokee hunters and became somewhat familiar with their tongue. He was very conscientious during his whole life. Yet in his younger days he was the life of the family or the crowd of young people. If in an unguarded moment he had been enticed into a game of cards, he seized the first opportunity to confess it all to his father and promise not to repeat the offence. He did not doubt the correctness of the religion of his parents, but was many times tempted to regard himself as having been passed by in the council of redemption. That he was as bad as the Harpes, who were mur-

derers, demons incarnate, he could hardly believe. Yet he had to believe that human nature is totally depraved. If so, he was as bad as they, for there could be no degrees in total. Even those escape-graces could not be wore than totally depraved.

He was perplexed with still a harder question, for he was told that if the Holy Ghost should be sent to him because he was of the elect, he would see himself as the worst person in the world. Just why he should have to see himself in such an unfavorable light, when he knew it was not so, was the troublesome feature in the matter. And yet he came to it, for he decided that his opportunities had been so much better than the murderers, afore mentioned, that, after all, he was worse than they. This gave him some hope. He earnestly prayed over the salvation of his soul, and found no relief for a long time. Finally, when his mental forces were exhausted in his grief, he had the usual reversion of experience and felt that he had been saved. His brother told him that he was saved. Still his doubts returned to him and he was miserable. Finally, however, he was persuaded to present himself to the church and tell his struggles, lights and shadows, to those who had passed safely through the wilderness of doubt and slough of despond. The good old brethren knew at once that he was saved, that he was one of the fore-ordained to eternal life. Accordingly he was baptized and received into the church.

But his troubles were not at an end. Naturally he was a cheerful and clear-minded person, and, having accepted of God's offer of salvation, he did not doubt his saved condition. But he was told that all the truly saved have doubts about it, and he could not doubt, and so he began to doubt because he did not doubt.

He had been taught that keeping company with the opposite sex was not right except where marriage was a strong probability. But he could not regard it wrong to love Anna Townsend, and was married to her December 9, 1806. He opened a farm and he and his industrious and faithful Anna passed a delightful beginning in a log house, minus all the furniture now known as a necessity to housekeeping. Before this the motions of the Spirit had told on the mind of Smith, making it tolerably clear that he ought to preach, but he had to wait for the call. It came, however, to the satisfaction of all, and was never doubted, because he was gifted. The Lord prospered him, and he was persuaded by the advertisements of land in Alabama that it would be right for him to sell his farm and get land near Huntsville, Ala. As the second war with England was nearing a conclusion the land would rise in value in a few years, and then he would be able to preach the gospel without money and without price. He was doing that any way, but with this increase of means he could leave his family in comfortable condition while he would be away in the Lord's work. As the result of the enterprise he lost all, or nearly all, he had. While he



JOHN SMITH.

was away from home, and his wife was administering to the sick, his house burned and two of his children. Here his theology gave him trouble. If that dear boy and girl were not among the elect then they were lost forever. And it is quite evident that his views on election began to change with this misfortune. The wife waned, sickened and died. He was stricken with the cold plague, and lay for months at the point of death. When he recovered, he returned to Kentucky and began again to build up a little hope of home for his children in the future. His strength was shattered and, perhaps, the shaking palsy, from which he had a long and severe trial in later years, was contracted in Alabama.

After his return to Kentucky it was thought best for him to go among the stronger churches near the middle of the state and marry again this time into conditions which would assist him in giving himself to the ministry without fear of poverty. But he chose Nancy Hurt for his wife, though from the poorer walks. She was wise-hearted, faithful and frugal. She bore him eleven children, cared for the little farm in his absence. Her counsel was wise, her heart was true, and she shared his toil till the time of her death in 1860.

When Mr. Campbell began the publication of the *Christian Baptist*, Smith was ready to read it, though he stood in doubt of some of his positions. He went and heard him and followed him and studied the doctrine of the Restoration, till he grew into sympathy with it in every respect. This brought on a war with his own brethren. He loved them and they loved him, and still they grew apart. Many churches went with him. But, then, there was another trouble still further along. The Christians, under the teaching of Barton

W. Stone, John T. Johnson, John Rogers, etc., were pleading largely for the same things that were being advocated by Mr. Campbell. Smith was in favor of a council. It was held at Lexington. Smith and Stone were the speakers, and they agreed, and a union was effected. This union, however, was not universal.

In the accurate knowledge of the Scriptures and in real success in the work of the ministry, few men in the history of the world, have equaled plain John Smith. His scholarship was limited to English, and yet he had a wide range of knowlege. He studied the word of God constantly and thought God's thoughts after Him. Very much of his life he preached twice a day and brought people into the kingdom of Christ by the hundreds everywhere he went. Philip S. Fall announced him once in Frankfort, Ky., as "Raccoon John Smith," and that classic cognomen clung to him ever afterwards. His German doggedness and Irish wit combined to make him a pleasant friend and a strong opponent. Few men were ever feared and loved as he. Kindly disposed to every one, yet his love for truth and hatred for error and wrong, kept him always on the alert to help what he believed to be right and hinder what he regarded as wrong. Believing that Calvinism was responsible for much injurious doctrine, and delay in the service of the Lord, he fought it to the last with a right good will. For many years toward the close of his life he shook like a leaf and was not able to feed himself, and yet he seemed to be able to endure a great deal of fatigue. He had a self-poise that put every one at ease who heard him. He would pour forth a volume of good sense and Bible knowledge that entertained and instructed the multitude. The people hung eagerly upon his words.

After the death of his faithful Nancy he visited among his children and was in Kentucky or Missouri with friends and relatives. He never failed to attend the Lord's house when he was able to overcome the distance, and if he was at all able to speak, that duty was laid upon him. He preached almost to the last day of his life. And on one occasion, mounted a seat and exhorted with all the vigor of his earlier days. His body was taken from Mexico, Mo., back to his old friends in Kentucky to rest till he shall be called up higher. When the voice of the Master shall be heard by those who are in the graves, he will awake to eternal life. Already his righteous spirit rests, being comforted in the bosom of Abraham.

JAMES A. GARFIELD.

F. M. GREEN.

No history of the Churches of Christ would be complete without at least, a brief sketch of James A. Garfield. The main facts of his life may be summarized as follows: Born November 19, 1831, in Orange, Cuyahoga county, Ohio; driver on the Ohio canal in the summer of 1848; taught his first school in the winter of 1849-1850; baptized by W. A. Lillie March 4, 1850; entered the Eclectic Institute at Hiram, Ohio, August 25, 1851; was student and teacher at Hiram from 1852 to 1854; entered Williams College July 11, 1854; graduated with honor from Williams College August 6, 1856; principal, professor and lecturer at Hiram from 1856 to 1866; began to preach while a student at Hiram, and continued to preach until he entered Congress, in 1863; elected to the Ohio Senate in 1859; entered the Union army in 1861; commissioned Brigadier General January 10, 1862; elected to Congress in October, 1862, and served continuously from December, 1863 until 1880; commissioned Major General September 18, 1863; elected United States Senator from Ohio in January, 1880; nominated for President of the United States June 8, 1880; elected President of the United States November 2, 1880; inaugurated President of the United States March 4, 1881; shot by an assassin, July 2, 1881; died at Elberon, New Jersey, September 19, 1881, at the age of forty-nine years and ten months. Between the extremes of his birth and death his progress was rapid and steady. He was less than twenty years of age when he came to Hiram, in 1851. He was strong, broad shouldered and substantial, with a large head and bushy, light-brown hair. His features were plain, but manly and sensible. For so young a man his character was strongly marked by unflinching principle and "illimitable common sense." He had in him the instincts of a gentleman, though his manners were not polished or elegant. He was then, as always, polite and courteous, but his politeness and courtesy were matters of principle and not of policy. He was moved in his intercourse with men, not by the rules and regulations of the drawing room or exquisite society, but by the rules that are fundamental to a true Christian character. There was a genial, kindly look in his blue eyes, which every one felt who came in contact with him, and yet a certain dignity which always commanded respect; but on occasion his mild blue eyes "blazed like battle lanterns lit." During two terms at Hiram, to pay his expenses, he was janitor of the building, and he made the fires, swept the floors, and rang the college bell. His friendships were strong, easily formed, and long retained. To the end multitudes claimed his friendship and were enthusiastic in his praise.

His mental equipment was of the first quality, and his mind was buttressed by a sensitive conscience and a profound moral and spiritual nature. Intellectually nothing was too prodigious for him to undertake. In his studies he went to the bottom of things. His mind was of a logical cast though in his analysis of questions he rarely ever used the syllogistic machinery laid down in the books; but facts were sought after and used with wonderful skill and almost endless patience. So careful was he in his search for facts that when finally presented in speech or on paper it was a rare man who disputed them. This

habit of careful study of all questions in which he became interested either by his relations to individuals, society, or to religious and political bodies, was with him to the end.

The religious feature of his life was as marked as his intellectual ability was prominent. He became a Christian when but little past his eighteenth birthday. He was baptized by William A. Lillie, whose name is yet honored on the Western Reserve, in Ohio, as a preacher of ability, and a man of gentle, Christ-like spirit, and from the time he entered the church until he died, his heart was faithful to his early vows.

In the early days of the Churches of Christ on the Western Reserve—and probably this was true elsewhere—it was not a difficult thing for a young man to enter the ranks of the disciple ministry, if he was a Christian, had fair gifts of body and mind, knew the alphabet of the gospel of Christ, was willing to study and had a desire to preach, he was encouraged to preach. Very few of the early disciple preachers ever "studied for the ministry," or were ever "ordained" to the ministry, in the modern, ecclesiastical sense of those terms. Hence in the commonly accepted sense he was never a preacher or minister; but this may also be said of hundreds of other preachers in the Churches of Christ, at that time, before and since. He did, however, "preach the Word." He did hold "revival" or protracted meetings and often with great success. In Hiram, in 1858, where he did most of the preaching there were thirty-four additions; in Newburg, the same year, twenty additions, and more or less, wherever he preached. He did baptize people on the confession of their faith. He married people, and oftentimes he stood by the caskets of the dead, and at their graves, and uttered words of comfort to the living and of committal for the dead. In short, he did, on occasion, everything that is required of a minister of the gospel. His first sermon in Hiram, and probably his first sermon any where, was in the winter of 1853-4. One who heard that sermon has briefly described it as follows: "One Sunday morning Elder Symonds Rider, who was the preacher in Hiram in those days, was sick and unable to be present. Two sermons were desired, and after a little consultation Mr. Zeb Rudolph, the senior elder, announced that Mr. Garfield would preach in the morning and Mr. Charles C. Foote in the afternoon. This arrangement was carried out. Mr. Foote choosing "Life" for his subject, and Mr. Garfield "The First and Second Comings of Christ." In beginning, Mr. Garfield drew a most startling historic parallel—so it seemed to those who heard the sermon—between the first and second comings of Napoleon Bonaparte and Jesus Christ. With great vividness he sketched the life of the great Napoleon, from the time he entered the military school in Paris, in 1784, an unknown youth, to the time when all France gathered to receive the remains of the dead conqueror, who under the flag of the empire, whose glory he sought on so many battle fields, was entering the gates of the city once more.

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He then turned and traced the history of Jesus Christ, from the manger, in the village of Bethlehem, until he took his departure from the mountain in Galilee to heaven, where he should reign until every enemy was subdued and then he would come again, not as the babe, in helplessness, nor as the man of sorrows, but as Him whom the armies of heaven followed, and whose name written on vesture and thigh is "King of kings and Lord of lords." At the conclusion of his sermon the attention was intense and the stillness most profound, and from that time onward until he ceased to preach, no one heard him without great pleasure."

In 1857 Mr. Alanson Wilcox heard him on "The Material and the Spiritual." Full notes of that sermon have been published. His text was, "It is expedient that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7). It was a strong sermon, in which he developed the following propositions:

"1. It was expedient that he should go away for the spiritual growth or faith of the disciples.

"2. It was expedient for Christ to go away that he might become universal.

"3. Though eighteen hundred years have passed, it is expedient for us that Christ went away and sent the Comforter."

In conclusion he said: "Men are tending to materialism. Houses, lands, and worldly goods attract their attention, and as a mirage lure them on to death. Christianity, on the other hand leads only the natural body to death, and for the spirit, it points out a house not built with hands, eternal in the heavens. Christianity teaches that the converted are to

THE GARFIELD MONUMENT.

reecive the Holy Spirit. That they are sealed by it and changed by it into the image of God. To assist men in understanding the spiritual, a few material ordinances are still needed. Baptism, as an ordinance derives its efficacy from God. Jesus commanded it. It brings the trusting soul into the death of Christ. Its ends are spiritual good, and it shows to men and angels that the man's spirit is obedient to the will of Christ. The Lord's supper is an ordinance through which our weak conceptions can be raised up to the spiritual Christ. In this simple 'in memoriam' we not only declare our faith in the Christ of the past but in the present, who is alive forever. more. Let me urge you to follow Him, not as the Nazarine, the Man of Galilee, the carpenter's son, but as the ever living spiritual person, full of love and compassion, who will stand by you in life and death and eternity."

In August, 1860, Alexander Campbell, then seventy-two years old, and James A. Garfield, then twenty-nine years old, met at the yearly meeting of the disciples, at Alliance, Ohio. On Sunday Mr. Campbell preached in the morning and Mr. Garfield in the afternoon. Mr. Robert Moffett, who was present, has preserved a very clear and definite idea of Mr. Garfield's sermon on that occasion. His subject was "Life and Light," based on John 1:4 and Matt. 5:16. These outlines are preserved in full in "The Life of Garfield," by F. M. Green. Hearing Alexander Campbell, on one occasion, preach on the theme, "What Think Ye of Christ." Mr. Garfield said, "It was worth a journey of a thousand miles."

The pulpit took a strong hold on his mind, and in some of his early letters written to intimate friends, the foundation is laid for the belief that he would make preaching his chief work in life. No doubt he would have achieved high distinction as a preacher, but his genius drew him to the state by its very bent, as any one can see. His life was full of interest and a sketch can hardly touch its rim. His religious life is of most interest in this place, and his affection for the great disciple brotherhood remained unshaken to the last.

THE GARFIELD MEMORIAL.

Cleveland, Ohio.

F. M. GREEN.

This beautiful memorial is located in Lake View Cemetery, in the suburbs of Cleveland, on a high ridge of ground two hundred and fifty feet above the waters of Lake Erie, and three miles therefrom, and furnishing from its terrace and portico, on a clear day, a magnificent panorama of the city of Cleveland, wide-spreading forests and fields, and the broad waters of Lake Erie. Few visions of natural beauty equal the view from its summit, the Memorial itself being visible for many miles in all directions.

The form of the Memorial is large and imposing, rising boldly in the air to its summit, 180 feet from the roadway on the east. It is in the shape of a circular tower, fifty feet in diameter, elevated on broad, high terraces, which are reached by several flights of wide-spreading steps that form a dignified approach to the Memorial.

At the base of the tower projects a square porch, decorated externally with a historical frieze, within easy view from the terrace, or the ground below. This frieze is divided into five panels, containing bas-reliefs which represent, in a language understood by all, the career of Garfield. Spiral stairs, in turrets, on each side of the porch, give access to a balcony which commands an outlook that delights the beholder.

The tower is crowned with a conical-shaped stone roof, enriched with bands of sunken tile pattern ornaments.

The Historical Frieze on three sides of the porch has for suojects, the career of Garfield as a teacher, a soldier, a statesman, and as President of the United States, the last one, on the south side, representing his body as lying in state.

In these five panels there are over 110 figures, all life-size, and executed in every variety of skill known to the art, both as to the measure of perfection, being from the lowest to the highest of bas-reliefs, without, however, making any subject a complete figure, but standing free, each individual figure having a composition and treatment of its own. The life of Garfield, not unlike that of many distinguished Americans, was full of variety, illustrating many of the prominent characteristics of our national life, and these the sculptor, who modeled this frieze, has skilfully reproduced.

Over the entrance door, on the inside, are seated allegorical figures of "War," fully armed, and "Peace," holding the olive branch, typical of the labors of Garfield in the service of his country, both in camp and court.

Underneath "War" and "Peace" is the inscription: "Erected by a grateful Country in memory of James Abram Garfield, 20th President of the United States of America, Scholar, Soldier, Statesman, Patriot. Born, 19th November, 1831; died, September 19th, 1881."

The entire amount expended by the Trustees in and about the Garfield Memorial amounts to $225,000, of which the city of Cleveland contributed $75,000.

The contributions came from every state and territory of the nation, and from many foreign countries.

The Memorial Temple or shrine is circular in form, and in the center is a pedestal of Italian marble, on which stands a marble figure of Garfield of heroic size. This statue represents Garfield just risen from his chair in the Congress of the United States, and about to address the House of Representatives.

The statue of Garfield, by Alexander Doyle, standing directly under the dome, and surrounded by all this wealth of Mosaic and allegory, is made the soul of the Memorial. The whole design of architect and artist leads up to it, and is concentrated in this central figure. The Memorial grows out of this kernel, as it were, which is enshrined in its heart, and the lofty tower, rising from its broad and massive foundation, gives dignity and character to the mortuary shrine within, which glows with the soul and life which are typified in this marble figure.

In the crypt underneath, is placed the mortuary chapel where lie the mortal remains of Garfield in a bronze casket, whilst near by are those of his mother who, dying at the good old age of 85, loved and respected by the American people, among her last wishes, expressed to the writer, wanted to have her last resting place near the son she loved so well, where let them both rest undisturbed in the blessed hope of reunion and immortal life beyond the tomb.

JUDGE J. S. BLACK.

GEORGE GOWEN.

Jeremiah Sullivan Black was born at his father's homestead, Somerset county, Pennsylvania, January 10, 1810. His grandfather was a man of influence in the comunity and his father, Henry Black, heir to the homestead, was Justice of the Peace, Associate Judge of the county for twenty years, member of the General Assembly, and Representative in Congress.

The lad went to the schools of the neighborhood, in the country, and in the villages round about, and finally to a classical school at Brownsville, where his education, at the hands of the regular masters, came to an end.

JUDGE J. S. BLACK.

Thenceforth he governed his own studies, but he governed them with a sober judgment, though he pursued them with a keen spirit. Mental labor was almost no labor to him.

The boy was especially fond of the Latin classics, and at fifteen was a clever Horatian. He had committed the text verbatim: had translated it into English prose; and then turned the whole into English verse of his own. To the day of his death he remembered literally all three—the Latin, the English prose and the English verse,—though neither had ever been written: and he amused many a leisure moment by comparing his childish version with the numerous published translations of his favorite. At the age of seventeen, when he entered an office as a student of law, he was found a fair scholar, and well equipped for his profession, for he had pursued, with even greater assiduity, studies for which he had less taste. His serious mind, with its mighty and eager grasp, seized and assimilated everything within reach. He had read all of the books to be found in the closets and on the shelves of his father's and grandfather's homes. He mastered the principles of the law with marvelous rapidity and was admitted to the bar before he was of age. He succeeded to the practice of his tutor, who went to Congress and soon after became deputy Attorney General for his home county, and was found on one side or the other of every important case in the several courts. His fame and practice extended rapidly, and rested upon the sure foundation, not of genius merely, or of the capacity for oratorical display, but of personal probity, conscientious devotion to the interests of his clients, and that comprehensive and scientific knowledge of law which, in the

considerate judgment of his profesional brethren, gives him historical rank beside the most illustrious of his profession. He continued to practice with success until, at the age of thirty-two, he was appointed President Judge of the Sixteenth Judicial District.

Judge Black while at the bar had not been much of a politician. He had given his mind to literature and law, and if he was profound in learning he was also masterly in exposition. He was not fond of the stump and insisted that he had no talent, as he certainly had no taste, for that kind of speaking. But he was a vigorous writer, and his pen was used much in the service of his party. He was a Democrat of the straitest sect, a disciple of Jefferson, and a most unflinching and aggressive friend of Jackson. He soon came to be recognized as one of the foremost men on the Democratic side in his state, and was more or less discussed as candidate for Governor, for Senator in Congress and Judge of the Supreme Court.

In 1851 he was elected Judge of the Supreme Court of Pennsylvania, and under the arrangement for determining such matters, became Chief-Justice. He was afterwards re-elected Associate Justice, and left upon the jurisprudence of his state a deep impression. When Mr. Buchanan was elected President in 1857 Judge Black, because of his great ability and incorruptible integrity and not because of personal friendship or political influence, was appointed Attorney General in the newly elected President's Cabinet. In this office he earned the everlasting gratitude of the American people by the way in which he exposed and overthrew the land conspirators who by means of forged titles were seeking to get control of thousands of square miles of land in the newly acquired territory from Mexico. Because of differences in the Cabinet, Cass and Cobb resigned, and Judge Black became Secretary of State, playing an important part in the controversies immediately preceding the Civil War. On the 6th of February, 1861, he was nominated by the President for Associate Justice of the Supreme Court of the United States, but the nomination was never confirmed, nor was it rejected.

At the age of fifty-one Judge Black returned to the practice of law with "clean hands and empty." In the latter part of 1861 he was appointed reporter of the United States Supreme Court and after issuing the first and second volumes resigned to meet the requirements of a very large and desirable law practice. He was counsel for President Johnson in the impeachment proceedings, for Secretary Belknap and Samuel J. Tilden before the Electoral Commission. His last public work was on behalf of his state in an unselfish effort to protect the people against corporate greed.

Judge Black was a devout Christian. Fearing nothing else in this world he went always and humbly in the fear of God. His whole mind and being were saturated with the morality of the Testament of Christ, which he said was "filled with all forms of moral beauty, and radiant with miracles of light." He was baptized in 1843, by Alexander Campbell, whose eulogy he pronounced at the unveiling of his statue at Bethany W. Va.

Judge Black expired at Brockie, his home, on the 19th of August, 1883. Unable to rise from his bed, he, during the last days of his fatal illness, asked his wife to go to the windows and look out on the fair and beautiful landscape and report to him how it looked, especially if the fields were green; and he listened to her report with simple and touching tenderness.

He knew from the first that he was fatally stricken, and no assurance to the contrary produced the slightest impression. But he said very little on the subject. In his broad view of the economy of nature and of God, dissolution of his life was an event not to be dreaded but to be soberly welcomed by one who had no reason to fear the face of the Judge. To one member of his family he said, "I would not for one moment have you think I am afraid to die." To another he said, "my business on the other side is well settled." There were no "scenes." His descent into the grave was perfectly serene, and he lay down to his well earned rest with all the majesty of his natural character about him. Judge Black was a man great in all the elements of true greatness; great in intellect, great in culture, great in moral grandeur, and great in the simplicity and beauty of his spiritual life.

MOSES E. LARD.

J. B. JONES.

The forces that form character are so complex and remote that we stand with unbared head in the presence of a great life. If the heart shrinks from the attempt to solve the mysteries that invest the giant oak, rooting itself in the earth and representing the conquest of the life within over the forces without, the product of the centuries, without thought or conscience, with no power to choose a supreme end, though a thing of beauty and a joy forever, how much more do we tremble in the presence of one made in the divine image, empowered to rise to the plane of angels or sink to the level of demons?

Do we not hear the words that came to Moses from the burning bush? "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground." A great life, the joint product of agencies human and divine, is the most sublime product in the universe. Let no man seek to pierce the unseen. We can only touch the outer edge at best.

Moses E. Lard was born in Bedford county, Tennessee, Oct. 29, 1818, and after fighting "the good fight of faith" for over sixty years, entered into eternal life from Lexington, Ky., at midnight, June 17, 1880. His father, Leaven Lard, with his family, moved to Ray county, Missouri, about 1829, hoping to secure a home by entering land, and also to enjoy the chase, for at that time game of all kinds abounded.

Though disappointed in proving up his claim, and doomed to succumb at an early day to the dreaded scourge, smallpox, and to leave his family of six children without adequate support, his son Moses was entered in the school of adversity, from which he learned independence and that courage which has bequeathed to posterity the example of true greatness. Surely the fires within and without played over his soul with a fury that would have consumed one of inferior mold. It was from the pure ozone of the West, from the wide prairies and boundless forests, from great rivers that swept past his feet onward to the sea, that the early life of Moses E. Lard drew its inspiration. Here he derived his power of depicting nature, here he put himself *en rapport* with the throbbing heart of God in trees and brooks and running streams.

From his father he inherited his noble, stalwart frame and his conceptions of honor and integrity. From his mother he received that profound veneration for God's Word which vitalized all his intellectual powers. The proof of this is found in the following words written by his own inimitable pen: "As my brother and myself stood beneath the eaves of our little cabin, just ready to take leave of the only objects on earth dear to us, and thus close the saddest scenes of our lives, my mother said to us, 'My dear boys, I have nothing to give but my blessing and these two little books.' She then drew from her bosom two small Testaments and placed them in our hands, and, as her tears were streaming down her cheeks, and lips quivering, she screamed as if it were her last, and that family was forever broken on earth." The memory of that sad hour was the supreme benediction. It was his pillar of fire by night, the cloud to shield him by day from the burning heat of forces that forever played upon his sensitive nature. From this source came the strength that enabled him to pass upward and onward till his name belted the earth with its influence, touching alike the shepherd upon the plains of Australia and earth's cultivated thousands. While he was the image of his father in strong, rugged build, with grey, piercing eyes, he possessed the sweet tenderness and affection of his mother's disposition. It was her hope that sustained him through the dark hours when penniless and alone he was buffetted about by a cold, heartless world. But we have reason to rejoice that he found friends who recognized the pure gold that only waited the touch of benevolent hands to reveal its true worth.

General Alexander W. Donaphan saw that he had in him the elements of a great man. He awakened in him the ambition to perfect his education, and with friends provided the way by which he entered Bethany College, after he was married and had two children. Here, by his superior natural abilities and close application, even while he was earning by his daily labor his support, he completed in three years the course which entitled him to the degree of Master of Arts, and was by his own class appointed valedictorian. He never used his degree, urging that in the end every man must stand upon his own intrinsic worth.

MOSES E. LARD.

From Bethany College he returned to Missouri, and his eloquence thrilled his audiences and swept them before the truths which he uttered into the kingdom of God by the score. When he arose in the pulpit there was an air of supreme confidence in the grandeur of his theme and sublime worth of the soul that drew all eyes to him. His mind bounded over his theme as the doe leaps over the prairie. He came to his work after long, laborious research. His words were always well chosen and leaped from his lips full of fire that burned its way into the heart through every obstruction. His keen, piercing grey eyes shot out their sparks in every direction, and there was a magnetism that knit his hearers to him with resistless grip. Among his greatest themes were Abraham Offering Isaac, Remember Lot's Wife, and the Millennium. His vivid imagination created his word pictures with a power rivalling the pencil of the master painters. All the wealth of his genius flowed from his lips upon the canvas, and the men and women created by his own words stood before you real beings, living, moving, breathing at his command. Although he spoke without note, these masterpieces came from his mind ready for the press, and defied the criticism of the best scholars and writers. It is much to be regretted, that aside from what was left in the Quarterlies, no sermon survives. Had his best sermons been written out and published, they would to-day be masterpieces in sermonic literature, and all others would pale before their brightness, beauty and logical coherence. The writer has never heard any preacher surpass him in his power to flood his theme with the effulgent glory of divine truth. The Scriptures had so penetrated all his powers, so thrilled his entire being, that

they came from his lips burning with fire off God's own altar. It is true that he was not uniformly eloquent. Genius is never uniform. It will not be subject to ordinary devices, or be thrust within the narrow confines of the ordinary nutshells of commonplace brains.

Alexander Campbell, unable to meet all the demands made upon him by the attacks coming from the various sources, assigned to Moses E. Lard, at the age of thirty-nine, the work of reviewing J. B. Jeter, a distinguished Baptist preacher, who had in some measure misrepresented the plea that was being made for a complete return to the faith and practice of the apostolic churches. In this review the writer dissects, with merciless logic, every fallacy and leaves his opponent without the power of reply. If this work is too severe in its tone, too sarcastic in its retorts, too merciless in its exposure of error, it must be remembered that the age was superheated by religious prejudice, and that Moses E. Lard's intense nature was ablaze with indignation, because he felt that all error was hateful to God and should be exterminated. It has been urged by some that one of the chief defects in his style was his dealing with words as if they were made of iron, and each had a value as exact as a mathematical formula. If this be true, let it be remembered that at that time a darkness had settled down over religious thought, and that the world was beclouded with mysticism. Nothing but definition could lift the hanging clouds and let in God's clear sunlight.

But granting that this is in part true, what is more delightful than to glide along the current of his translucent thought, looking down into the depths where there is no mud, and where associated truths glitter and sparkle like the pearls at the bottom of the Silver Spring in Florida?

When the Civil War came, such was the ardor of Moses E. Lard in the advocacy of what he believed to be right, such his hatred of all that was oppressive and unjust, that he was compelled to leave Missouri, refusing to submit to an oath that was subsequently set aside by the Supreme Court of the United States. He spent some time in Canada. It was during the intense excitement of the war that he moved to Georgetown, Kentucky, and afterwards to Lexington.

Recognizing his great gifts as a writer, his friends induced him to undertake the publication of what became at that time the ablest periodical published by the advocates of the Restoration, *Lard's Quarterly*.

In spite of the turmoil of war, the rage of passion throughout the land, the impossibility of making one dollar do the work of three, the pages of this magazine will forever remain one of the best proofs of his great genius. Such was the estimate placed upon his logical powers that his papers were used in one of the colleges in Canada as the best specimens of clear, distinct and connected thinking.

In the papers entitled "My First Meeting," "Dick and South Point," the lover of prose poetry, true word painting and sweet pathos will find himself charmed beyond expression. No pen ever glowed with such fervor or painted pictures more highly interwoven with the beautiful and true than Moses E. Lard.

Lard's Commentary on Romans is a work that deserves to be in the library of every preacher of the gospel. It represents the ripest and best scholarship of the author, and though written in a few brief years, near the close of his illustrious life, it gives evidence of great ability, clearness and independence of thought. No man can read it without being strengthened and invigorated intellectually. He is luminously clear, always strong and dignified. We may dissent from some of his positions, but the cogency of his reasonings and the onward sweep of his thoughts, that march forth like drilled soldiers doing his bidding, leave you in no doubt as to his meaning.

The *Apostolic Times*, a paper, projected chiefly by his efforts, and of which he was the chief editor, enjoyed a large circulation for a number of years. His gifted pen made the columns glow with his own fervid spirit, and it was greatly regretted when he felt compelled to turn his attention to other more enduring work.

In our judgment, he towers above all his compeers in intellectual grandeur, in his power of analysis, in his elegant and poetic diction, in his prose poems, in his clear, clean-cut, lucid statements, to open the Word of God and turn its life-giving fountains in upon the thirsty soul, in that indescribable magnetic force which bears the audience away upon the winged thoughts of the orator.

He was in every way unique. He stands alone. He constitutes a class of his own: hence is not subject to the ordinary rules of criticism. With such rich and rare endowments he escaped the curse of pride and envy. He was not absolutely perfect, but such were the elements that made up the man that he challenges our admiration, evokes our love and bequeathes to posterity the rich legacy of a great character wrought out under the fires that would have consumed to dust ordinary mortals. In proof of his humility we quote from his Commentary on Romans: "To my Savior, in profound humility, this volume is gratefully inscribed." Before he closed his eyes in death he said, "There is not a cloud between me and my Heavenly Father."

ROBERT MILLIGAN.

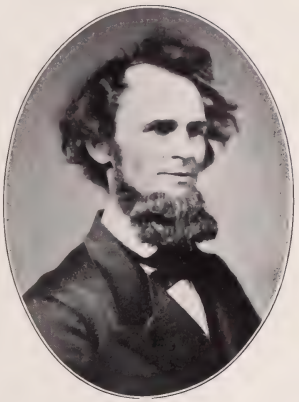
The life of Robert Milligan is a book of lessons triumphing over disheartening hindrances, of doing thoroughly well whatever one undertakes to do, of self-denying consideration of what is due to others, and of entire consecration of one's self and one's all to the service of God.

He was born in Tyrone, a county of the most northern province of Ireland, July 25, 1814. In 1818 he was brought to the United States by his parents, John and Margaret Milligan,

who settled in Trumbull county, Ohio, which was afterward the native county of the late President McKinley. An injury to his chest, which he received while helping to clear a field of his father's farm, and the mark of which he bore till his death, turned his thoughts toward a professional life. In 1831 he entered Zelienople Academy, in Beaver county, Pa., and, in 1833, a classical academy, conducted by a graduate of the University of Edinburgh at Jamestown in the same State.

As one of nine children of parents in moderate circumstances, he had to begin life for himself before he had completed his collegiate training. Accordingly, in 1837, he opened a school at Flat Rock, in Bourbon county, Ky., with fifteen pupils. Three months afterward he was refusing to receive more than fifty, the number which he thought that he could not exceed in justice to those already received. When he was twenty-one years of age, he had become a member of the home congregation of the Associate Presbyterian Church, in which his father was a ruling elder. A careful study that he made, during his stay at Flat Rock, of the New Testament in the original Greek, resulted in his immersion on March 11, 1838, by Elder John Irvin, of the Church of Christ at Cane Ridge.

Earnestly desiring the advantages of a collegiate education, he left Kentucky in 1839, with the intention of entering Yale College. His journey over the National Road brought him to Washington, Pa. A delay, occasioned probably by his unwillingness to travel on the Lord's Day, led to his remaining in Washington, where he could attend what was then called Washington College, and where he could at the same time worship with the small congregation of disciples in the neighboring village of Martinsburg. Graduated in 1840 with the degree of Bachelor of Arts, which had then a very definite meaning, he was at once promoted from the tutorship which he had held in the college before his graduation, to the professorship of the English language and literature. In this chair, which he filled for nearly ten years, he cultivated a careful acquaintance with the masterpieces of English literature, and during a part of that time he gave instruction in Greek and Latin classics also. Meanwhile, in 1842, he married Miss Ellen Blaine Russell, of Washington, whose father at the time, and one of whose brothers afterwards, represented the Bedford (Pa.) district in Congress. Though she was but a few months younger than her husband, she still enjoys a cheerful old age, living with her only son and daughter in Lexington, Ky. In 1843, Professor Milligan received from his *alma mater* the degree of master of arts, and in 1849 or 1850 he was transferred to the department of chemistry and natural history. When in 1852 the College was placed under the control of the Presbyterian Synod of Wheeling, he insisted on the acceptance of his resignation, that the institution might be wholly in the hands of those who were entitled to guide its fortunes.



ROBERT MILLIGAN.

Invited at once to Bloomington, Ind., he had first the chair of mathematics, and then that of chemistry, natural philosophy and astronomy, in Indiana University. The degree of doctor of divinity, which was tendered to him by the University, he declined. Resigning his professorship at Bloomington, because of the ill health of his son, he accepted in 1854 the chair of mathematics and astronomy in Bethany College, in what was then a part of Virginia. Besides the duties of his professorship, he discharged those of an elder of the church at Bethany, and for three years, beginning with 1857, he was a co-editor of the *Millenial Harbinger*.

In May of 1857 he was elected president of Bacon College at Harrodsburg, Ky. The name of the institution having in the meantime been changed, he was inaugurated president of Kentucky University on Wednesday, Sept. 21, 1859, which was the third day of the first session under the new name. After the destruction of the college building by fire, in February of 1864, had made the removal of the institution from Harrodsburg necessary, he was a member of the committee that decided in favor of removal to Lexington. When Kentucky University, which had now attained university proportions, was reorganized in 1865, with its founder as the head of the associated colleges, President Milligan was placed at the head of the College of the Bible, a place most congenial to his tastes and purposes, which he filled until his last illness.

Few educators have had as laborious a preparation for their noble calling as had Robert Milligan. In the interval between the beginning of his life as a teacher in colleges in 1840, and his death thirty-five years after-

ward, he taught, and that efficiently and acceptably, in four institutions of learning and in all the departments of the curriculum of liberal studies, as that curriculum then was, except that of modern foreign languages. To his assiduous work in colleges and universities he added the labor of preaching often, sometimes regularly, for churches in or near the towns of his residence. He had been ordained in 1844 a minister of the gospel, with imposition of the hands of Elder Thos. Campbell, the venerable father of Alexander Campbell. He addressed educational meetings of different kinds, he lectured in other institutions of learning, he wrote much for religious periodicals. The community, the college, the university, in which he lived and labored always felt that there was present a quiet but active influence which could be counted on in whatever concerned morality or religion. To the *Tract on Prayer,* which he had written before, he added in the last ten years of his life the volumes entitled *Reason and Revelation, The Scheme of Redemption, The Great Commission, Analysis of the Gospels and Acts,* and, which was published as a posthumous work, *Commentary on Hebrews.* And all this was in great physical weakness, the result of the impairment of his constitution first by the accident already mentioned as having befallen him in his youth, and afterward by diseases, none of which ever left him after it had attacked him, and the mere mention of which is sufficient to excite wonder how suffering so much he could do so much, and how doing so much he could suffer so long. His purpose of taking a rest before the last scene should release him from weakness and from suffering was thwarted by an erysipelas which, attacking a body now almost defenseless against disease, left him too feeble to recover. He died peacefully, in full possession of his faculties, and surrounded in his home by his family and by friends, on March 20, 1875. His death was lamented in the communities in which he had lived and was deplored throughout the Christian brotherhood. The *Apostolic Times* concluded its announcement of his decease with "A prince is this day fallen in Israel;" the *American Christian Review* declared that he was one of those "of whom the world was not worthy;" and President John W. McGarvey, his friend and co-laborer in the College of the Bible, in the funeral discourse which he pronounced, summed up the general estimate of his character in the words that are repeated on his monument in the Lexington cemetery: "He was a good man, and full of the Holy Spirit and of faith."

BENJAMIN FRANKLIN.

JOSEPH FRANKLIN.

Benjamin Franklin was born February 1, 1812, in what is now Belmont county, Ohio, nearly opposite to Wheeling, West Virginia. He was descended in the fourth generation from a brother of the philosopher, Dr. Benjamin Franklin. When he was near twenty-one years of age he came with his father's family to Henry county, Indiana, and settled about three miles south of Middletown. Here he met, soon after, and married, Miss Mary Personet. There were born to them eleven children, nine of whom lived to be men and women.

While with his father he became a skilled cabinet maker and followed this until he left off all manual labor and gave himself to preaching.

Joseph and Isabelle Franklin were members of the Protestant Methodist church and were people of strong faith. But in their new home there was no Protestant Methodist church. In 1834 Samuel Rogers, from Kentucky, moved into the community and became a neighbor of the Franklins. Mr. Rogers at once began to preach to the people in a school house. There was such strong prejudice against what they called "Campbellism" as to cause the closing of the school house against him. Mr. Franklin had this prejudice also; but he felt a sense of injustice done to his neighbor, and gave him sympathy and support. The result was that he soon became convinced that Mr. Rogers was preaching true gospel, and became a member of the new church which was organized that same year. Altogether there were about forty, who, "believing, were baptized." Among these were Benjamin, Josiah, Daniel and Joseph Franklin, Jr., and John I. Rogers, son of Samuel Rogers. All of these became preachers. Josiah and Joseph Franklin died quite early. The others all lived to give thirty-five years or more to the ministry. There was a younger brother, David Franklin, who became a Christian half a dozen years later and gave his life thereafter to the ministry.

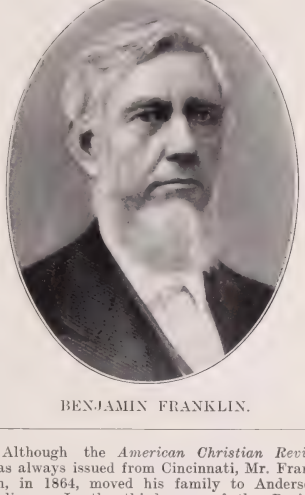
Benjamin Franklin went into the Restoration with all the zeal that characterized this work in Kentucky and Indiana. He began to speak in public immediately after his baptism and in less than a year was filling appointments at sundry places. He was always more of an evangelist than a minister. Even while acting as the regular minister of churches, which he did much of the time for twenty years, he would find occasions for holding "protracted meetings," and was always successful in such work.

During the last half of his public ministry he was in the evangelistic field exclusively. He kept no record of converts, but estimated that he had led about seven thousand persons into "the obedience of faith." In this work he traveled over most of the central states, and made many journeys into Eastern and Western states, and into three provinces of the Dominion of Canada. In his early years he made several changes of residence, living at two places in Henry county and three in Wayne county, Indiana. From 1850 to 1864 he lived in Cincinnati, Ohio. From 1864 till the year of his death, 1878, he lived in Anderson, Indiana. His body lies in an Anderson cemetery.

In 1845, while living at Centerville, Indiana, he began his editorial career. He bought a small printing office from Daniel K. Winder, who had for two years published from New Paris, Ohio, a small monthly called the *Reformer*. The paper was changed into a sixteen page pamphlet and was numbered "Vol. III." It was issued from Centerville for two years and then transferred to Milton, in the same county. About the same time he bought of Alexander Hall, *The Gospel Proclamation*, which Mr. Hall had been conducting for two years at Loydsville, Ohio. The two periodicals were merged and issued thereafter as the *Proclamation and Reformer*, containing sixty-four pages. After another two years the paper and its editor went to Hygeia, Ohio, a suburb of Cincinnati, Ohio, where Elder D. S. Burnet was conducting a school for young ladies and at the same time conducting a paper called the *Christian Age*. The two editors formed a partnership, and for a time issued the two periodicals. This arrangement was unsatisfactory and in a little while the interests of both were united in *The Christian Age*, and removed to Cincinnati, where it became the property of "The Christian Publication Society." Soon after these changes Benjamin Franklin withdrew from the paper, promising not to issue any periodical for two years. In 1856 he started the *American Christian Review*, of which he continued to be the editor until his death, in 1878.

By the time of his last editorial venture the discussion between radicals and conservatives (often called "progress" and "old fogies.") was on. The editor of the *American Christian Review* was ultra conservative, and was easily the leader on that side. The periodical grew wonderfully and distanced all competitors for several years. The great Civil War of the sixties, was the first thing to weaken its influence. Thereafter the tide turned against the editor. He made heroic efforts and worked incessantly, editing the *Review*, holding evangelistic meetings in many states and in Canada and carrying on an immense correspondence. Ten years before his death he was an invalid, and should have closed his editorial work. But his partisan friends would not hear of it. They christened his paper the "Old Reliable," and insisted that it was the only hope of saving the Restoration. Their insistence held him to the work until his magnificent physical constitution was wrecked, and he died prematurely when some months less than sixty-seven years of age.

The writing and publishing of two volumes of his best sermons, "The Gospel Preacher, Volumes I and II," contributed in no small degree to his physical break down. But these volumes contained his best work, and have had a very wide circulation. About half a dozen of his oral debates were printed in book form. Perhaps the tract entitled, "Sincerity Seeking the Way to Heaven," had the widest circulation of anything from his pen. It is still in print, (1903) and many copies are sold every year.



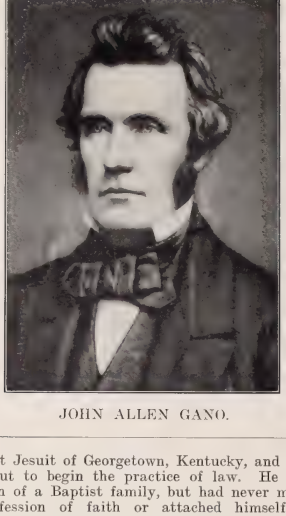
BENJAMIN FRANKLIN.

Although the *American Christian Review* was always issued from Cincinnati, Mr. Franklin, in 1864, moved his family to Anderson, Indiana. In the third year of the *Review*, Geo. W. Rice became a full and equal partner, and was thereafter the general business manager, contributing largely to its success. The firm was known under the title of "Franklin and Rice."

JOHN ALLEN GANO.

R. M. GANO.

John Allen Gano was born in Georgetown, Scott county, Kentucky, July 8, 1805. His parents were Gen. Richard M. Gano, of the War of 1812, and Elizabeth, formerly Elizabeth Ewing. His grandparents were Chaplain John Gano, and Sarah, his wife, formerly Sarah Stiles. Chaplain Gano, a Baptist minister, immersed Gen. George Washington during the Revolution. John Allen Gano lost his parents in early life, and was reared under the care of an old uncle, Captain William Hubble, who figured in the War of 1812, and in the Indian Wars, and under such tutilage you might expect a high strung boy, whose thoughts rather inclined to war. He was educated in Georgetown, and partly in Bourbon county. The latter part of his education was under Barton W. Stone, and more especially in the Greek. Stone was the first minister who started out for the Restoration of primitive apostolic Christianity in Kentucky. Gano then studied law and obtained his license to practice from Judge Warren, a promi-



JOHN ALLEN GANO.

nent Jesuit of Georgetown, Kentucky, and was about to begin the practice of law. He had been of a Baptist family, but had never made profession of faith or attached himself to any church, but attended the meeting held by B. W. Stone, and also those held by Thomas M. Allen. At a meeting held by T. M. Allen he became so thoroughly aroused by a godly sorrow for his sins that he repented, confessed his savior, and was baptized. His sisters were so distressed that they sent seventy miles for a Baptist minister, Jacob Creath, Sr., to come and win Brother John back to the church of his fathers. He came all the way on horse back, and urged the young man to retrace his steps, appealing to him by the love he bore his old grandfather, Chaplain John Gano; and John Allen Gano laid his hand on the New Testament and said, "Elder Creath, if you will show me in this book where it says, "deny yourself, take up your cross and follow your grandfather, I will follow mine through life. But I read it, follow Christ, and I am determined to follow Him until death if it separates me from all the kindred I have on earth." They spent twelve hours in conversation and the old minister was so impressed that he returned the next day and they renewed the conversation, and Jacob Creath, Sr., became convinced, and soon after came out publicly and took his stand with the church that has no book or creed but God's Word and will wear no name but the name of Christ, the only position on which the friends of Christ can ever be united, and John Allen Gano went with all his might to preaching the Gospel of Christ, and had success in winning souls to Christ unequalled in that state. He presented the gospel facts with such clearness and force, and besides this had such wonderful pathos that he could reach the hearts of the people, and gather them into the kingdom of the Master. His labors were principally in Central Kentucky, but extended occasionally into adjoining states, and he made one tour into Louisiana and established a church in Baton Rouge, and the Methodist minister who was kind enough to open the doors of his house to him, found it necessary to close them again because of the loss of his members. It was all done in kindness. He immersed nearly ten thousand persons during his ministry, and such was his success in impressing those who were convinced under his preaching, with the importance of a genuine repentance unto reformation of life, that comparatively few of them ever turned back to the world. A Baptist minister named Morgan Wells, said of him, after his death, that John A. Gano had done more toward forming the religious views and controlling the lives of the people, and making peace among men, than any half dozen ministers in the state put together.

He was, indeed, an able defender of the truth, a close adherent to God's Word, a remarkable exhorter; and his life came up so closely to his preaching that his influence was great, and he could quiet discordant elements to a remarkable degree, and was often called many miles to make peace between men. As a neighbor, a husband, a father, he was hard to excel, and was looked up to and held up as an example as far as he was well known, and his name and memory are cherished by a host of friends. His liberality was proverbial both to the church and to the world, and his success in business was so remarkable that he amassed a goodly amount of property, notwithstanding his charities, and liberal provision for a large family; and his untiring labors in the Master's vineyard, helping to build churches, and contributing liberally to missionary work. He was also an importer of Shorthorn cattle from England, and made that profitable. But the strange thing in his life was the complete transformation, having been a wild youth, impetuous in his nature. The religion of Christ changed him suddenly to a bright example of a Christian life. His daily work was to save souls, build up the kingdom of Christ on earth and do good every day among his fellow men. So universal was the feeling during the prime of his life, in Central Kentucky, that if we can only get Bro. Gano here we will have a good meeting. A little incident that occurred in Cynthiana, Kentucky, will illustrate. During the progress of a protracted meeting at that place, they sent for him to come and help them. Bro. Gano arrived, in the midst of a sermon, and walked into the house, and hung his overcoat on the balusters by the side of the pulpit. At dinner (they had a basket dinner on the ground) an old brother remarked, "It did me more good to see Bro. Gano come in and hang up his overcoat, than to have heard a sermon from most any one else, for I knew we were going to have a

good meeting." The preaching, example, and life of that man of God will dwell in the memories of the Christians of Central Kentucky as long as they live. Revelations 14:13: Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit. That they may rest from their labors, and their works do follow them. His last words were, "I am almost home," and with a smile his spirit passed away to that home.

DR. L. L. PINKERTON.

L. L. Pinkerton was born near Baltimore, Maryland, January 28, 1812. His paternal ancestors were Scotch-Irish. William and Elizabeth (Littig) Pinkerton, his parents, have given twelve preachers to the church, viz.: five sons—William, Lewis, Thomas, Samuel, and Elisha: six grandsons—John, Thomas, and William, sons of William; Burnet and James, sons of Lewis; and William, son of Thomas; and one great-grandson, James N. Crutcher, grandson of Lewis. Dr. Pinkerton passed his childhood and youth amid the scenes and ordinary experiences of farm life, in Chester county, Pa., and Brook county, Va., near Bethany, most of the time being spent in "hard, incessant, ill-requited toil." His educational advantages were limited to an irregular attendance at country schools and one year's study at a Seminary. He had little time to read, and few books.

His father, being a Presbyterian, taught him the Catechism, and, while yet in his teens, he read the New Testament in the light of Wesley's notes. Rejecting, however, the Calvinism of his father, and failing to "get religion at the mourner's bench," he, fortunately, at this time, became acquainted with the new plea for the Restoration of Primitive Christianity, and, in September, 1830, after hearing a sermon by Alexander Campbell, made the "good confession," and was by him immediately immersed.

In the fall of 1831 he left Virginia and settled at Trenton, Butler county, Ohio, where he spent four years, teaching school and studying medicine. There, on the 19th of March, 1833, he married Sarah A. Ball, with whom he lived in faithful, holy love for forty-two years. Of this union nine children were born, seven of whom lived to maturity—William, Virginia, Burnet, James, Samuel, Lewis and Mary Belle. In 1835 Dr. Pinkerton began the practice of medicine. In August, 1836, he removed to Carthage, a suburb of Cincinnati. He united with the church there, Walter Scott being their preacher, and was accustomed to speak in social meetings. At the urgent solicitation of David S. Burnet, Walter Scott and others, he gave up his profession, though his practice was already large and lucrative, and, in May, 1838, began to preach. In the fall of 1838, he made his first visit to Kentucky, spending several months evangelizing, in company with John T. Johnson and William Morton. In the spring and summer of 1839, he held meetings

DR. L. L. PINKERTON.

in Ohio and Indiana, laboring part of the time with John O'Kane and Love H. Jameson. In December, 1839, he moved permanently to Kentucky, settling in Jefferson county. At the meetings attended by him as subordinate or principal laborer, from 1838 to 1841, several thousands, it is believed, were immersed.

In the summer of 1840, Dr. Pinkerton became the preacher of the church at New Union, Woodford county, and in October, 1841, minister of the church in Lexington. During his ministry there, the church on Main Street was built. He spent the spring and summer of 1844 in evangelizing and soliciting funds for Bacon College. In the fall of 1844, he removed to Midway, Woodford county, where he spent the next sixteen years. There, in 1845, he established Baconian Institute, a private school for girls, and there he originated, and, with the aid of James Ware Parrish, John T. Johnson and others, founded the Female Orphan School. This was opened in October, 1849, and stands to-day, after fifty years of unsurpassed usefulness, a monument "more lasting than brass" to the wise philanthropy and consecrated zeal of this mighty man of God.

During his residence at Midway, Dr. Pinkerton preached at New Castle, Mt. Sterling, Versailles and Paris, new churches being built at the last two places during his ministry. In 1858, just as he was on the eve of removing to Paris to become minister of the church, the Orphan School building was burned. Changing his plan, he remained at Midway and spent the next two years in recovering that institution from its ashes. While living at Midway, he edited and published, in 1848, a monthly magazine, the *Christian Mirror;* in 1853 and 1854 he edited the Kentucky Department of the *Christian Age;* and, in 1854, the *New Era,*

a temperance paper published in Lexington. In 1856 he was tendered the presidency of Eureka College, Eureka, Illinois, but declined the offer. In 1860, at the earnest solicitation of Regent Jno. B. Bowman, he accepted the professorship of English in Kentucky University, then located at Harrodsburg. At the outbreak of the Civil War he espoused the cause of the Union, and, when Gen. Bragg entered Kentucky in 1862, believing that college work would be temporarily, if not permanently, suspended, he obtained an appointment as surgeon of the Eleventh Kentucky Calvary. In an effort to add the labors of a chaplain to his regular official duties, holding daily prayer-meetings in his regiment, he soon broke down from overwork, suffering a serious attack of sun-stroke, from the effects of which he never fully recovered. In 1865, on the removal of Kentucky University to Lexington, he moved to that city. In January, 1866, he resigned his professorship, and, in the same month, was appointed Agent for the Freedmen's Bureau in Fayette county. From February, 1866, to June, 1873, he was without regular employment, but spent much of the time in quiet, but most persistent and invaluable missionary work among the blacks of Central Kentucky, visiting them in their homes and preaching in their churches. During the summer of 1867, he delivered a course of lectures in the Biblical Institute of Hiram College, and, at the close, was tendered the presidency of the College, but declined. Together with Prof. John Shackelford, he edited and published, in 1869 and 1870, the *Independent Monthly*. In June, 1873, he was appointed special mail agent by President Grant. While discharging the duties of this office, in October, 1874, he contracted the illness which, with a short respite about Christmas, held him firmly in its grasp until, on January 28, 1875, his sixty-third birthday, he closed his earthly course. The funeral services were held in the Main Street Church, Saturday, January 30., Elder R. C. Ricketts conducting the devotional exercises and Prof. Shackelford preaching the sermon, after which his body was laid to rest in the Lexington cemetery.

In the Biography of Dr. Pinkerton, by Prof. Shackelford, from which this sketch has been collated, President Garfield, among many other strong, discriminating words of eulogy, writes: "Dr. Pinkerton belonged to that small class of men whose characters are much more the result of inherent qualities than of external circumstances. He possessed an intellect of remarkable clearness and strength. In his religious opinions, two ideas possessed and controlled him: his strong conception of the ineffable majesty and justice of God, and his abiding trust in the condescension and love of Christ. He was a man of a most positive and intense nature: his opinions were convictions. In social life, in the sweet companionship of books and friends, his spirit shone with the gentle tenderness and sweetness of a woman's nature. I have seen but few men to whom children were so strongly attracted. In his nature was the rarest combination of independence, strength, courage, severity, gentleness, inflexible persistence, affectionate tenderness, sadness and mirth, I have ever known."

Thomas D. Butler, an intimate personal friend, says: "In the main current of his life, Dr. Pinkerton was one of the manliest, purest, most self-sacrificing, and, therefore, most Christ-like of men. His moral qualities were quick and sturdy, and, like Paul, he was immovably fixed for truth and righteousness. His humility was remarkable. While he looked up to no man, he never looked down upon any. He was the impartial friend of his fellow-man."

Professor Shackelford, his biographer, and, for ten years his almost daily companion, says: "Force, courage, thought, sympathy, pride, humor, indignation, all found expression in his countenance. He had a powerful understanding, a marvelous memory, a most fertile imagination and a beautiful fancy—the soul and utterance of a poet—and his wit was indescribable. His practical and ardent sympathy with the poor and wretched was a leading trait in his character. The cry of distress was to him the call of God. He had great sympathy with women in all their peculiar trials and sorrows, and all little children loved him.

In his home life Dr. Pinkerton was a most charming man. There was between him and his children a beautiful confidence and a most tender friendship. An evening spent in his home was an event in the life of a stranger, and to old friends it was better than a king's feast. His approaches to God were wonderful. Leaning on Christ, he seemed to lead those who joined him in prayer and adoration to the very gate of heaven. I was with him much of the time for ten years, and it seemed to me that he fulfilled almost to the letter the divine injunction, 'Pray without ceasing.' He was a daily student of the Bible, especially of the four Gospels. In the pulpit his manners were grave and dignified, and his discourse natural and conversational. He was always instructive and searching, and frequently very eloquent.

In classical learning, in severe mental training, in that certain majesty and calmness of soul which give a man of genius rank among the great of earth, Mr. Campbell was superior to all the other preachers of the Restoration; but in familiarity with general literature, in that kind of learning which fits a man to deal worthily with great social and religious questions, in logical power, in moral courage, in fervid eloquence and manly Christian purpose, Dr. Pinkerton was the peer of even Mr. Campbell himself. His chief excellence, that without which all else were little worth—was his profound piety, his abiding sense of God's presence and pity and love. In his dying moments he said: 'I find greater and greater peace in the constancy of Christ's love—in the consolations of hope. As the end draws near the scene brightens, and the Lord Jesus becomes more and more precious.' Almost his last audible words were, 'My Saviour, my Savior, the Lord Jesus.'"

ISAAC ERRETT.

Isaac Errett was born in New York City, January 2, 1820. His father, Henry Errett, while a man of business, officiated frequently as a minister, and was one of the officers of the church in New York on or about the time the Declaration and Address of Thomas and Alexander Campbell was issued. He also frequently officiated in the church at Danbury, Conn., and was its founder. He was among the leading spirits, such as the Campbells, the Haldanes, and many others, who were looking for the abolition of the evils of sectarianism by the Bible method of Christian union.

Young Isaac was fifth in a family of six sons, three of whom subsequently became ministers among the Churches of Christ. Losing his father at a very early age, his mother was married to Robert Sutor, who moved the family to Pittsburg and settled on a farm now within the bounds of the town of Carnegie. Here Isaac grew to manhood. His day schooling was terminated at the age of ten, and such schooling as he received later was obtained at night school before he had attained the age of fourteen. He was apprenticed to the printers' trade, which he followed as long as his health would permit. At the age of twelve he united with the church, and became one of the most active and trusted members in the organization of the Pittsburg church, which was among the earliest of the churches of the Restoration. At the age of twenty he married Harriet Reeder, and shortly after was selected to serve the church as minister, which he did for several years. From Pittsburg he was called to New Lisbon, in 1844, where he preached for five years. During this time he began to be more widely known among the growing people known simply as Christians.

In 1849 he moved to North Bloomfield, Ohio, where, after a residence of two years, he was called to Warren, the county-seat of Trumbull county, Ohio. Here he spent five years, and rapidly became known wherever the brethren were gathered together in council.

In 1856 he took the serious step of a removal to the frontier country of Michigan, with the purpose of founding, with others, a colony, and entering into the lumber business, and, at the same time, preaching the gospel in the State of Michigan. Ten years were spent in this State, although a large part of the time he was occupied as corresponding secretary of the American Christian Missionary Society. In 1862 he was called to Detroit, to serve the new church on Jefferson Avenue, organized by a number of brethren there, which he served for two years. At the end of this period he returned to Muir, Mich., where he remained until 1866, when he removed to Cleveland, Ohio, to join in founding and editing the *Christian Standard*, which proved to be his great life work. From this time on, the history of the *Standard* was very largely the history of Isaac Errett.

The founders of the *Standard* were such men as the four brothers, Phillips, of New Castle, Pa.; Gen. James A. Garfield, then in Congress; G. V. N. Yost, the inventor, of Pennsylvania; Dr. J. P. Robison, of Cleveland, Ohio; Harrison Jones, now living at Alliance, Ohio, and many others of the foremost men among the disciples. The object was to establish a journal of a different type from the weekly papers then current among the brethren.

For two years the paper remained at Cleveland without becoming self-sustaining. Having exhausted its resources, it was committed by the stockholders to Mr. Errett, who became responsible from that date for its success or failure. Accepting at the same time the position as President of Alliance College, he removed the paper to Alliance, Ohio, in the hope of keeping the paper alive by means of his labors for the college. His engagement at Alliance terminated with the first year, when Mr. Robert Carroll, of Cincinnati, Ohio, became interested in the paper and assumed the responsibility of its publication, employing Mr. Errett as editor.

The paper rapidly increased in circulation, and Isaac Errett soon became a commanding figure in the councils of the brethren. There were several other able and spirited papers—one in Cincinnati, another in Lexington, a third in St. Louis, and a fourth in Oskaloosa, Iowa. Mr. Carroll remained in control of the paper until the year 1873, when he formed the Standard Publishing Company, and the following year disposed of his stock, and it passed into the hands of C. H. Gould, who, as trustee, held it for the members of the firm of Chase and Hall, until the year 1878, when, for financial reasons, they were obliged to dispose of their stock, and it came permanently into the hands of Mr. Errett and others of his family.

Meanwhile the circulation and influence of the paper had steadily increased, and from this time it became more and more influential. In 1875, at the suggestion of W. T. Moore, Mr. Errett, entered into the formation of the For-

eign Christian Missionary Society, of which he was chosen president, a position which he retained until the day of his death. This was a most important step in the history of the disciples, for the formation of this society was the beginning of all real activity in the missionary work of the brethren. Meanwhile he had been very influential in enabling the ladies to form the missionary organization known as the Christian Woman's Board of Missions, and it was largely through his support that they were enabled to make a successful beginning. From 1875 all the public activities of the body with which he was associated were greatly enlarged, and it is not too much to say that this was largely due to the leadership voluntarily conceded to the editor of the *Standard*. The paper had begun its life by the championship of organization in missionary work, and after fighting the battles of this cause for many years under every discouragement, both in the form of active opposition and inertness among the membership, the victory was finally won when the missionary organizations began to raise large sums of money and to expend them in the extension of the work of the church, both at home and abroad. The increase in this work was very rapid. Largely through Mr. Errett's efforts, through the paper and through personal solicitation, the funds of the Foreign Society increased at the rate of from five to ten thousand dollars a year, and the other societies shared in the growth. And when through ill health he was finally compelled to give up his labors, in the year 1888, the receipts of the Foreign Society were something like $60,000 a year, and a large force of missionaries were actively at work in foreign lands.

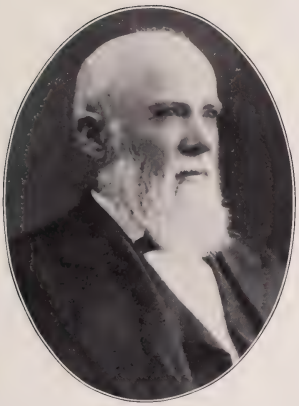
The limits of this sketch forbid the recognition of the work of many others. It is not intended to arrogate to our subject anything more than a leadership in this important work. Early in 1887 he was compelled by ill health to take a vacation, and his friends united in a subscription to send him abroad. In a tour of several months he visited the Holy Land and Egypt and Europe, and returned during the summer of 1887. The following October he attended the national session of the Foreign Convention for the last time. He lingered one year more and died on the 19th of December, 1888, at his home in Terrace Park, Ohio.

In the limits here assigned it it impossible to give any adequate sketch of Mr. Errett's editorial labors, or his work as a minister or an author. He was a most successful preacher, and during the ten years of his stay in Michigan conducted a work which resulted in the addition of two thousand members to the churches and the founding of perhaps half a dozen congregations in that state. His work may justly be said to have been the beginning of extensive work in Michigan. After assuming the editorial chair he continued to preach until the day of his death, and for one year served the church in Chicago, his ministry there terminating with the great fire in 1873, which swept away not only the church, but the substance of its members. In all, not less than four or five thousand were added to the church under his ministry.

As an author his works are found chiefly in the editorial columns of the *Standard*. From time to time there have been reprinted of his contributions to the *Millennial Harbinger* and the *Standard* such works as "Walks about Jerusalem," "Talks to Bereans," "Letters to a Young Christian," "Evenings with the Bible" (three volumes), and "Linsey-Woolsey," a volume of lectures and addresses. These works are regarded as among the ripest and most valuable in the literature of the disciples. A little pamphlet from his pen, entitled "Our Position," and intended as a statement of the views of those who advocate a restoration of the New Testament order of faith and worship, has become the best known publication of this character among us, and has attained a far greater circulation than any print ever issued in behalf of the New Testament system.

It would be unjust to the subject of this sketch to attempt any estimate of the value of his life and character. Himself a powerful personality, he provoked intense antagonisms and intense attachments. His life-long friends ascribe to him a leading place in the life and growth of the body of Christians whom it was his delight to serve. We believe it perfectly safe to say that no man among the brethren was ever more widely known among them or more generally recognized as a leader, with the exception of Alexander Campbell. His ceaseless travels brought him into touch with every part of the country, and for many years he was such a conspicuous figure in our annual gatherings that none who attended them could fail to become familiar with his personal appearance and his methods, if they did not become personally acquainted with him. His prominent characteristic was a perfect equipoise that prevented him from going to extremes. Undoubtedly the most voluminous writer among us for a period of fully twenty years, and writing on questions hotly contested, it can hardly be said that during that time he was ever led into an unguarded statement on any vital point or into any position which he had subsequently to retract. Writing without passion, he preserved a clearness of mind and of object that guided him safely through multiplied difficulties in a course that was all but untried.

Personally Mr. Errett was a striking figure. Originally very delicate and slender in the extreme, by a temperate and active life he developed a physical system that endured under a strain of enormous burdens. The last forty years of his life were years of almost unceasing toil. In that time he was known to have but two vacations. As the head of a family and as a citizen, he lived without reproach and was foremost in all social and political reforms. Among other things he was a staunch advocate of temperance from his early youth. He reared from childhood to manhood and womanhood a family of eight children, and left as a monument a paper which is to-day recognized as a leading power in Christian journalism.



ROBERT GRAHAM.

M. D. CLUBB.

Robert Graham was born in Liverpool, England, August 14, 1822. His father, William Graham, was a sea captain and sailed into many parts of the world. On some of these voyages Robert was allowed to go, and the sights and scenes of these youthful voyages remained with him as pleasant recollections through life.

When he was nine years old, his father moved to this country and settled in Allegheny City, Pa. At the age of twelve, he was apprenticed to a carpenter for five years. Long hours spent in the shop by day, and evenings spent at night school was the record of that five years. Upon receiving his endenture as a full-fledged carpenter—one of the happiest days of his life he was often heard to declare—he set up a shop for himself in Allegheny. Two Venetian shutters on a house in that city remain to this day as an example of the quality of his work as a carpenter.

His parents being strict Episcopalians, he was brought up in the communion of the Established Church. When he was fourteen years old, during a protracted meeting held by the Protestant Methodists, he was deeply impressed with the importance of religion, and while failing to experience the miraculous change which at that time was thought to be an evidence of conversion, he was, nevertheless, received on probation, and finally into full fellowship into that communion. He was now conscious of a great change in his views, feelings and conduct, but was still unsatisfied, and felt that there were many passages of Scripture which he could not harmonize with the teachings of the church of which he was a member. In the fall of 1838, he found a little congregation of disciples of Christ in Allegheny, and was brought to investigate anew the grounds of his faith. This led to his immersion February 13, 1839, by Samuel Church, who was, at that time, minister of the Church of Christ in that city.

January 3, 1843, he entered Bethany College, and the year following he began to preach, his first charge being the old Dutch Fork Church, which was about seven miles out from Bethany. By the sale of his library and carpenter's tools, and the small salary he received from his preaching, with occasional help from Mr. Campbell (every dollar of which was afterwards returned with interest), he was enabled to complete his course in college. He graduated in July, 1847, dividing the first honors of his class with A. R. Benton, and delivering the Latin salutatory.

After his graduation, nine months were spent on a collecting tour through several of the Southwestern States for Mr. Campbell. It was during this tour that he co-operated with John T. Johnson in a protracted meeting at Fayetteville, Arkansas, which resulted in the establishment of a splendid church, to the ministerial care of which he was soon afterwards called. While preaching for the church at Fayetteville, he succeeded in founding Arkansas College, which flourished till the war broke out in 1861.

In September, 1859, he was called to the Chair of Belles Lettres and History in Kentucky University, then at Harrodsburg. This position he retained one year, during which he gave perfect satisfaction to the friends of the University. He was induced to resign at the close of the year and return to Fayetteville with a view of becoming General Agent of the Southern Christian Missionary Society. But the war coming on, this arrangement was not carried out, and in the fall of 1862 he became minister of the Walnut Street (now Central) Church, of Cincinnati, Ohio, where he labored till 1864, when he removed to Santa Rosa, California. He remained in California preaching and teaching two years, and in January, 1866, he returned to Kentucky, having been chosen President of the College of Arts and professor of English Language and Literature in Kentucky University. He resigned this position in 1869 to accept a similar one in Hocker (now Hamilton) College, Lexington, Ky. He remained here till 1875, when he entered upon his duties as President of the College of the Bible, in which capacity he served till 1895, when, on account of advancing age, he felt it necessary to lay the burden down. He continued to occupy the Chair of Philosophy in the college, however, till 1898, when he retired from active work.

It will be seen from the above brief outline, that the life of Robert Graham was one of intense activity. He was a hard worker till almost the close of life. Being a life-long student, he gave with royal grace and princely generosity, the results of his careful and conscientious labors to those about him. As a teacher he had few equals. Nature, in endowing him with such rare accomplishments of mind and heart, evidently intended him to be

a teacher of men. He believed the business of a college is to make men, and the work of a teacher is not only to impart information, but to bring out and develop all the powers of the student. That his methods of instruction were correct, thousands of splendid young and middle-aged men all over the land bear willing testimony. He loved to teach, and he saw the fruits of his labor in those whom he had helped to useful lives, he felt fully repaid for any sacrifice he might have made for them.

As a preacher, he was clear, forcible, direct and eloquent. In prayer he was marvelously gifted. In the pulpit, in the home, by the bedside of the sick and dying, giving comfort to bereaved and heavy hearts, he prayed as only those can pray who dwell much alone with God.

While he did not like to write, he nevertheless wrote considerably. He was at one time one of the editors of the *Apostolic Times*, serving in that capacity with Moses E. Lard and J. W. McGarvey. All his writings are marked by peculiar force, clearness and beauty. He was painstaking in all he did, and he touched nothing he did not adorn.

He was the friend of young men. Having to face the greatest difficulties himself in early life, and knowing what it is to struggle, he entered into sympathy with all young men who were striving in the midst of unfavorable surroundings to fit themselves for the highest usefulness in life. Many a time he has reached forth his hand to help some struggling young man in the College of the Bible, who knew not where else to go. And while not burdened with this world's goods, and living on a meager income, he, nevertheless, aided in a material way scores of such young men.

The depth of his passion, the wealth of his sentiment, the power of his love, found abundant expression in the language of his life His powers became stronger, his emotions deeper, his soul more beautiful as the years bore him on. He was a man of great heart. His was a generous soul. He loved righteousness and hated iniquity. He was gentle, patient, kindly to all. And while capable of intense indignation and even wrath when occasion justified, he was, nevertheless, incapable of envy, resentment or any petty feeling toward any man.

Such was Robert Graham, preacher, teacher, and man. Strong, faithful, gentle, resolute, sincere, courageous. He was a man whose mighty and personal force was such that in any circle, and on any occasion, his very presence could be felt though he opened not his mouth. A man to whom the intellectual and the cultivated paid willing tribute, though never exacted by him. A man who was born to be the peer of great men, and so adorned through culture as to elicit their admiration and their ready appreciation of his moral worth and personal accomplishments.

There are many passages of Scripture which describe Robert Graham: "Not slothful in business, fervent in spirit, serving the Lord," and one is led to think of him. "The wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruit, without partiality and without hypocrisy," and again you think of him. "Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own," and once more you think of Robert Graham.

January 20, 1901, he passed out of the shadows into the light. His body rests in the beautiful cemetery in Lexington, Ky., his spirit is at home with God.

JOHN T. JOHNSON.

THOMAS N. ARNOLD.

John T. Johnson was born November 5, 1788, at the Great Crossings, in Scott county, Kentucky. He was the son of Robert Johnson and Jemima Suggett. His parents were born in Virginia and of Welch descent. His father was a man of high character, intelligent and patriotic, and was often engaged in the fierce conflicts waged by the Indians against the early settlers of the State. He was frequently honored with the highest positions in the government. He was a member of the Baptist church, a zealous Christian, and commanded much influence. The principles of honor, virtue and patriotism of the father were inculcated in the minds of his children, as was afterward shown in their lives.

John T. Johnson, reared amidst the dangers and privations incident to pioneer life, had much influence in molding the character—the man of high courage, firm in conviction. He received the best education the country afforded. He spent two years at Transylvania University, where he received the highest commendation from the heads of departments as a faithful, upright and efficient student. He studied law with his brother, R. M. Johnson, who was prominent and distinguished as a politician and lawyer. He obtained his license from the Court of Appeals, which was presided over by Edwards, Grundy and Rowan.

At the age of twenty-three he married Sophia Lewis, the daughter of Judge Lewis, a prominent citizen of Lexington. After his marriage he settled on a farm of one hundred and fifty acres on South Elkhorn, where, with his brother Joel, he engaged in the milling business for several years, with much success. In 1813 he was honored with a place of volunteer aid on the staff of Gen'l. W. W. Wainson, at Fort Meigs. There he met active service and was engaged in a sanguinary battle with Canadians and Indians; his horse was killed under him and he was badly wounded.

Owing to ill health he returned home after an absence of nine months. In 1814 he began the practice of law, and was directly chosen to represent his county (Kentucky being then only a county of Virginia). He was re-elected for several terms. For six years he pursued a most prosperous and successful business career, increasing his small estate of one hundred and fifty acres to five hundred. The

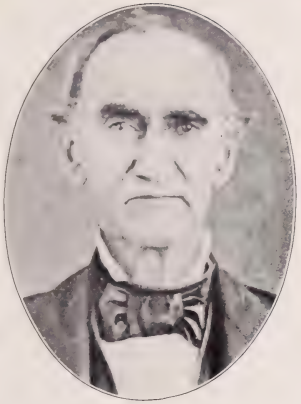
sun of prosperity was not to continue to shine upon him.

In 1818, at the return of peace and restoration of specie payment, there was a great decline in the nominal value of commodities, followed by a general bankruptcy. In Kentucky the disaster was overwhelming. Unwise and inexperienced legislation had chartered forty independent banks, causing reckless speculation and financial ruin. In this terrible crisis he lost his handsome fortune of fifty thousand dollars in paying the debts of his friends for whom he had become surety. In this he realized the truth of the saying of the wise man, "He that is surety for his friend shall smart."

In his own language he says: "In the great convulsion of 1818 and 1819 I became security for my friends and voluntarily gave up all I had to relieve me of these debts, but I never felt happier than when the burden was lifted, although it cost me fifty thousand dollars of fine real estate." With a courage born of early struggles—never disheartened—he cheerfully resumed his business career, and the following year, 1820, was elected to Congress and re-elected in 1822. During his Congressional terms important questions involving the highest interests of the Commonwealth were before the people, in which were engaged the first lawyers of the land, John Rowan, W. T. Barry, S. P. Sharp, J. T. Bibb and John T. Johnson. About this time the old Court of Appeals was abolished and a new one organized, and he was appointed one of the Judges and served one year on the bench. At the height of a successful business career, much to the regret of his friends, he retired to private life. He says: "A sacred regard for domestic life moved me to take this course I had so long desired." It seemed God's invisible hand was gradually leading him to a different field of labor.

His early training was such as to render him susceptible to religious impressions. At an early age, during a noted revival among the Baptists, he was much impressed with the importance of becoming a Christian. Having imbibed the traditional belief that God's special agency must do the work of conversion, the good impression was lost, and he became indifferent, and not until the age of thirty-three was he again impressed with a desire to become a Christian, when he united with the Baptist church at the Great Crossings, where his fathers had worshiped. This occurred before he was elected to Congress. He says: "Oh! it was a glorious thing for me, that I had become a Christian; it preserved me from temptation and kept me pure. My wife and children were all in all to me."

In 1823 the Restoration began to develop through the *Christian Baptist*. He says: "At this time I was too much engaged in politics to give it any consideration. Six years later the public mind was much excited over what was, by way of contempt, called Campbellism. I commanded the time and determined to examine it in the light of the Bible. I was convinced, won over and contended with all my might in the private circle. My eyes were opened and a new interest awakened in Christianity. I felt I owed to that man of God, A. Campbell, a debt of gratitude no language can express."



JOHN T. JOHNSON.

About this time he began to preach the gospel. The church at the Great Crossings, of which he was a member, was composed of his relatives, a large family connection and his intimate friends. He believed this was the proper place to begin to instruct, enlighten and reform the church. When he had expounded the principles of the Restoration, and had put the church to the test—to receive members simply on the good confession and immersion—he was treated with scorn. This was a crisis in his life. He was about to cut himself off from the fathers of the church, whom he had reverenced, and from most of his relations. He was then in the prime of his manhood—forty-two years of age. His person was erect and firmly formed, and there was a peculiar dignity and stateliness in his mein. He was a man of indomitable courage, cool and collected under the most trying circumstances. An eye-witness on this occasion said: "On the day he walked out of the church he moved with a more than usually firm, elastic and stately step. His image is indelibly impressed upon my soul."

In a short time (February, 1831,) he says: "With B. S. Chambers, W. Johnson and myself formed a congregation of God at the Great Crossings. I resolved to build on the Bible alone as containing the infallible rule of faith and practice, and from this time onward I endeavored to redeem the time and the solemn pledges I had made in behalf of the good cause." His devotion, zeal and self-sacrifice show how faithfully these pledges were redeemed. His eye single for the glory of God

and the redemption of the world through Christ, marks a ministerial career almost unparalleled.

He belonged to a family of high social position and famous in the country's annals. He was in the midst of a successful professional and political career, but his soul had been fired with an ardent love and zeal for the glory of God, and all earthly honors paled before the plaudits of "well done good and faithful servant." Living in the same county with Barton W. Stone, who was then editing the *Christian Messenger*, he became co-editor, and retained this position three years, when Elder Stone moved to Illinois.

The year 1833 was an eventful period in the history of the Restoration. It was the union of the followers of Alexander Campbell and Barton W. Stone. Elder Johnson says: "I was among the first, in co-operation with B. W. Stone, to suggest and bring about a union between the Church of Christ and that large body of Baptists which had renounced all humanisms in religion." The principles of the Restoration had so forcibly impressed him, he believed, when proclaimed and understood by the Christian world, creeds would be abolished and the union of Christians accomplished.

His interest in the Baptist church (his first love), lay nearest his heart, and it was his cherished wish to see them declare for a union of Christians. The union of Christians was the theme ever paramount with him. He reasoned well, that he who does most to unite the followers of Jesus does most for the conversion of the world. From the time he entered into the union of the Christian churches and the evangelical field, his subsequent life was one of incessant labor with tongue and pen. He was in every good work to advance the cause. He was one of the founders of Bacon College, and gave his time and money; was one of its curators and its most efficient financial agent; was its faithful friend from its beginning to the close of his life. He was the moving spirit in originating and raising funds for the education of young men for the ministry. He was a most devoted friend and worker for the Midway Orphan School, and gave his influence and aid in behalf of the financial interest of Bethany College. There was no educational or benevolent enterprise he did not lead.

In 1849 he lost his devoted wife. Their union of thirty-nine years had been one of uninterrupted happiness. A woman of fine sense, a devoted Christian, she was his counselor and guide in every venture. This bereavement weighed heavily upon him. He says: "She had made a heaven on earth for me." Six children were born to them, four daughters and two sons. He was singularly devoted to them, most tender and careful of their well-being.

He was a man of the most sublime faith. If his labors bore no immediate visible results he was never discouraged. He believed the good seed had been sown and would bear fruit, and he often said he left the truth tingling in their ears and it would prevail. It is not invidious to say that of all the pioneers of the Restoration, that John T. Johnson was the most devoted, zealous, self-sacrificing of all, and he could well say, like Paul, to his fellow apostles, that he had labored more abundantly than they all. There were few states in the Union in which he did not plant the principles of the Restoration, and many of the most flourishing Churches of Christ in the large cities to-day are the fruits of his labors. The life and letters of John T. Johnson is an inspiration to every Christian.

Elder John T. Johnson was a man of marked individuality. He was apparently a delicate man, slight in form. His bearing was gentle, refined and dignified. His address was pleasing, his enunciation clear and distinct, and he spoke rapidly. He was calm, self-possessed, and his deep, earnest manner of tone, gesture and expression of countenance aroused the human soul to action, and the audience was ever *en rapport* with the speaker.

During a most eventful ministry of seventeen years, he had seen the most triumphant success and marvelous growth of the Church of Christ—he had seen the fruition of his labors, and realized his most sanguine hopes.

His co-laborers were men distinguished for zeal, piety and talents. They were Walter Scott, John Smith, Samuel and John Rogers, John A. Gano, R. C. Rice, Benjamin Franklin, James Challen and L. L. Pinkerton, and others equally worthy.

Preceding his departure for Missouri in 1857, his last fatal visit, his last meeting in Kentucky, was held in the city of Covington. I had known him from boyhood, as he was often my father's guest, as he was my guest during this meeting. It was a short time after I had entered the ministry, and if I had been troubled with doubts as to my future ministry, his presence, his conversations and his preaching were such as to dispel all doubts, and inspired me with his own heroic spirit. He was then sixty-nine years of age. His preaching was never more effective than on this farewell visit. At the close of one of his sermons a member approached him and said: "Bro. Johnson, you have made me feel it is a great honor to be a Christian." This was a universal effect of his preaching. Two months later a great sorrow overshadowed us in the death of this godly man.

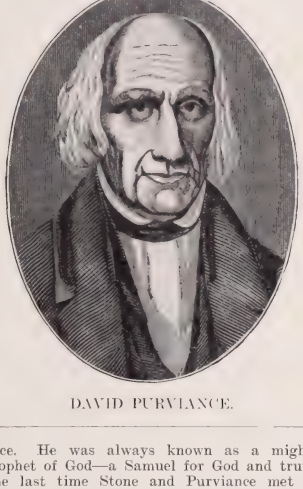
DAVID PURVIANCE.

W. F. ROGERS.

David Purviance was born November 14, 1766, in Iredell county, North Carolina. His father was a colonel in the Revolutionary War. The family moved, in 1791, to Sumner county, Tennessee. Here Col. Purviance had his second son, John, killed by the Indians, while in the field at work. Because of the frequent inroads of the savages Col. Purviance moved with his family to Cane Ridge, Bourbon county, Ky.

About 1800 a very remarkable religious awakening took place in Kentucky and Tennessee. Hundreds were converted; many be-

lieved they could hear the call of God to preach the gospel. The Purviances were all of the Presbyterian stock. One Presbytery dared against the rules of the old Blue Stocking church, to license many uneducated men to preach. This made a rupture which resulted in the formation of the Cumberland Presbyterian Church. Quite a strong body of Christians in many parts of Kentucky and Tennessee. The Purviances espoused with zeal the tenets of the new sect. David was early instructed in Greek, Latin, and the higher branches of learning by a most excellent minister, Dr. John Hall. He married and settled on a small farm near old Caneridge Church. In his youth while he was pious he was not a preacher. His ambition rather ran to lead men as a statesman. Frequently he was elected to the legislature from Bourbon county, and though he had the rough exterior of the backwoodsman, he was a leader among men; for he loved humanity. Where there was suffering there was David Purviance to sympathize and help. The people loved him—idolized him. He vanquished in debate such men as John Breckinridge, of Lexington, and Felix Grundy, of Springfield. His power that made him Master of Assemblies was: Right and Light. He was enthusiastic in all he undertook. He was a man of faith—he believed. Purviance was an emancipationist, like Clay and others. In the election for framing the new constitution, he was defeated, but elected to the legislature. He saw, with disgust, slavery fastened on the state, with no prospects for gradual emancipation. It was at this time he abandoned politics, and began to preach the unsearchable riches of Christ. He united with Stone and others to be Christians only. In 1807 he moved to Ohio. He was one of the drafters and witnesses of that magnificent document, "The Last Will and Testament of the Springfield Presbytery." He was a brave man. Some of those who were with him in his work as a minister, went back to their old faith; but he was as true as steel to his convictions, and steadied by his wisdom and faith, many a wavering soul was encouraged and strengthened. In his backwoods home he was called to serve his state both in the Legislature and Senate. He was a great power for good in the Ohio Legislature as he had been in Kentucky. The defenseless and oppressed could always find a friend and benefactor in David Purviance. He opposed the Black boar of his state, and was at last defeated for the Legislature because he was true to the interests of the oppressed. He did not permit his service to the state to be anything less than service to God. He walked with God. His service was as true in the Senate Chamber of his state as in the church at Shiloh or New Paris. We have had no man in our ranks who could serve Cæsar and God so evenly and justly as David Purviance. John T. Johnson gave up political life because he could not face the corruptions even in his time. If Garfield, the grand man, becomes a politician, he fades out as a preacher; not so with Purviance. He was always known as a mighty prophet of God—a Samuel for God and truth. The last time Stone and Purviance met on earth was at New Paris, 1843. The whole congregation was moved to tears as these heroes embraced each other. Two men that had more to do in establishing the cause of primitive Christianity in Kentucky and Ohio than any others. On the 19th of August, 1847, David Purviance went away from this world of toil to meet his God. There were truly giants in those days.



DAVID PURVIANCE.

ELDER AYLETTE RAINS.

Eider Aylette Rains was born in Spotsylvania county, Va., on January 22, 1798. He was sprinkled in the Episcopal church when four years old. His father moved to Jefferson county, Kentucky, in 1811. In 1814 he bought a farm near Campbellsburg, Henry county, Kentucky. Upon this he lived until his death at the advanced age of eighty-nine.

Aylette began teaching school in his father's neighborhood in 1816, and taught for three years. He then transferred his labors to Crawford county, Indiana. Soon after this he began preaching the doctrine of the final holiness and happiness of all mankind. Extended his evangelistic labors into Ohio. In his peregrinations he heard Walter Scott—was charmed; heard him again and again; was convinced. Sought his fellow laborer, E. Williams, converted him, and they mutually immersed each other.

He was received into the Mahoning Association and given a letter of commendation. He held successful meetings at many places in Ohio.

AYLETTE RAINS.

WM. LOGAN WILLIAMS.

In 1833 he married Sarah Ann Cole, daughter of Judge Josiah Cole. He soon moved, with his bride, to Paris, Kentucky. In 1834 he bought him a home in Paris and lived there until 1862, when his house was burned. After that until his death, in 1880, he lived with his only daughter, the wife of W. S. Giltner, Eminence, Kentucky. Aylette Rains was a fine type of what is termed monthly preachers. The churches prospered under his preaching and oversight. He preached once a month at Paris for five years; once a month at Millersburg for ten years; once a month at Clintonville for twelve years; at Providence, twenty-two years; at Winchester, twenty-seven years; and at North Middletown, twenty-eight years.

WM. LOGAN WILLIAMS.

B. J. PINKERTON.

Wm. Logan Williams was born in Hustonville, Lincoln county, Kentucky, and made his home in that place from January 22, 1823, the day of his birth, to November 19, 1896, the day of his death. His parents were strict Presbyterians, and in that faith he was reared. His father intending him for the ministry, he entered Centre College, Danville, Ky., September, 1843, and graduated in June, 1846. He then entered the Theological Seminary and received his degree and license to preach. Entertaining grave doubts as to some of the tenets of the Presbyterian church, he left that body and united with the Church of Christ in 1850, under the preaching of Carroll Kendrick. During the following year, 1851, he was ordained to preach the gospel, and, with the exception of four years, which he spent in the service of the Kentucky State Board of Missions, he preached continuously for the church at Hustonville to the day of his death—forty-five years. The church at Hustonville having no suitable house of worship, he raised a sufficient fund—six thousand dollars—to build the present commodious edifice, which stands to-day as a monument to his energy and liberality. It was dedicated in 1855 by H. T. Anderson. Encouraged by this success, he entered the field again to raise funds to build a college to be under the control of the church. In a short time he secured twelve thousand dollars with which was erected Christian College, a handsome brick structure about one hundred feet long by fifty feet wide, and three stories in height. And so, throughout life, in all enterprises designed for the public good, he was always found at the front with his influence and his purse. He spent his entire patrimony and his long life in the service of his fellow-men.

Mr. Williams was married four times; in 1848 to Miss Amanda White, of Mississippi; in 1855 to Miss Kate Logan of Lancaster, Ky.; in 1857 to Miss Amanda Bailey, of Hustonville; in 1861 to Miss Permelia Peyton, of Lincoln county. Two children only survive him, Mrs. Lee F. Huffman, of Lexington, Ky., and Mrs. Robert Burnett, of Boston, Mass.

Such are the outline events of a life on which a volume could be written. Logan Williams possessed an indomitable will and a strong, forceful intellect, but his dominant attributes were his child-like simplicity and humility, his warm and tender, though not demonstrative affections, and his deep and genuine piety. He "walked with God."

Though handicapped all his life by a frail body, he labored incessantly for the cause

nearest his heart, receiving many hundreds into the church as the fruits of his zealous, consecrated service. He was buried in the cemetery at Hustonville, November 20, 1896, the funeral sermon having been preached by Elder George Darsie, of Frankfort, Ky. The Kentucky Missionary Society in convention assembled, through its Committee on Obituaries, reported on the death of Mr. Williams as follows:

"W. Logan Williams was a prince in Israel with a spirit and character that suggested the apostle John and a zeal for God that was truly Pauline. Reared and educated in the Presbyterian church, he broke away from his traditional faith in his young manhood and boldly stood for the pure and untrammeled gospel of the New Testament until he fell upon his shield, and was carried home to God. Like Saul of old, he towered head and shoulders above his fellows, and in mental and spiritual stature was cast in equally liberal mould. For more than forty years he served the church in Hustonville, where he lived, and throughout Lincoln county he was a pillar of strength to the cause of Christ. Always a friend of Kentucky missions, he gave several of his best years to the service of our Board, and was known by face to all the churches of Central Kentucky, and greatly beloved wherever known. A brave, honorable and knightly soldier of the Cross passed to his reward when Logan Williams fell asleep in Jesus."

JAMES DARSIE.

Among our pioneers in Western Pennsylvania, no name shines brighter than that of James Darsie. His self-denying and multitudinous labors for over half a century have left an indelible impress on our cause in all that region. His pure and spotless character is still held in affectionate remembrance by thousands who sat under his pulpit ministrations. He was born in Edinburgh, Scotland, September 13, 1811, and died at Braddock, Pennsylvania, February 16, 1891, aged seventy-nine years, seven months and three days. His education was received mainly in the academy of Walter Scott, in Pittsburg, where he grew to manhood. At the age of twelve years he made a public confession of his faith, and was baptized. How early in the history of our religious movement that was will be appreciated when I say that there were at the time not over five hundred disciples in the United States. The year of his baptism was the year the first number of the *Christian Baptist* was published.

Three years after his entrance into the church he began to speak in its meetings, though painfully diffident, but at the age of twenty, in spite of this drawback, he had developed marked ability as a speaker. At twenty-five we find him going forth as an evangelist to plant the standard of the Cross in many of Pennsylvania's towns and villages, and to give himself wholly to the work of preaching. Something of the struggles and selfdenials of that early day may be gathered from the statement he often made that during the first twenty years of his work as a minister, his total compensation was $150. With a young and growing family to support many were the anxieties which beset him, and many the makeshifts by which he sought to provide for those dependent on him. But he never ceased the work of regular preaching. Like Paul he could say: "These hands ministered unto my necessities and to them that were with me." We, of a later generation and of an easier time, should study well the heroism of our brave pioneers, and try to catch something of their spirit.

JAMES DARSIE.

As a preacher, James Darsie had several striking characteristics: A rapid though distinct utterance, a most orderly presentation of his theme, the copious use of scriptural quotations, a vein of beauty and sublimity, and the constant habit of exalting the Lord Jesus Christ. He was pre-eminently a gospel preacher. He grew to manhood in the very "cradle of the Restoration," and knew thoroughly its true breadth and spirit and presented with a clearness and power its distinctive teaching.

He was twice married, and reared a family of nine children, five sons and four daughters. Three of his sons, John L. Darsie, of Hiram, Ohio, George Darsie, of Frankfort, Kentucky, and Lloyd Darsie, of Chicago, Illinois, are preachers of the ancient gospel. Three of his grandsons, also, are preachers of the same gospel: Charles Darsie, of Paulding, Ohio, George Darsie, Jr., of Massillon, Ohio, and Clyde Darsie, of Pueblo, Colorado. May his sons and grandsons all be as worthy men as he, as loyal to the New Testament gospel, and as

devoted to its restoration in the world.

The scene of his regular labors included Connellsville, Bethel, Redstone, Cookstown, Pleasant Valley, Pigeon Creek, Library, Somerset, Braddock, and other localities equally familiar to those acquainted with our people in Western Pennsylvania.

At the time of his death, which was the result of an accident, he was serving the large church in Allegheny as assistant minister, and in spite of the burden of his nearly four score years, was entirely equal to his arduous duties. Indeed, so great was his physical vigor, and so sound and perfect his physical health that there seemed every prospect that his life would have been prolonged another decade, at least.

Among the interesting data from which this brief sketch has been prepared, is a manuscript letter of Alexander Campbell commending him to the confidence of the churches of Illinois, whither, at the time he contemplated removing. The letter is as follows:

BETHANY, VA., July 24, 1844.

"To the brethren of Illinois to whom these presents may come. Favor, mercy and peace be multiplied through the knowledge of God, and of Jesus Christ, our Lord:

"I take pleasure in introducing to your acquaintance, Christian confidence and esteem, the bearer, brother James Darsie, long known to me as a faithful and exemplary Disciple of Christ. He has labored some eight or nine years in the proclamation of the Word, and for the last three as an evangelist in Western Pennsylvania. His labors have been very acceptable to the brethren and beneficial to the cause. If the Lord direct his way to you I have every reason to believe that he will be a blessing to the brotherhood and a helper in the cause of Reformation, and (I) doubt not that he will be cordially received and helped in his way by all the brotherhood whithersoever the Lord may open to him a field of labor.

"A. CAMPBELL."

JOHN DAVID ELLIS.

W. T. DONALDSON.

For the encouragement of struggling young men, who must depend upon their own resources, I wish to say a few things about the life of John David Ellis, who died of apoplexy at his home in Bellevue, Kentucky, November 30, 1901. Bro. Ellis was born on a farm in Campbell county, Kentucky, December 19, 1855. He was the youngest of six children. He was a man of great determination and perseverance. He did not allow the fact that he was on a farm, and hence deprived of many advantages, to hinder him. Early in life he developed a love of study, and alone mastered stenography and the higher branches of mathematics and chemistry. He also became proficient in music, which accomplishment was a great pleasure to him throughout his life.

JOHN DAVID ELLIS.

In early manhood he entered Clearmont Academy, then in the height of its usefulness, to further pursue his studies. There he led in his classes, and became especially proficient in civil engineering. Returning home at the end of the school year, he was elected County Surveyor, which position he held through two terms, eight years. During these years he continued his literary pursuits, preparing for greater usefulness.

He was fond of the association of persons whose intelligence and character were helpful to himself, and formed many friendships of such persons that were lasting. He was of a quiet disposition, never frivolous, yet alwas genial and friendly, a favorite with his acquaintances. At the age of twenty-seven he left home for the law school of Louisville, Kentucky, from which he was graduated in one year, having by hard work and close application, completed the course required.

He united with the Church of Christ in California, Kentucky, in 1884. This step was taken after a careful investigation of the evidences of Christianity; the manner in which he took this important step was characteristic of him. After the communion service one Lord's day, when there was no preaching, when an elder of the congregation, John C. DeMoss, had presided, in answer to an invitation that was given, he went forward and made the good confession. The firmness of his manner, the expression of his countenance, were remembered by many who were present, for years after. He frequently, in after life, referred to the eloquent talk and logical argument of the godly man, John C. DeMoss,

that had much to do with his taking this important step.

Bro. Ellis settled in Newport, Kentucky, to practice law. In 1885 he was united in marriage to Miss Bessie E. DeMoss. In 1889 they established their home in Bellevue, Kentucky, where he died. When they first entered their new home they sang the doxology, and asked God's blessing upon themselves and their home.

Bro. Ellis served this city in several capacities. He was City Engineer, president of the Council, City Judge, member of the School Board, and one of the Board of Examiners, all of which were acceptably filled. He is, however, best known for his work for the Master. He served the congregation of Bellevue as an elder. At the time of his death he was an elder of the Central church of Newport, Kentucky. His advice and counsel will be greatly missed, for he was a safe man, careful and deliberate. For several years he was state president of the Endeavor Union, and a valuable member of the Executive Committee of that organization. He was defeated for County Judge of Campbell county by the saloon power, because they regarded the C. E. as an anti-saloon organization. When asken beforehand by representatives of the saloon what his policy would be if elected, he said, "Te enforce all of the laws upon the statute-books without fear or favor." In speaking of his defeat afterward, he said, "I would rather be defeated by such principles being prominent in my life, than to be elected otherwise."

Bro. Ellis' example as a Christian gentleman was of the best. His home life was ideal. We shall all miss his wise counsel and influence for every good thing. May god bless his wife and son, who are left to us.

WILLIAM DAVENPORT.

B. J. RADFORD.

William Davenport was one of the ablest and most active pioneer preachers of the Church of Christ in Illinois, and wes one of the leading spirits in the founding of Eureka College. The biographies of such men are always interesting and inspiring.

He was born in Jessamine county, Kentucky, July 7, 1797. His parents were Jonas and Alice Davenport. His father died in 1802, and his mother in 1815. After the death of his mother, William made his home, for a time, with his aunt, Mrs. Williams, of Scott county, Kentucky. On August 30, 1819, he was married to Eliza Major, of Christian county, and they made their home in Fayette county until 1825, when they returned to Christian county. Here they made their home until 1835, when they removed to Woodford county, Illinois.

Mr. Davenport studied law and was admitted to the bar, while in Christian county. His fine presence and fine oratorical powers

WILLIAM DAVENPORT.

soon put him in the front, and he had every prospect of a brilliant political career. He had, however, strong religious convictions and sentiments, and had joined the Baptist church in his youth. Having heard the preaching of Alexander Campbell and his co-laborers, Davenport was captivated by the simplicity and scripturalness of their teaching, and, while living in Christian county became a member of the Church of Christ, and threw himself, with characteristic enthusiasm, into the ministry.

When, in 1835, the family removed to Illinois, it consisted of the father and mother and four children. They settled on a farm, and William Davenport became one of those farmer preachers, who, without compensation, laid the foundation for five hundred churches now in existence in Central Illinois. His fellow-laborers were Palmer, Robeson, Brown, John T. Jones, Kane, Minier, Henry, and a score of others, and he labored as eloquently and as abundantly as any of them.

Mr. Davenport was one of the most active leaders in the establishment of Walnut Grove Academy, in 1850, and the reorganizing of it as Euraka College. He traveled widely among the churches in 1852 and 1853, urging co-operation in establishing an institution for Christian education. He was the President of the first Board of Education appointed by the Churches of Christ in Illinois, and was largely instrumental in initiating the movement. He was one of the charter members of the Board of Trustees of Eureka College, when it was organized, in 1855, and it was chiefly through his labors among the churches that the funds were secured for the first college building, which was erected in 1856.

Mr. Davenport continued in the ministry until age impaired his activity. In the last few years of his life he resided in Nebraska City, Nebraska, where he died June 24, 1869. He is buried there. He rests from his labors and his works which follow him, in Illinois, especially, are manifest in all the churches, and in Eureka College.

FRANCIS MARION DRAKE.

Was born in Rushville, Schuyler county, Ill., son of John Adams and Harriet J. (Oneal) Drake, natives of North Carolina, grandson of Benjamin and Celia (Thayer) Drake, of Nash county, N. C., and great-grandson of James Drake, of Virginia.

In October, 1830, the family located in Rushville, Schuyler county, Ill., where Francis Marion was born December 30, 1830. In 1837 the family moved to Iowa, where they have ever since resided. The father and mother were pioneers in the church. John Adams was a personal friend of Alexander Campbell, was one among the early reformers, and they were both leaders in the church and died in the Christian faith in Centerville, Iowa, the father in 1880, at the age of 78, and the mother at the age of 76 in 1885.

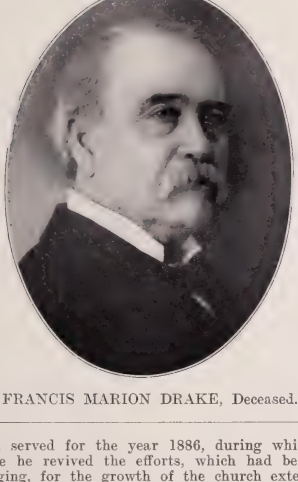
The son, Francis Marion, may also be classed with the pioneers of the church, having been baptized in the Mississippi river in an opening cut in the ice at Fort Madison, Iowa, in the winter of 1843. The family moved from Rushville, Ill., to Fort Madison, Iowa, in the fall of 1837. At that time Blackhawk and his tribe were located in that place. In 1846 what was called the new purchase having been made, they moved from Fort Madison to Davis county and founded the village of Drakeville, and entered the mercantile business, with Drake acting as clerk in the store. In 1852 Francis Marion crossed the plains to Sacramento, Cal., with a train of ox teams. On the way, at the Crossing of Shell Creek, Neb., the small company which he was then commanding had an encounter with a large number of Pawnee Indians, in which the Indians were defeated with severe loss. He returned to Iowa after a fair success in California, and in 1854 he recrossed the plains with a drove of cattle. On the 30th of September, 1854, he sailed on the steamer Yankee Blade from San Francisco, expecting to return home by the way of Panama. The steamer, running through a dense fog, struck a reef out from Point Aguilla on the Pacific coast and was a total wreck. The vessel was entirely destroyed and many lives were lost. He succeeded in reaching a barren coast and was picked up five days afterwards and returned to San Francisco. Later on he returned home and entered the mercantile business with his father and brothers under the firm name of Drake & Sons. From that time he was actively engaged in the mercantile, pork packing and live stock business until the Civil War broke out in 1861, when he enlisted and entered the service for the Union. He was soon after elected Captain of his company, afterwards promoted to Major, then commissioned Lieutenant-colonel of the 36th Iowa Infantry, and from that was brevetted Brigadier General of the United States Volunteers, serving more than four years until the close of the war. Was severely wounded in the service, thought to be mortally, and was in a great many severe engagements and had a good army record. On his return home from the army, owing to his wounds, he was unable to resume the active business that he had pursued prior to the war, and entered the practice of law; afterwards in the building and operating of railroads. He engaged in the practice of law, first for three years associated with the Hon. Amos Harris, from 1867 to 1870. Again from 1875 to 1879, associated with the Hon. A. J. Baker, Ex-Attorney General of Iowa, in which in both instances, he was very successful, and established a good reputation as a lawyer, especially as a criminal lawyer. He has been engaged thirty years in the railroad business, and has built and largely controlled five railroads.

At the instance of Professor G. T. Carpenter, his brother-in-law, and D. R. Lucas, he assisted in founding Drake University, of Des Moines, in 1888, in which institution he has taken a great interest and invested and is still investing a large amount of money. It is a prosperous institution, and has accomplished great good in sending out its graduates filling the various professions and especially the preaching of the gospel.

In 1895 he received the unanimous nomination of the Republican State Convention, and was elected Governor of Iowa by an overwhelming majority, having received the largest vote ever cast in the State for that office. On the 22nd of June, 1897, while ascending the granite steps of the capital during a beating rain storm he slipped and fell, striking an angle of the steps, striking at a place where he was wounded, bruising and battering the injured thigh bone, and owing to the critical condition in which he found himself several weeks afterward, from the advice of his physicians, he declined a second term for Governor. Since that time his health has been quite precarious, but he is now convalescing and is devoting some personal attention to his business affairs.

General Drake has devoted much of his time and means in the building up and development of other educational institutions besides the one in Des Moines. He has been a generous giver to all other educational institutions in Iowa (not fostered by the State) and has reached out into Japan and China with his contributions to help provide Bible colleges there. Although one of the largest contributors of the church extension fund, his beneficence has been extended direct in the building of scores of churches all over Iowa and in some other districts. He has been a large contributor to the Foreign, Home and all other missionary work in the line of Christianity and the promotion of Christian civilization.

At the General Christian Convention at Cleveland in 1885 he was elected president



FRANCIS MARION DRAKE, Deceased.

and served for the year 1886, during which time he revived the efforts, which had been lagging, for the growth of the church extension movement, of which he was one of the founders, since which time its growth has been phenomenal under the energetic and efficient labors of corresponding secretaries, F. M. Rains and Geo. Muckley. His first contribution of one thousand dollars was used as an advanced payment in the purchase of a tabernacle in Boston for the establishing of the work in that city. He served nine years as president of the Iowa Christian Convention, and upon declining a re-election on account of ill health in 1898, he was by resolution of the convention declared president emeritus.

He has recently purchased the site and furnished his home city of Centerville, Iowa, a magnificent library building and made provision with the city for its maintenance.

He was married December 24, 1855, to Mary Jane Lord, a native of Ohio, and who died at his home in Centerville, Iowa, June 22, 1883. She was the mother of seven children, six of whom are living. George Hamilton died in infancy at the age of twenty-two months. The living are two sons, Frank Elsworth and John Adams, and four daughters, Harriet Amelia (Milla), Jennie, Eva and Mary, all of whom are married. Frank is in business and resides in Chicago He was married to Flora Bissett at Momence, Illinois, in 1883, and has one son, Francis, fourteen years of age.

John is also a resident and business man in Chicago. He was married on the 26th of January, 1893, to Dula Heisel Rae, the step and adopted daughter of Col. Robert Rae, of Chicago.

Milla resides in Chicago, the wife of T. P. Shontz, president and general manager of the Indiana, Illinois and Iowa Railroad. They were married in Centerville, in 1881, and have two daughters, Marguarite and Theodora, aged respectively fourteen and eighteen years.

Jennie is the wife of Dr. J. L. Sawyers, an eminent physician and surgeon in Centerville, Iowa. They were married in 1883 and have two daughters, Mary and Hygiene, aged respectively fifteen and eighteen, and one son, Francis Lazelle, aged six years.

Eva is the wife of Henry Goss, a wholesale and retail boot and shoe merchant of Centerville. They have one son, Joseph Marion, sixteen years of age.

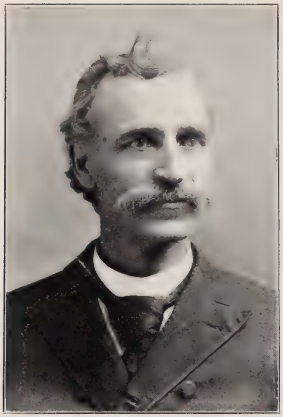
Mary is the wife of George W. Sturdivant, a dry goods merchant in Centerville. They have one daughter, Mary, five years of age.

GEORGE WORTH YANCEY.

MRS. S. K. YANCEY.

The subject of this sketch was the youngest child of Thomas and Zelcha Yancey, and was born in New Liberty, Owen county, Kentucky, March 3, 1847. His father was a Virginian, being a cousin of William L. Yancey of Confederate fame. His mother was first cousin of the Morton brothers, who were pioneer preachers of the Restoration. From both father and mother he inherited a fine physique, and a strong mind. When but two years of age his father died, leaving the mother and five children. She journeyed to Missouri and here on the prairies of this new country Worth Yancey spent his boyhood days. He left his home at the early age of thirteen to make his own way. At sixteen he entered the office of the *Palmyra Spectator* and learned the art of printing. About this time he united with the church and soon afterwards decided to become a preacher of the gospel. To this end he bent every energy, reading and studying every spare moment. He became a proficient type-setter, earning good wages which he laid by for his college course. At the age of nineteen he entered Kentucky University. He graduated from both the College of the Bible and the University with honors, beloved by faculty and student-body. During nearly all of his college course he preached regularly every Sunday. His vacations were spent in protracted meetings in Kentucky and Missouri. After graduating he was called to Carlisle, then to Floyd and Chestnut Street Church, Louisville (now Broadway), laboring with this church for six years; then the Campbell Street Church four years; Lancaster four years; Cynthiana five years, where his health failed. His last sermon was preached September 30, 1894. He also held many protracted meetings, and was successful as an evangelist. For several years he was connected with the *Old Path Guide*, continuing for some time as office editor after the death of F. G. Allen.

Few men have been more abundant in labors. He loved, above everything else, to preach the unsearchable riches of Christ.



GEORGE WORTH YANCEY.

Strange, indeed, it seems to our darkened vision, that one so well prepared in heart and mind for the Master's service should so soon lay by the sickle while the world's great harvest fields wait in vain for reapers.

After an ocean voyage and a few weeks spent in Europe, three months in the hospital in Cincinnati, a six months' sojourn in Florida's sunny clime in search of health, the conclusion was reached that progressive paralysis was doing its deadly work. Inch by inch the outer man perished, but the inner man was renewed day by day. All through two years of sore affliction and extreme suffering, he was cheerful and hopeful, never losing faith in Him whom he had served.

On the 7th day of September, 1896, at Williamstown, Ky., his spirit, buoyant with glimpses of the "farther shore," was released from its tenement of clay. Thus in the prime of life, being only forty-nine years of age, his ministry, so full of good works, was ended. He went into the presence of the Eternal One with no fear, no doubt, but fell peacefully asleep, often repeating, "I shall be satisfied, when I awake in His likeness."

On June 9, 1871, he was united in marriage with Sarah Kendall Mogan, of Williamstown, Ky., who, with two sons, Worth and Hogan, and a little daughter, Lela, survive him. Graham, the eldest son preceded the father to the homeland.

HENRY RUSSELL PRITCHARD.

E. B. SCOFIELD.

Henry R. Pritchard belonged to the first generation of Indiana preachers, and was an active herald of the cross to the day of his departure in the autumn of 1900. Few men have been as well known by the disciples in Indiana, and for fifty years thousands claimed his personal friendship.

Coming to Indiana when churches were few, and preachers were compelled to make great sacrifices, he began earnestly and intelligently a work that cannot be adequately set forth within the limits of this brief sketch. In many ways he was well fitted for such an undertaking. He believed in God and his Book, and that Christ would lead him on to victory.

His Kentucky origin was much in his favor, and he loved to remark that "a Kentuckian, with an Indiana finish, was an unusually strong man." Born, January 25, 1819, his birthplace stood by the road from Georgetown to Paris, and here he spent his earliest years. To have been born in the "Bluegrass Region" was considered a heritage, and his early home was treasured in his memory to the end of his life. In his ninth year he first heard the primitive gospel, and he never forgot Blackstone Abernathy, the preacher of that gospel. Thomas Campbell had just finished his noble efforts to "restore the Bible" to its divinely appointed place as the sole standard in matters of faith and life. Alexander Campbell had completed his essays in the *Christian Baptist* on the "Restoration of the Ancient Order of Things," and Walter Scott, not a year previous, had first stated the conditions of salvation from sin, in the New Testament order, thus "restoring the gospel." The boy's memory was to retain incidents of that historic time, that were to bear richest fruit to himself and thousands of others.

On the first day of August, 1830, he was called upon to give up his mother by death. In less than another month he lost a little sister. Leaving a brother and sister in the home of their grand-parents, Henry and James, his brother, two years his senior, together began the battle of life for themselves. They won success by earnest efforts, and through many trials and hardships. James worked for a General Taylor, and Henry for Mr. John W. Tibbetts. This arrangement continued until Henry reached his majority. They owned all things in common, and all their possessions scarcely filled one small trunk. Before their mother's death they had each received six months' schooling, and during these times read and studied much of evenings and on Sundays. They read none but good books, and Bro. Pritchard followed this rule through life.

After Henry had reached his twenty-first year, he worked three months and sent James to school, and then James did the same for him. He loved to tell of his school days, and while his advantages were meagre, he used his opportunities well. Like the great Lincoln, whom he so much admired, and resembled in personal appearance, he used the open fireplace the long winter nights in his determination to secure an education.

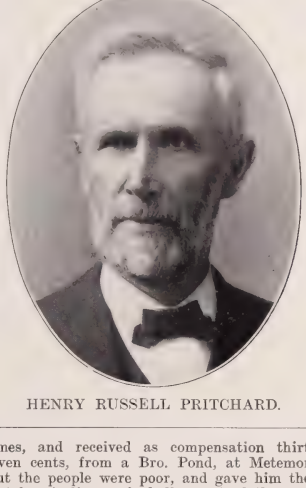
Naturally, with religious instincts, Henry, in his nineteenth year, desiring to lead an

earnest Christian life, joined the Methodist church, and devoted much time to the study of the Bible. His genius was soon recognized, and his brethren soon encouraged him to exercise his gifts in public, and made him a class leader. He met with one class in the forenoon, and another, six miles distant, in the afternoon. After eighteen months he was licensed to exhort, and his ability as a preacher was soon recognized, and he became popular wherever he went.

At the age of twenty, he was examined for the ministry, and it was arranged that after twelve months he should be admitted to the conference as a preacher of the gospel in the Methodist church. But from the beginning his logical mind led him to a systematic study of the Messianic prophecies from Eden to the advent of Christ; and his study of the "Articles of Religion" put him out of accord with his Methodist brethren, as they did not appear to be in harmony with the Scriptures.

Meanwhile the movement to restore original Christianity had made remarkable progress. The cause in Kentucky had taken great strides. In the spring of 1840, Henry R. Pritchard came to know that he agreed with the disciples in most things, and with his Methodist brethren in but few. About this time he heard the scholarly L. L. Pinkerton in a series of sermons on Romans, which Henry had previously committed to memory. The young man's love of truth led him to appreciate the Scriptural position occupied by Mr. Pinkerton, and on May 20, 1840, he became identified with the restoration movement. He always retained the kindliest regard for his Methodist brethren, with whom he had been so pleasantly associated.

On the first Lord's day in July, 1840, Henry R. Pritchard delivered his first sermon as a minister of the Church of Christ, in his twenty-second year. He often told of the work he did the following winter when he cut one hundred cords of wood and sold it for one hundred dollars. This money he used to attend school for eight months, at Rising Sun, Indiana. Here he formed the acquaintance of Love H. Jameson and B. U. Watkins, with whom he was afterwards associated in the ministry for nearly half a century. By preaching for the congregation in Rising Sun on Lord's days, the young minister was enabled to continue his studies. In 1842 he served the churches at Carthage and Fulton, and studied Latin and Greek, under Walter Scott and B. U. Watkins. He boarded with Walter Scott, and had the benefit of his ripe scholarship and fine personality. During 1843 he served as evangelist for the counties of Hamilton, Butler and Preble, and was supported chiefly by the churches of Cincinnati, and continued to study under the same teachers. In 1844, after spending some time in the Eclectic Medical College in Cincinnati, he began the practice of medicine at Rising Sun, and for three months was very successful, but his love for the ministry triumphed, and he again gave his entire time to preaching the gospel. About that time he took a trip up the White Water Valley in Indiana, and preached seventy



HENRY RUSSELL PRITCHARD.

times, and received as compensation thirty-seven cents, from a Bro. Pond, at Metemora. But the people were poor, and gave him their best hospitality, and gladly received the word.

From October, 1844, to January, 1846, he preached at Oxford, Ohio, and continued his studies under professors of the Miami University. In January, 1846, he married Miss Emeline Birdsell, whose home was near Oxford, and began that sweet companionship that lasted over fifty-six years. This good wife was a fit companion for such a man. She appreciated his remarkable gifts, and in her sweet, strong way, did all that could have been done to make him useful and happy. She still survives him, and is a blessing to all with whom she has to do. She attends church regularly, and is zealous of the interests of the pure gospel. After their marriage, they immediately began an eight years' residence at Fairview, Indiana, where he studied Latin and German under Professors Benton and Hoshour, of Fairview Academy. Here, and in all this region, he did most effective preaching, not only in that early day but from time to time as long as he lived. One of the best sermons of his life was delivered to over one thousand people in McMillin's Grove, west of Fairview, but a few weeks before his departure, when he spoke with clearness and vigor.

Here, too, he held a debate, in 1847, with the Methodist champion, Williamson Terrell; and another in 1890, with Elder Potter, a Primitive Baptist minister. Bro. Pritchard's "Addresses," published in 1899, contains some of his best arguments presented in that first debate. They are marked by his love for truth. He never argued for argument's sake, yet he became restless when he heard an error advocated, and when opportunity offered, corrected it. He loved to give private instruction in fireside talks, and all who had the

privilege of entertaining him in their homes will recall this remarkable characteristic.

He was greatly loved by young preachers, and at all their gatherings he became the magnetic center of a group of deeply interested brethren. He served the church at Columbus, Ind., from 1854 until 1870, when he moved to Washington, Ind.

In 1873 he disposed of his farm near Washington, and moved to Indianapolis, where he resided until the end. From here he went far and near. He preached and lectured, and led effective evangelistic work. He served as state evangelist, and brought many to Christ. At Lebanon and at Angola, where there had been only weak congregations, he proved to be just the man to start movements that have built up in these cities two of the strongest churches we have. He always championed every aggressive work for Christ, and never harbored a "fogy" notion.

Henry R. Pritchard was always a kind man, and although fearless as a lion, he had no spark of cruelty in his makeup. His most remarkable characteristic, according to his own estimate, as given to the writer, was his power to remember anything at the time he needed it. He seemed to forget nothing, and greatly rejoiced in this gift, but never obtruded the consciousness of it upon others.

His long ministry almost covered the history of our movement in the nineteenth century. He considered it a great privilege to take part in so great a work ,and he certainly held the first place in the Indiana field for many years. He loved to recall his acquaintance with the first men of the Restoration. He told many anecdotes of Campbell and Scott and others, that should have been preserved. He told of A. Campbell's love for children, and that at his Bethany home he could have been seen in his hours of rest and recreation with a band of children following him and clinging to his coat. Besides being associated with A. Campbell, Scott, Stone, Pinkerton, Watkins, Burnet, Challen, Rains, Smith, Loos, McGarvey, Lamar and others, outside of Indiana, here he labored with Jameson, O'Kane, Franklin, Hoshour, Benton, Danbenspeck, Burgess, George Campbell, Mathes, Brown, Thompson and a host of noble men, many of whom awaited him on the other shore. Two daughters and two sons, gladly minister to their mother, and grandchildren, possessing many of his best characteristics, cherish his memory. He fell asleep at Chesterfield, Ind., on a Saturday afternoon, while seated on a veranda, ready for the morrow's sermon.

DR. JAMES T. BARCLAY.

J. T. BARCLAY.

James Turner Barclay was born in Hanover county, Virginia, on the 22nd day of May, 1807. His father, Robert Barclay, was the son of Thomas Barclay, of Quaker descent from Barclay of Urie, the Quaker apologist, and an intimate and cherished friend of Washington and Jefferson. His mother, Sarah Coleman Turner, was left a widow when James was a little boy. She afterwards married Captain Harris, a wealthy tobacco planter, of Albemarle county, Virginia. He was devoted to James, and educated him at the University of Virginia. In his Twenty-second year he graduated in medicine at the University of Pennsylvania. Dr. Barclay was married in 1830 to Miss Julia A. Sowers, of Staunton, Virginia, who is in her ninety-first year, and living with her son and his wife, Decima Campbell Barclay, in the old Campbell mansion at Bethany, West Virginia. Shortly after their marriage he purchased Monticello, the home of Thomas Jefferson, from the Randolph heirs, and lived there for some three or four years. Finally he was persuaded by his mother and his wife's parents to dispose of the place, which he sold to Captain Uriah P. Levy, of the United States Navy. In early life he joined the Presbyterian church, and was most earnest in his desire to go as a missionary to China. He offered himself to the Presbyterian Board of Missions, but afterwards yielded to the entreaties of his aged mother not to leave her to go to a foreign land. A few years later he became convinced of the importance of believer's baptism, and embraced the views of the disciples of Christ, as taught in the New Testament, and illustrated in the life of his Divine Lord and Savior, and taught by His apostles, which constituted the joy of his hope, the strength of his faith, and the life of his love throughout his eventful and consecrated life. He was baptized by R. L. Coleman in the James River, at Scottsville. Afterwards he moved to Washington City and organized our first church there in his own house. A short time after the death of his mother, he offered his services to the American Christian Missionary Society, and in 1850 went to Jerusalem as our first missionary to the Holy Land, with the one great desire of his heart to proclaim from Mt. Zion the Kingdom of Christ as on the day of Pentecost. There, on the ground, he prepared the material for his book, "The City of the Great King." This work is a standard authority on Jerusalem in England as well as America. On his return to the United States, in 1854, he published this book. The next year he was appointed by the President in special charge of the Philadelphia mint, to make experiments and tests to prevent counterfeiting and the deterioration of the metalic currency. This important work he successfully accomplished. The result of his experiments and his report were fully indorsed by Professors Rodgers and Vatheck, two eminent scientists of Philadelphia, who had been appointed by the President to co-operate with him. When the matter of remunerating him for his discovery was brought before Congress, a bill passed the House giving him $100.000. It failed to pass the Senate by one vote, cast by Senator Mason. In 1858 he returned to the missionary work in Jerusalem, with renewed zeal and energy. On the breaking out of the Civil War, in 1861, he resigned his position, not wishing to be a tax on his brotherhood in time of war. For a time he lived with his

DR. JAMES T. BARCLAY.

children in Beirut, Syria, and on the Island of Cyprus. In 1865 he returned to America, and the next year was called to the chair of Natural Sciences in Bethany College. This position he resigned in 1868 and removed to Alabama, where he spent the remainder of his life, preaching through the mountains and villages of Northern Alabama. He organized the little church in Wheeler, Alabama, where his memory is cherished and honored by all who knew him. There he was buried on the plantation of his oldest son, Dr. R. G. Barclay, who survived him only two years. Dr. Barclay was a man of wonderful constitution and fine physique. At the time of his death he was sixty-seven years and five months old, yet his sight was perfect. He read the Bible in the finest print without glasses. He could write the Lord's prayer, in a clear, distinct hand in characters so small that they could all be inscribed on a five cent piece. His teeth were all strong and perfect at the time of his death. His memory and mental powers were not in the least impaired. One who knew him well states that he was a most diffident and retiring man. Bro. Hobson once remarked of him that "Dr. Barclay was criminally modest." Because of his connection with and devotion to our missionary work his name will be held in everlasting remembrance by our people. The pulses of his great and benevolent heart and self-denying life in the Master's service in Christian, as well as heathen, lands are still the pulse of this world's life and are beating in these latter days with greater force than ever.

A marked characteristic in the mental and moral make up of Dr. Barclay was his enthusiastic devotion to prophecy (of which he took a literal view and upon which he read, talked and wrote incessantly during the last years of his life, and his chronological and prophetical maps and charts are something wonderful in the way of exact and minute work. He was a fine draughtsman and spent months absorbed in these maps and charts. Another feature was his intense love and study of the Bible, which he read continually, his morning, mid-day and evening devotion literally wearing out Bible after Bible by his constant use of them. I remember hearing him say that he read the Bible from Genesis to Revelation every six weeks. He was so familiar with the Scriptures that he could refer at will to almost any passage that was brought up for comment or discussion. On his library shelves were all of the latest prophetic works, the "Battle of Armageddin," by Baldwin, the writings of Dr. Cummings, of London, and Dr. Seiss' "Last Times," and "Pisgah Views," were read with deep interest by him. But the chief love of his heart was for missions and missionary work, in which service he knew no weariness. "Servant of God, well done, rest from thy fond employ, the battle fought, the victory won, enter thy Master's joy."

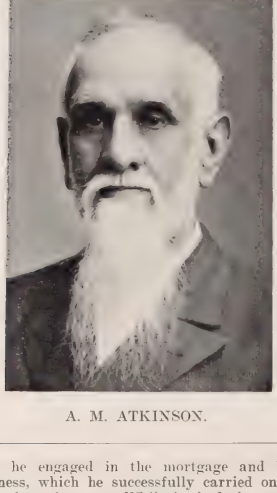
ALONZO MELVILLE ATKINSON.

A. L. ORCUTT.

Alonzo Melville Atkinson was one of Indiana's best gifts to the movement for the Restoration of Apostolic Christianity, to which cause he gave himself very early in life, and in which he exercised a very large influence. He was born near Columbus, Indiana, in February, 1833. When but a lad he went to Indianapolis and learned the trade of bookbinder. In 1863 he married Mrs. N. E. Burns, of Mt. Vernon, Ohio.

At the breaking out of the Civil War he enlisted in the Sixteenth Indiana Infantry. Within ten days after entering the service he was wounded and taken prisoner, and within a week thereafter he was paroled. While this was but a glance at army life (and some men see things at a glance), he was greatly impressed with the needs of his soldier comrades, and at once sought and received from Governor Morton a sanitary officer's commission, and went to work gathering supplies for soldiers, in hospital and field, taking the same direct to these places to meet emergencies. He took the first boat load of supplies to Indiana soldiers and personally directed the delivery of the same. He continued this line of service during the war, doing untold good.

Soon after the close of the war he became solicitor for the Indiana Soldiers and Sailors Orphans' Home, at Kingstown. For two years worked under the American Missionary Society, as solicitor for the freedmen of the South. In 1867 he entered the ministry of the gospel, and served the churches at Wabash and Delphi, Indiana, for about two years, when he decided on a business course in life, and became General Agent for the Aetna Life Insurance Company. In



A. M. ATKINSON.

1874 he engaged in the mortgage and loan business, which he successfully carried on for a number of years. While he had chosen the business world as the sphere of his activity, he never let go his interest in the work of the church, and for thirty of the thirty-five years of his residence in Wabash, Indiana, he served the church as one of its elders.

While A. M. Atkinson was well and favorably known by the brotherhood as a successful business man and liberal supporter of every good work, at the time of his death, in 1899, he was, perhaps best known as the founder and Corresponding Secretary of the Board of Ministerial Relief, (See history of this Board elsewhere in this book), and had he lived for no other purpose, or did no other good thing than inaugurate this work, he lived not in vain, for even then his life would have been a blessing to many. He gave four years of consecrated devotion to this work without financial remuneration, traveling much over the country, and the first year paid his own expenses.

It was at the General Convention at Cincinnati, in a business men's meeting at the Grand Hotel, that he laid the claims of the old preachers upon the hearts of the brethren for the last time. He made an eloquent and impassioned plea before this meeting for consecration, devotion, and liberality, urging his brethren to untiring steadfastness, and closing his address with the apostolic injunction, "quit you like men," he sank into a nearby seat, supported by those near him, and expired within a few moments. He died as he had lived, in the work of the Master. His life was laid upon the altar of what he always loved to call, "a loving and tender ministry." One of his peculiar characteristics was that he could always put himself into whatever he undertook to do. In the work of Ministerial Relief, it was said that he was a living illustration of the idea possessing the man. This work is a living monument to his memory.

As one of the founders, heavy stockholders and financial supporters of the Bethany Assembly Association, he had large influence. His counsel being regarded as wise and safe, was always sought and appreciated. Bethany Assembly, originally organized in the interest of the work in Indiana, but which has now developed into the National Chautauqua of the Church, is one of the monuments to the wisdom, zeal, and progressive spirit of Indiana disciples, marked by the business enterprise of this man of God.

On the occasion of his funeral, held in his home town, Wabash, Indiana, the business houses and public schools of the town were closed to give to the general public the privilege of doing honor to one of its most influential and respected citizens. He was always a liberal supporter of the church in all the departments of her work, and during his later and more prosperous years, he gave thousands annually. Almost with the beginning of his business life he adopted the tithing system of giving. He used to say that his prosperity began with his giving a tenth to the Lord. In later years his gifts far exceeded that amount. He gave liberally not only to the general enterprises of the church, but in his own quiet way, individuals, struggling churches and overburdened ministers were generously remembered. Young men and young women, ambitious for education and without funds, others in serious financial straits, the sick, or any one needing assistance, found in him a willing helper. He was the appreciated friend of all who were in trouble, financially, as well as sympathetically. None ever went from his door empty. His pleasure was his privilege to help others.

MRS. EMILY H. TUBMAN.

GEORGE DARSIE.

Though this worthy Christian woman passed to her reward eighteen years ago (in June, 1885) her memory has lost none of its fragrance. Her home was in Augusta, Georgia, but she spent the summer of each year with her brother, the late Lauden A. Thomas, and his family, in Frankfort, Kentucky. She died at the great age of ninety-one. Her dust now sleeps in the beautiful cemetery at Kentucky's capital city.

Not alone in the localities where her face was seen and known, but throughout our entire brotherhood, her name is still spoken with affectionate reverence, and her splendid life is still recalled with increasing admiration. No one among our people has ever felt more keenly than she the responsibility of having, or illus-

trated more royally than she the blessedness of giving. What she did with her large means to help our cause through all the South, but especially in Georgia and Augusta; what she did for our various educational institutions, endowing an entire chair in Bethany College; what she did in aiding scores of young men and women to educate themselves for usefulness in life; what she did by her lavish donations to public and private charity; what she did by her munificent bestowment upon the church at Frankfort, Kentucky, of a complete and furnished church building; what she did by her endowment of the church at Augusta, Georgia, by which she guaranteed its future for all coming time; what she did by her large benefactions to our missionary enterprises, both at home and abroad, and by her final bequest of $30,000 to our Foreign Society, the largest single contribution it has ever received; what she did in all the ways I have thus named, and in other ways of which she permitted no record to be made, to bless mankind and to glorify God, but gives some faint illustration of the sweet-spirited benevolence which filled her long life, even down to the very end.

The beauty of her giving lay in its cheerfulness and in the tender heart-gift that went with every contribution she made. In consequence she found great joy and satisfaction in it. Again and again have I heard her say that it was the supreme happiness of her life.

But the good she has done by her direct gifts, great as it is, seems to me to be even less than the good she has done and is still doing by the unconscious influence of her great example. Being dead, she yet speaks to our whole generation, and proclaims the truth of Christ's great utterance, to which all human experience bears witness, that "it is more blessed to give than to receive."

Mrs. Tubman was baptized by Dr. Silas M. Noel, minister of the Frankfort Baptist church, in the Kentucky river, just below that city, in October, 1828, four years before the organization of the Frankfort Church of Christ. She took with her on her return to Augusta, a certificate of her baptism, but she never held membership in a Baptist church. Soon after this she met Alexander Campbell and accepted with full and hearty confidence, no less than with complete intelligence, the religious views he advocated, becoming from that time on his life-long admirer and friend. She believed implicitly that a return to primitive Christianity, the restoration of the apostolic faith and practice in all their essential features, and the union of God's children on this imperishable basis, was the only hope for the ultimate triumph of the religion of Christ. But while her religious convictions were deep and strong, she had unfailing charity for all who differed from her and loved all of every name who called on the Lord Jesus Christ, out of a pure heart.

In her mental characteristics she blended a masculine vigor, grasp and balance with a truly feminine delicacy of insight and intuition. There was no better counselor concerning intricate and perplexing matters of business, or the practical conduct of the affairs of life, and yet she was equally able and wise in all matters of the household art, and things which called for the exercise of the most refined womanly taste and judgement. She had an exquisite sense of the beautiful, which gave her great and constant delight, and yet she was accustomed, on all the important questions of the day, to take the most sober and common sense view of things.

Simple in her tastes and manners, natural in her speech and behavior, sincere and genuine in all things, one could approach her as easily as the child its mother. Free from haughtiness and affectation, those who knew her best loved her most, and all who sought her friendship were sure to obtain it.

I count it one of the great blessings of my life to have known her and to have learned from her afresh the joy-bringing power of a life spent in doing good. What a glorious example she has left to our great brotherhood, and to Christian people everywhere, of the supreme blessedness of giving! May her great life be like the seed that fell on good ground, which, after its own kind, brought forth thirty, sixty and a hundred fold.

F. G. ALLEN.

A. W. KOKENDOFFER.

Frank Gibbs Allen, founder of the *Old Path Guide*, of Louisville, Ky., was born near LaGrange, Ky., Oldham county, March 7, 1836. His boyhood was spent on the farm. Here he received the usual education which the public schools of that period afforded. Here he became conspicuous as a leader among the young men in the political and social happenings of the community, thus early evincing those traits of generalship which served him so admirably in later years. He was reared, by pious parents, in the Methodist church, and though uniting with it never became a vigorous advocate of its doctrines.

In September, 1856, he married Miss Jennie Maddox, daughter of an elder of the Pleasant Hill Church of Christ, in Oldham county, and a few years later, under the influence of Mrs. Allen, became a member of the Church of Christ, being immersed by Wm. Tharp, of Middletown. This marked a change in his life career. Hitherto it was a happy, uneventful, go-easy farmer's life that lay before him; now the ministry of the Word presented itself, and though poor in purse, and a family to maintain, he entered college at Eminence, Kentucky, co-student with J. B. Briney and George Bersot, destined henceforth to make himself heard in the church which stood for primitive Christianity and the union of all of God's people on the basis of the written Word. Henceforth he was to be known as a man of piety and ability; a man of keen logical acumen, and a clear and strong defender of the faith, both as speaker and writer,

F. G. ALLEN.

whether in the religious journals, or in the pulpit, or in debate with those who differed from him, in his now chosen and profoundly endorsed religious views.

Possibly, however, the most important and far-reaching effort of his life, was the establishment of "*The Old Path Guide*, in Louisville, Kentucky, 1879. This was, at first, in magazine form, and appeared monthly. Its Motto, "Ask for the old paths and walk therein," was the key-sentence to all he espoused and wrote. This journal he undertook alone and with little capital. That seemed, however, an opportune time and Louisville the place, and Mr. Allen the man for such a venture, and it succeeded. During the remainder of his life, he gave to it his ripest thought, and the power of his prolific and trenchant pen was felt throughout the South. There was later consolidated with it *The Apostolic Times*, of Lexington, and other forces joined him, but his spirit was readily the dominant factor in the growth and success of the paper, which, at the time of his death, was easily the leading religious paper of the South, and held rank with any then published throughout the brotherhood.

A sketch of F. G. Allen would hardly be complete without mention of his long and pleasurable connection with the Mt. Byrd church, Trimble county, Kentucky. Here he came in 1870, and resided, save short residences in Louisville and two winters spent in Florida and Texas, till his death, which occurred January 6, 1887. Here he built "Cottage Home," the place where his happiest years were spent with his family, his brethren, and the old country church, so indissolubly linked with his memory, and near which, at his request, his body rests. Here, at "Cottage Home," his strong editorials and vigorous articles were written after disease began to consume the body, but could not impair the mind. Here, one year before his death, he completed a book of "Original Doctrinal Sermons," known as "The Old Path Pulpit," published by The Guide Printing and Publishing Company, and which has proved a useful and popular volume.

His wife and four children survive him. These are Mrs. E. J. Fenstermacher, of Charleston, South Carolina, whose husband is minister of the church there; Mrs. Lula A. Voiers, of Jeffersonville, Indiana; Mrs. A. W. Kokendoffer, wife of the minister of the church at Mexico, Missouri, and Frank Waller Allen, now at Lexington, Kentucky, preparing himself for the ministry. Two daughters are deceased: Mrs. Allie K. Giltner, and Minnie, the latter dying in infancy.

Concerning Mr. Allen, the late President Robert Graham, publisher of his autobiography, said: "He was a sincere man; he was a conscientious man; he was a brave, true man; he was a pure-minded, goldy man." But the dread disease of consumption struck its fatal blows when manhood and maturity of mind and heart and life had just reached the noon-tide, leaving as a legacy, an untarnished life, as an example, a triumphant victory over the things which try men's souls, and for consolation, an undying hope.

MRS. O. A. BURGESS.

HELEN E. MOSES.

Nannie Ledgerwood was born in Washburn, Ill., July the twelfth, 1836. As a child she was slight and delicate in body, retiring and modest in disposition, absolutely truthful in her nature and possessed of a resolute will.

The home into which Nannie Ledgerwood was born was thoroughly Christian. Her father and mother were whole-hearted in their devotion to Christ. The maternal grandfather, Henry Palmer, was one of the pioneer preachers of the Churches of Christ, and a man of great originality and forcefulness. His teaching brought Otis A. Burgess, Henry Minier and many others into the church. When sixteen years old she left her home in Washburn to attend Eureka College. Her health did not permit her to finish the course of study but the influence of her stay there was felt throughout her life. On October the seventeenth, 1854, when she was eighteen years old, she became the wife of Otis Asa Burgess. She never strove to be a second and a smaller copy of her illustrious husband, but with womanly devotion, in her own realm of thought and action, she ordered her life to fit into his; guarding his honor, strengthening his highest resolutions, tempering his impetuosity and supplying the touch of gentleness and grace needed in his bold, strong nature.

After her husband's death she returned to the old home at Forrest, Ill., where Mr. Burgess' body had been laid to rest, that she might there make a home for her father and mother. She remained until after her mother's death. At this time the National President and Sec-

retary of the Christian Woman's Board of Missions, Mrs. Maria Jameson and Mrs. Sarah Shortridge, wrote her urging her to come to Indianapolis in order that she might be of more service to the work of this organization. After careful deliberation, she decided to make a new home in Indianapolis, Ind., where she had formerly lived when her husband had been successively minister of the Central church, President of Northwestern Christian University and Butler College.

When the Christian Woman's Board of Missions was organized, in 1874, Mrs. Burgess was elected to serve as National Treasurer, which position she filled until 1878. While she was a resident of Illinois she served as a state officer. In 1887 she was chosen vice-President and in 1890 she was made President of the organization. In this position she remained until God released her.

As an executive she was strong, wise, prudent and forceful. Her counsel was safe, her judgment almost unerring and her faith strong. She knew the work intimately, loved it tenderly yet wisely, and served it with an absolutely unselfish devotion. Her public ministrations were but an incident in her services to the organization. Twelve months in each year she thought of, planned for and faithfully served the work. She had breadth of vision, knowledge of men and women, and above all, faith in God. These she brought unreservedly to the service of the Christian Woman's Board of Missions and by these she blessed its enterprises. Every field in which the organization labored was thoroughly familiar to her. She knew the missionaries personally and prayed for them by name. She longed for the enlargement of the work and was never satisfied with any attainment made.

In January, 1897, her father died. She nursed him through a long sickness with a never-wearying devotion that, unconsciously to herself, consumed her strength. After the strain was lifted the reaction came. That dreaded disease, the grip, found in her a victim, and so exhausted her vitality that she never really recovered from this first attack. Each succeeding winter, despite the greatest care, this disease found and struck her, until, worn and exhausted, she was no longer able to rally her forces to withstand the inroads of pain and weakness.

She attended the National Convention, at Minneapolis, in October, 1901.

She was not strong enough to attend many of the meetings of the convention, but she met many whose presence had made glad for her the days of yore.

Returning to her home, the reaction did not come at once but a grave change for the worse came the middle of November. Until a few weeks before her home-going her splendid courage never faltered. She hoped and planned to be well.

At midnight, Monday, May the twelfth, 1902, the spirit of Mrs. O. A. Burgess freed itself from the pain-weakened body and went to be forever with the Lord.

JOHN I ROGERS.

John I. Rogers, son of Samuel and Elizabeth Irvine Rogers, was born in New Antioch, Ohio, January 6, 1819, and died near Hutchinson, Bourbon county, Kentucky, September 28, 1896. Being the eldest son of a family of ten, he early became largely the dependence of his younger sisters and brothers, while his father was in the wilds of Indiana and Missouri preaching the Word to the earnest backwoodsmen of the West. As a boy, he was his mother's joy; always faithful and true to the duty next to him. When he was a youth of sixteen his father moved to Indiana. Here, with Ben Franklin and others, he gave himself to Christ, and determined at once to preach. Soon after this he entered old Bacon College. He determined to equip himself for the work of an evangelist. He had been at school only two years when at the earnest solicitations of John T. Johnson, he consented to be his Timothy and to go everywhere preaching the Word. This was in 1842. In 1844 he married Lucinda Pearce Ficklen. His work now was confined principally to the counties of Fleming and Mason. In 1853 his wife dying, he moved to Millersburg. He married Lucy Ficklen, a cousin of his first wife. He continued to preach at Millersburg and Ruddels Mills until 1857, when his wife dying, he preached for Cynthiana Lexington, and Versailles, until 1862. At this time he was for a year or so under the direction of the Home Missionary Board and built and paid for the church at what was then the borderland of civilization, Fort Leavenworth, Kansas. In 1862 he married Mrs. Augusta Rankin, of Georgetown. After preaching for Millersburg and Cane Ridge, at the close of the war, he went South and labored for the churches of Selma and Marion.

Alabama. In 1869 he came back to Kentucky. He preached acceptably for the church at Danville for several years and also for the First Church, Covington. In 1875 he moved to his farm at Hutchinson, and became a true worker for Kentucky Missions. He worked everywhere in the state; he could fit in anywhere; he was always at home— in the mountain cabin, the frame house of the "Pennyrile," or the brick mansion of the Bluegrass. It has been said of him that he knew more people in Kentucky than any preacher or politician of the state. He was essentially a preacher. He loved the old Jerusalem gospel and believed in its power to save. Elder John Sweeney said at his funeral, "For fifty years I never heard of John I. Rogers nor never met with him that he was not going to a meeting or coming from one. He was the best type of preacher among us: always going, going." He was not acrid in his old days— indeed he was never old, although nearly seventy-eight.

As Geo. Darsie often said, "He is the youngest old man I ever knew." He was a generous man. He never forgot to father his brothers and sisters who needed his help, even when he had a family of his own. Brother John in the old home was a saint for the large hand and heart he had. He was a brother to his negroes. I have known him to buy negroes to save them from the slaves going South. His life, from the cradle to the grave, was along this line: "To remember those in chains as bound with them." Of all forms of orthodoxy this is the best.

In August, 1896, he attended the State Convention at Georgetown. He made his home with Mr. and Mrs. Simeon Wells during his stay there. He was weak and knew that the time of his departure was at hand, and yet he was cheerful and would tell of old Fleming and the glad days when he was full of hope and happiness. His last words to the workers in that convention I shall never forget. He said: "The worker is nothing; God is all—believe in Him." He went home, took his bed, and, lingering a few weeks entered into life. A few hours before his death he had a heavenly experience in the presence of God in his soul. The vision was glorious and the feeling ecstatic. His son, Augustus, who was with him at the time, said that his words about the placid state of his soul moved them all to tears of joy. I believe God certainly lifted him to a Pisgah before his weary, worn soul made its flight to the land of the Rising Sun. On the afternoon of the 29th many friends gathered at old Rossmore to say good-bye to his clay. Among our preachers, Chas. Louis Loos, John Sweeney, Mark Collis, Jno. T. Hawkins and many others. After some beautiful songs by the Bible School boys and a prayer by Chas. Louis Loos, John Sweeney made the funeral sermon. Then his body was lifted up by loving hands and laid away to rest in the beautiful cemetery at Lexington, where now rests his faithful wife and three of their children

JOHN AUGUSTUS WILLIAMS.

"Blessed are the dead who die in the Lord, yea from henceforth saith the Spirit, they rest from their labors and their works do follow them."

JOHN AUGUSTUS WILLIAMS.

Was Born in Bourbon county, Kentucky, September 25, 1824. He is a descendant of Roger Williams, of Rhode Island, but blending with his wild blood thus derived, he is rich also in Irish and French blood, through his grandmothers, Mills and Littrelee. He received his earlier education in the excellent schools of Paris, and his regular degrees of A. B. and A. M. from Bacon College—now Kentucky University—under the presidency first, of Dr. David S. Burnet, and then, of Dr. James Shannon. Afterwards the honorary degree of LL. D. was conferred upon him by the Masonic University, then in successful operation at LaGrange, Kentucky.

He read law in Paris for the most time in the office of Hon. Garrett Davis, and with the view of practicing in the Montgomery courts, in association with Mr. Davis, he removed to Mount Sterling in 1846.

But strongly urged to teach, by numerous friends in that county, he finally accepted, in 1848, the principalship of Prospect Hill Seminary, a boarding school, for both ladies and gentlemen. In that year, also, he wedded Miss Mary Hathaway, of Mount Sterling, Elder John Smith officiating; and the young but gifted bride was at once installed as matron in what soon became a large and prosperous institution

By the urgent solicitation of citizens in Bourbon county, he was persuaded to estab-

lish, at North Middleton, in that county, two distinct, but associated institutions. One known as "Bourbon Institute," for young ladies, the other, as "Clay Seminary," for young gentlemen, located in opposite parts of the village. Aided by his wife, and several competent assistants, he presided over these separate institutions with such ability that they were soon filled to the utmost capacity of the buildings.

In 1851 he was offered a liberal bonus if he would remove to Columbia, Mo., and establish a college of high order for women. The field was inviting, and with the full concurrence of his wife, without whose approval he never would undertake an enterprise, he removed to Missouri, and established Christian College, still the most prosperous female college in the West.

In 1856, his health began to decline, and his wife consenting, he resigned the presidency of Christian College, returned to Kentucky, and purchased the beautiful suburb near Harrodsburg, known as Greenville Springs, and established, in connection with his father, Dr. C. E. Williams, the famous Daughters College which they conducted with great success for nearly forty years.

During that period, however, he was elected president of the State College, at Lexington; served two years and was then chosen president of Kentucky University. But his wife preferring to return to her beautiful home near Harrodsburg, he declined to accept the latter office, resigned the former, and once more gave his undivided energies to his beloved school for ladies, which, however, was never suspended a single day during his two or three years absence.

But in 1892, his long and arduous labors, with his advanced age, began seriously to impair his health, and he was compelled to bring his work as a teacher to a final close. His aged father had passed away. Large security debts oppressed him, and at last he gave up his fine estate to his creditors, and retired with his wife, sick and penniless, to a cosy cottage in Harrodsburg, presented to him by his grateful and noble hearted pupils.

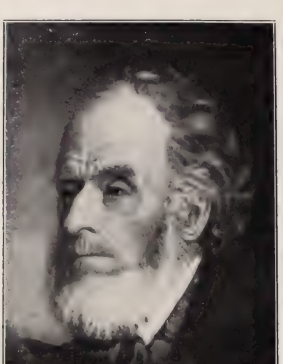
Rest, which he so much needed, soon recruited his health, but in idleness he grew restless. The Grand Lodge of Masons, meeting in Louisville, appointed him Grand Lecturer for the state. He accepted the office for two years, and traveled over many counties, lecturing in the principal towns and villages; and then once more settled down in his pleasant cottage home, happy in the companionship of his ever cheerful and devoted wife.

His travels over, he gave the hours of his retirement to writing for the press, and finally to authorship. He had already published the "Life of John Smith," and now, in quick succession, there came from his busy pen, "Rosa Emerson." "Reminiscences," "Thornton," and "Priscilla, or a Christian Wife's Method with a Skeptical Husband," the last, however, still in MSS. awaiting publication.

In June, 1902, his wife passed to her great reward, being preceded by five of her children —all in fact, save one—Augustus E., the comfort and stay of his declining days. He has never recovered from the shock and gloom of his wife's departure, with whom he had lived in blissful union for fifty-four years.

SAMUEL ROGERS.

Samuel Rogers was born in Charlotte county, Virginia, November 6, 1789. He was the eldest son of Ezekiel Rogers, whose father emigrated from Smithfield, England, about 1740 and settled in Bedford county, Virginia. His father, when quite a lad, was a Colonial soldier, belonging to the regiment of Col. Geo. Washington. He was afterwards a soldier of the American Revolution. He was in the battle of Cowpens, at the siege of Yorktown, and witnessed the surrended of Cornwallis. After peace was declared he married Rebecca Williamson, a woman of strong mind and deep devotion to the cause of religion. In 1793 Ezekiel Rogers, with his family, emigrated to Kentucky, and settled a few miles south of Danville, on Salt River, then in Mercer county. A short time after this his father moved to Strode's Station, near Winchester. In 1801 his father, with his family, moved to a farm on the Missouri River, twenty miles from St. Louis, then called Paincour. This country at that time was a possession of Spain. In 1809 Ezekiel Rogers was murdered and his wife sold their farm and moved back to Kentucky, about midway between Millersburg and Carlisle. It was here Samuel Rogers married Elizabeth Irvine, daughter of Andrew Irvine, who recently had moved from near Danville, and who was a soldier of the Revolution. Soon after his marriage he confessed Christ, and was immersed in Hinkston creek, near Jackstown. It was but a short time after that he enlisted in Captain Metcalfe's company and fought through the War of 1812. He returned to his home after the war, and began to preach at Old Concord and Cane Ridge. After having made a tour through Preble and Clinton counties, of Ohio, he moved to the latter county in the fall of 1818. Here he labored for many years, organizing and building the New Antioch Church. From this grand old church as a center, he labored through Ohio, Virginia, Kentucky, Tennessee, Alabama, Indiana, Illinois, and Missouri. Tour after tour he made through these states when in most places they were vast wildernesses. He would be away from home three months at a time. He felt "Woe is me if I preach not the gospel of Christ." He had angels that watched around his home in the persons of Jonah and Jane Vandervert, Bashores, Lynns, and Roulons. Such men and women as these constituted the first missionary society among us as a people. These godly people supplied the larder,



SAMUEL ROGERS.

clothed and took care of the family of the evangelist. Not only this, but they kept the church moving. Surely there were giants in those days. In these towns he brought many men to Christ and induced others to preach the Word. Talbott Fanning, of the South, and Dr. Hopson, Benj. Franklin and Elijah Goodwin, of the West. Over 7,000 he baptized with his own hands in his labor of over sixty years. Much of the strength and power of our churches in these states can be traced to the earnest labors of this soldier of Christ. In many sections of the new West, the mourners' bench was a great institution with the Christians. They at last gave it up; but as Samuel Rogers often remarked, in abolishing the mourner's bench the mourner too often had been abolished. We are greatly mistaken if we suppose that at once all the grand principles of this Restoration were grasped by the fathers of this movement. It was slowly and sometimes sullenly that they came to the light. At first they contended for the name Christian and the Bible as the only creed. Immersion, the only water baptism. Baptism for the remission of sins. Christ the only creed, etc., came after the twenties had passed away. Oragnized mission work and Sunday schools came much later. In November, 1833, Elder Rogers moved, with his family to the Falls of Rough Creek, Henry county, Indiana. Here he taught school as well as preached. In his little school house he had a great meeting in which the whole community turned to the Lord. Seven preachers came out of that one meeting. Benj. Franklin and three brothers, Elder Adamson, John I. Rogers, and one other, whose name I have lost. In 1838 he moved to Drake county, Ohio. Here he labored with that same wisdom and zeal that had characterized his work in the past, and the rich harvest of souls was his highest and best reward. About 1840 he moved to Griswold City, Missouri. Here he labored successfully and converted many proud, wealthy, and scornful people to the Christ. It was while here that he induced the brilliant young man, Dr. Winthrop Hopson, to give up medicine, and give himself entirely to the Lord. For Hopson and Franklin he had a love that even old age could not obscure. In 1843 he moved to Gurnsey county, Indiana. He was now sixty years old, yet he had the fire of youth, and without the fear of punishment or hope of reward he pushed forward in the work of the Lord that engaged his youthful years. In 1844 he moved to Carlisle, Kentucky. Here lived his brother, John Rogers, a great preacher in the olden days, with whom he labored on many a mission field. He now gave his time to mountain mission work, sent to this field by the South Elkhorn Church, of Fayette county. After this the State Board employed him to labor in the valley of the Kanawha, where he held many successful meetings. After this he held a long series of meetings in Fleming and Mason counties, with his fellow soldier of the War of 1812, Jno. T. Johnson, than whom a greater preacher Kentucky has never produced. In 1850 he moved to Owingsville, Bath county, where he labored two years. In 1852 he moved to Cynthiana. He was now sixty-nine years of age. Here he preached for the church and many of the churches in Harrison and Owen counties. From this place he often visited the dear old workshops of Ohio, Indiana, and Missouri. During the war he lost in battle his youngest son, W. S. Rogers, whom he loved as Jacob loved Joseph. No one to him was as dear as his darling "Wip." A truer son, a nobler patriot, and a braver man never lived. Here he lost Elizabeth Irvine, his wife, his pilot, his savior. Had it not been for her, the record of Samuel Rogers would have been darkness, death, and defeat, instead of light, life, and victory. He loved Cynthiana with all the ardor of his fervent heart—and he was loved in return by the highest and lowest in that favored town.

Who that attended the State Convention of the Churches of Christ at Lexington in the fifties, sixties, and seventies can ever forget the bent form of the little old shawled man, who before those enthusiastic audiences would shoulder his crutch and tell how fields were won?

He died at Carlisle, at the home of his daughter, Mrs. Francis Fisher, in the eighty-eighth year of his age. His body rests beside that of his wife and his son, Capt. W. S.

Rogers, in the old grave yard in his beloved Cynthiana, waiting for the æons to go by when this mortal shall put on immortality.

Like John the Baptist, he was a voice crying in the wilderness: "Repent! repent! repent!" He believed the Word of God with all his ardent nature. He gave himself for the truth. The highest proof that he possessed its spirit. Whether in fighting the battles of his country or his God, he knew not fear, and he now dwells with the host who have come up out of great tribulations, and have washed their robes and made them white in the blood of the Lamb.

JAMES HARVEY GARRISON

G. A. HOFFMANN.

Was born on the 2nd day of February, 1842, near Ozark, in what was then Greene (now Christian) county, Missouri. His maternal grandfather, Robert E. Kyle, was an Irishman, who migrated to this country soon after the revolution, and located in Virginia. He was a soldier in the War of 1812, and died of sickness contracted in the army. His paternal grandfather, Isaac Garrison, was a North Carolinian, who migrated to East Tennessee about the beginning of the past century. His parents, James and Diana (Kyle) Garrison, moved from Hawkins county, East Tennessee, about the year 1835, and located in Southwest Missouri at the place above mentioned. In his early youth he attended school at Ozark, and became an expert in reading and spelling at a very early age. When eleven years of age, his parents moved to a new and then unsettled part of the country, near where Billings is now located. Here, school advantages were scant, and hard work in opening a new farm took the place of study for a few years. At the age of fifteen he made a public profession of religion and united with the Baptist church, of which his parents and grandparents before him were members, and began to take an active part in religious meetings. About this time a Yankee school-teacher, C. P. Hall, came into the neighborhood and taught an excellent school for several terms, of which the subject of this sketch was a constant member, missing only a part of one term to teach a district school when he was sixteen years of age. The outbreak of the war found him again at Ozark, attending a high school, taught by the Yankee teacher referred to above. The excitement following the firing of Sumpter caused the discontinuance of the school, and he identified himself with a company of Home Guards, whose rendezvous was Springfield. After the battle of Wilson's Creek, he enlisted in the 24th Missouri Infantry Volunteers, was soon promoted to the rank of First Sergeant, and was wounded quite severely on the evening of the second day of the battle of Pea Ridge, Mo., in March, 1862. He raised a company for the 8th Missouri Cavalry Volunteers, as soon as he was able for active duty, and was commissioned as Captain, September 15, 1862. He continued his services in the Union Army until the close of the war, participating in several battles, acting as Assistant Inspector General of his brigade for more than a year, and being promoted to the rank of Major, for meritorious service, during the last year of the war.

When mustered out of the army in St. Louis, 1865, he entered Abingdon College, in Abingdon, Illinois, and graduated in 1868, as Bachelor of Arts. One week after his graduation he married Miss Judith E. Garrett, of Camp Point, Illinois, who graduated in the same class with him, and has been to him all that a faithful and affectionate wife can be to her husband. He entered college with the purpose of devoting himself to the law, but during his college course he had surrendered his denominational name and allegiance and had identified himself with the Restoration, a fact which changed all his plans. He at once began preaching, and in the autumn of 1868 located with the church at Macomb, Ills., to share its pulpit with J. C. Reynolds, who was publishing and editing the *Gospel Echo* at that place. A partnership was formed with Bro. Reynolds, beginning January 1, 1869, by which he became one of the editors and publishers of that magazine. This was the beginning of his editorial career which continues to the present. In 1871, *The Christian*, of Kansas City, Mo., was consolidated with the *Echo*, and Mr. Garrison removed to Quincy, Ills., where he published the consolidated paper under the title of *Gospel Echo and Christian* at first, and later as *The Christian*. In the year 1873 a joint stock company was organized and incorporated as the "Christian Publishing Company," and *The Christian* was moved to St. Louis, and was issued from that city from January 1, 1874, under the auspices of the publishing company, with J. H. Garrison as editor-in-chief. He has resided in St. Louis ever since, except nearly two years spent in England, when he was minister of the church at Southport in 1881 and 1882, and almost two years were spent in charge of the work in Boston in 1885 and 1886. His connection with the *Christian-Evangelist*, however, has never ceased. His temporary absences from the office were the result of ill-health, brought on by too close confinement to office work. He is also author of the "Heavenward Way," "Alone With God," "Half Hour Studies at the Cross," "A Modern Plea for Ancient Truths," and "Helps to Faith;" he is also editor of "The Old Faith Re-stated" and "The Reformation of the Nineteenth Century." All of his work, either as

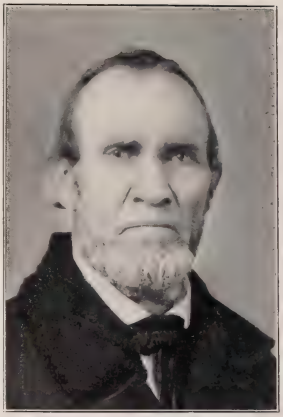
editor, or author, is in the very highest, purest and best sense, purely Christian and always reflects the spirit and teaching of the Word of God. He is a representative of that class of men who are in every sense conservative in matters of Scriptural teaching and aggressive in methods of work for the conversion of men. His aims and ideals are of the very highest. His editorials have ever warned his brethren against narrowness and pointed the Churches of Christ to that broad liberal spirit so manifest in the life and teaching of the Christ. He breathes a pure spiritual atmosphere and is endowed with a deeply religious nature. But few men in this great brotherhood have reached a more honored or more useful position and whose lives have been of greater service to the cause of our blessed Master.

JOHN ROGERS.

J. R. N.

Among the names that should be rescued from possible oblivion is that of John Rogers, born in Clark county, Kentucky, January 6, 1800; died January 4, 1867. When he grew to manhood it was under most trying conditions that preachers stood for a complete return to "the faith once for all delivered to the saints." But there are always men whose love of truth and loyalty to God lift them above the surface and change the currents of history. It is no extravagant claim to urge that among such characters John Rogers deserves to be enrolled. While apprenticed at Millersburg, Kentucky, at cabinet-making, he read omniverously the books that came to his hands. When only nineteen he enlisted with Barton W. Stone in that great movement which was subsequently merged into what is known as the Reformation or Restoration. He preached in Kentucky, Ohio, Indiana, Illinois and Missouri with dauntless courage and unswerving faith in God and in the plea of the fathers, becoming conspicuous for his power as an evangelist, and was regarded as one of the able co-workers with Stone, Johnson, Smith (Raccoon) Raines and others, whose names shine with undimmed luster upon the pages of that history which marks the beginning of the overthrow of all creeds. No student of the first quarter of last century can be ignorant of the fact that his association with Stone and Smith was a potent factor in the establishment of the churches in Kentucky.

The trials of his early years developed patience and self-reliance. As his reading embraced the best literature, he became a master of choice English and his pen thrilled with the thoughts that burned in his soul. His contributions can be found in some of the



JOHN ROGERS.

best works published by Alexander Campbell, and as proof of his scholarship and mental equipoise he was chosen as one of the moderators in the debate between Campbell and Purcell. He was the author of the biographies of John T. Johnson and Barton W. Stone.

Although economical and thrifty, he was ever ready to contribute his money to benevolent enterprises, being among the donors to the Midway Orphan School, Kentucky University and Missionary work. Alexander Campbell, by the payment of one hundred dollars, constituted him a Life Member of the American Christian Missionary Society.

Preaching for forty-seven years for the church at Carlisle, he passed through the stormy period of the Civil War and, in spite of his staunch advocacy of the Union, held his congregation firmly under the sway of love and though many of them differed from him in his convictions they clung to him as children to the hand of a father.

The ideals of life which came to him from deep study and profound research rose so high above his own realization and the uplift of his congregation that he was subject to deep despondency, and yet he possessed a keen appreciation of the humorous.

His addresses delivered before the war read like prophecies and were forebodings of the coming storm. Although at one time a slaveholder, he believed in gradual emancipation and bravely advocated the claim of the oppressed, even when the billows of turbulent strife dashed over his head. He fought with unflinching courage the giant evil intem-

perance, his lectures being grounded on the eternal principles of right. He was also a relentless foe to the use of tobacco, holding that the only shadow of justification for its use was in the text, "He that is filthy let him be filthy still."

When this full and rounded life rises before us, whether we weigh it in the scales of good positively wrought, or evil negatively prevented, we must accord it a high place. More than four thousand souls brought to Christ, were they permitted to speak from the dead, would hold him up as a bright and shining light in the religious world. On his monument at Carlisle are inscribed the fitting words, "They that turn many to righteousness shall shine as the stars forever and forever."

The angel of death came while in mid-winter he was holding a meeting at Dover, Kentucky. It was the prayer of his life that he might die at his post.

Without the hospitable home where he breathed his last, the wild waves and broken blocks of ice were beating against the shores of the Ohio, fit emblem of the storm through which he had fought his way towards perfection and success; within all was peace. His soul rested in Christ and from his dying lips there arose in sweet song, "Nearer My God to Thee, Nearer to Thee."

TOLBERT FANNING.

TOLBERT FANNING.

GEORGE GOWEN.

Tolbert Fanning was born in Cannon county, Tennessee, May 10, 1810. When he was eight years of age, his parents moved to Lauderdale county, Alabama, and he remained in that state until he was nineteen.

His father was a planter on a small scale, and young Tolbert was brought up mainly in the cotton field. He was allowed to attend school from three to six months in the year, and it was his good fortune to be placed under the care of excellent teachers. He soon became fond of study and made considerable progress in acquiring the rudiments of an education. At this time his father ,though highly respected in his county as an honorable gentleman, was not a member of any church, but his mother was an old Virginia Baptist, and a woman of fine intellect and great purity of life. From her, and from Baptist, Methodist and Presbyterian preachers, whom he occasionally heard, he received his early religious instruction. At times his young heart was deeply impressed with the necessity of a religious life; but he was taught that "all men are in a state of total darkness, and must remain so till illuminated by special communications of the Spirit." From the time he was ten years old he had read the Bible, but supposed he could not understand a word in it without a special illumination from above. Seven years of his life was spent in this gloomy and hopeless condition.

When sixteen years of age, he began to pay attention to the preaching of Ephraim D. Moore and James E. Mathews, who called themselves Christian preachers, and were great and good men. From their teaching he was encouraged to read the New Testament, with the view of really acquiring spiritual light. Soon all was plain, and his gloomy doubts gave place to an intelligent faith in the Lord Jesus Christ. About the first of October, 1827, he attended a meeting on Cypress, seven miles north of Florence, Alabama, and heard James E. Mathews preach a masterly discourse on the gospel and its conditions, and, at the conclusion of the discourse, he walked forward, and with a perfect understanding of the truth, made the confession, and was immediately immersed into Christ.

The next two years were spent chiefly in studying the Scriptures, attending school and visiting the brethren in Alabama and Tennessee. On the first day of October, by the advice of the church at Republican, where he made the confession, he bade adieu to his family, for the purpose of preaching the gospel. Though young and inexperienced, such was his earnestness and zeal, and such the power of the truth which he preached, that everywhere thousands attended his meetings, and large numbers were brought into the kingdom.

In November, 1831, he entered the Nashville University, and graduated in 1835. During his college course, he preached considerable at different points in Tennessee, and made a

tour with Brother A. Campbell to Ohio and Kentucky. While at Perryville, Ky., he held a successful debate with a Methodist preacher by the name of Rice.

In 1836 he spent the spring and summer in a preaching tour, with Bro. A. Campbell, through Ohio, New York, Canada, New England and the Eastern cities. In 1837 he was married to Charlotte Fall, and in the same year opened a female seminary in Franklin, Tennessee.

On the first day of January he moved to his place, five miles from Nashville, and conducted a female school till 1842, when he spent most of the year in a successful preaching tour through Alabama and Mississippi. In 1843 he began to build Franklin College, and, in October, 1844, the buildings were completed, and Tolbert Fanning was elected the first president of the college. In 1861 he resigned the presidency to W. D. Carnes, President of the East Tennessee University, with the view of raising money to greatly enlarge the institution, but the war defeated all his calculations, and, in 1865, the college was destroyed by fire. "Hope Institute," for the education of young ladies, was erected on its ruins, and is now known and run as the Fanning Orphan School for Girls.

Bro. Fanning's life was one of great activity. He was an editor for twenty years, taught school for nearly the same length of time, and traveled and preached in fifteen states, where he was instrumental in establishing many churches and scattering the good seed of the kingdom generally. As a speaker he was remarkably self-possessed, and presented points in a logical and forcible manner.

Tolbert Fanning did a great and lasting work in Tennessee and the whole South as educator and preacher. He was a man of massive brain, iron will and granite character. He was by long odds the most towering form in the Restoration Movement in the South, and through his work in Franklin College gave direction to the lives and shaped the destinies of hundreds of young men. The extraordinary vigor of his intellect, the robustness of his faith, the genuineness of his religion, his freedom from cant, sham and hypocrisy, and the dauntless courage with which he maintained his convictions concerning primitive Christianity, made a profound impression upon all who came within the radius of his influence. He died at his old Franklin College home near Nashville, Tenn., May 3, 1874, survived by his life-long helper and co-worker, Charlotte Fall Fanning, sister of the sainted Philip S. Fall.

WINTHROP H. HOPSON.

MRS. WINTHROP H. HOPSON.

Col. Joseph Hopson, paternal grandfather of Dr. Winthrop Hartly Hopson, moved from Henry county, Virginia, to Christian county, Kentucky, in the year 1811. His wife was Miss Sally Boyd, of Virginia.

Their children were George, Morgan, Samuel, Joshua, Henry and Mildred. Dr. Samuel Hopson, the third son, was the father of Dr. Winthrop H. Hopson. His mother was the fourth daughter of Col. John Clark, who for many years was County and Circuit Clerk of Christian county. Dr. Samuel and Miss Sally J. Clark were married in 1818. They located near Garrettsburg. On April 26, 1823 ,Winthrop Hartley was born. When he was two years of age his father removed to Montgomery county, Missouri. Afterwards he settled in Fulton, Calloway county, and while living there attended the medical college of Transylvania University in Lexington, and graduated in 1825. At the age of eleven years his father sent him to Carrollton, Ill., to attend the school of Mr. Hinton, a Presbyterian minister, where he remained two years. Afterwards he spent two years in Jacksonville, Ill., in school. It was during this formative period of his character he was under the influence of such men as B. W. Stone, T. M. Allen, Joel Hayden, Marcus Wills, Absalom Rice, Francis Palmer and Wm. Davis. In Missouri these men were

NELSON A. McCONNELL

Was born in Columbus county, O., January 24, 1824. He began preaching in 1848; came to Iowa in 1849 and was elected our first state evangelist in 1855. As an able and uncompromising defender of the faith none surpassed him. He was a leader in all the missionary and educational enterprises of the church and was one of our greatest men. He died February 6, 1901.

the pioneers of the greatest and grandest restoration since the days of the Apostles. The reformation of Luther took the church from creed to creed. The restoration preached by these men took men from human creeds and dogmas to the Bible. Having grown to manhood under the teaching which fell from the lips of these men, is it any wonder that he became the stern and uncompromising advocate of truth which he has always been?

Dr. Hopson was always a good student. He commenced the study of Latin at eight years of age, under Prof. Dunlap, and at seventeen finished his Greek and Latin course under Profs. Roach and Thomas, at Columbia College, out of which grew up the State University, from which he afterwards received the degree of A. M. As soon as his school days closed, his father had arranged for him to enter the law office of Geyer & Bates, of St. Louis. At the same time, the brethren recognizing his ability to become a useful preacher, were urging him to enter the ministry. His father was not only proud of him, but ambitious that he should distinguish himself at the bar. It cost him a severe struggle to disappoint his father, as well as to silence the cravings of his own ambitions. On the one side were worldly honor, distinction, pecuniary profits, while on the other neither worldly glory nor emolument, but a hand to hand fight with contumely and reproach, persecution and poverty. But few young men who enter the ministry to-day can appreciate the sacrifice he was called upon to make. He decided to cast his lot with the people of God, and commenced his long and successful ministry at seventeen years of age. At the urgent request of his father, he studied medicine and graduated at the medical department of Missouri University, under Dr. McDowal, and practiced medicine six years, after which he devoted his whole time to preaching.

Bro. McGarvey, in writing of him, says: "His discourses were methodically arranged, his argument convincing, his style transparent, and he left a line of light behind him as he advanced with his subject. His manner was bold and confident, without being defiant, and his action was full of grace and dignity. His voice was melodious and his person commanding. His exhortations, never boisterous, were full of tenderness, and they deeply impressed upon the heart the lessons set forth in the discourse. As a man, he was generous, kind-hearted and the soul of honor. His superiority, as, I think, in the case with which he comprehended a subject, and the facility with which he could distribute and arrange. In these particulars he had no equal among his fellow-laborers."

Bro. Z. F. Smith writes of him thus: "By nature he was remarkably endowed. His brain, while not massive, was finely organized and supported by one of the most perfect physiques I have ever known. He was an orator by nature, not so much in the ostentation of rhetoric and the art of elocution, but in the natural simplicity and grandeur of logic and illustration, and in the pathos and sentiment of glowing words that touched the reason and the heart at the same time."

Bro. I. B. Grubbs says of him: "If I am asked what I regard as the special feature in which the ministerial excellence of Dr. Hopson was manifested, my answer would be, in his matchless power of expression, the varying charms and well-sustained force of his diction, combined with the wonderful clearness with which he stated his positions and set forth his reasons to support them."

G. A. Hoffman writes of him: "There are few men who impart such a high conception of true manhood. He was, first of all, a true man, and manifested the highest and most Christlike ideal I have seen among men. True to his friends, true to his church, true to his conscience and true to his God.."

He first married Miss Rebecca Parsons, daughter of James Parsons. She lived only a short time. His second wife was Miss Caroline Grey, who after a brief married life left him with a babe five months old, now Mrs. R. Lin Cave, of Georgia. In the year 1850 he married Miss Ella Lord Chappel, who survives him. He was a devoted son, an ideal husband and affectionate father and kind master.

His life work embraced a period of 47 years, in five states, with only nine ministries. I find a record of 5,000 additions, but there were many more not recorded. Thirty-eight years of the time I was his constant companion.

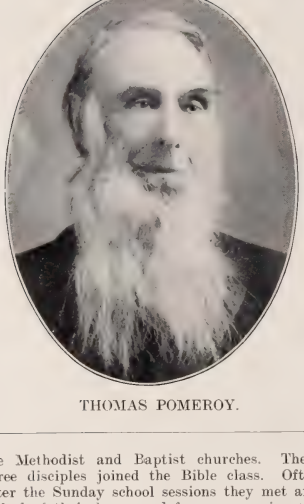
THOMAS POMEROY,

The Pioneer of the Church in Denver, Colo.

LEONARD G. THOMPSON.

Was born in Cornwall, England, March 17, 1817, two years before the birth of Queen Victoria. He removed thence to Canada, where he became a Christian. His trade was that of a blacksmith. In 1864, he removed to Colorado, driving across the plains from Topeka to Denver. Here he took up his trade again. Denver continued to be his home during all the remainder of his early life.

Brother Pomeroy's name is inseparably connected with the earliest history of the church in Denver. As far as known he was the first member of the church in that city. In 1865, after a year of hitherto unsuccessful search, he was delighted to meet another member of the same household of faith, a brother, A. M. Short. In 1866 Mr. Short and his brother took up their residence in Denver. About the same time a union Sunday school was begun by



THOMAS POMEROY.

the Methodist and Baptist churches. These three disciples joined the Bible class. Often after the Sunday school sessions they met and talked of their hopes and fears concerning the cause they loved so well.

In 1870 W. H. Williams, then minister at Golden, held a meeting, assisted by G. G. Mullins. Quite a number made the good confession and were baptized. The administrator was Brother Williams, and the place of baptism a mill ditch in West Denver. These were the first baptisms by disciples of Christ in Denver, and above five hundred persons witnessed them. About this time Mrs. Ann Pomeroy and Miss Louisa Maria Pomeroy, wife and daughter of Thomas Pomeroy, confessed the Christ and were baptized by Brother Williams.

In the original organization which followed the work of brothers Pomeroy, Williams, Mullins and others, John Radcliffe was chosen elder and Thomas Pomeroy deacon.

In the succeeding organization Thomas Pomeroy was one of the original trustees by whom the church was incorporated. When the meeting for organization was held, May 25, 1873, he offered the opening prayer. On June 1st, following, he, with Daniel C. Stover, was unanimously elected an elder of the congregation, in which capacity he served faithfully for many years. He was a loyal member of the church in days when it required more than ordinary fidelity to maintain and advance the cause. At the state convention of 1893, by request, he read a paper entitled, "The Day of Small Things," in which he recounted some of the incidents narrated above.

On his birthday, March 7, 1900 at twenty minutes past mid-night, having completed a journey of eighty-three years, he ascended into the presence of the King. How much of the present prosperity of the cause in Denver and Colorado is due to the fidelity and sacrifices of this godly man in those early days eternity alone will reveal. He being dead yet speaketh.

D. R. DUNGAN.

David Roberts Dungan was born in Noble county, Indiana, May fifteenth, A. D. eighteen hundred and thirty-seven. He was the son of James and Mary Ann Dungan. His mother's maiden name was Mary Ann Johns. In the spring of 1838, the family settled in Clay county, Indiana, where they resided fourteen years. The father was somewhat delicate, though he lived to be eighty-eight. He was full of energy, and though he preached on Lord's days a great portion of his life, he opened a farm in the woods and built a sawmill. Here the subject of our sketch, between picking brush, hoeing corn, assisting at the mill and from three to eight months in district school a year, got his start in education. One of the accomplishments of those times and of that country was knowing the best way to avoid ague. It was common faith that quinine bitters was the only orthordox remedy. The quinine was bought at wholesale rates in the spring of the year, when the price was down.

In June, 1852, the family journeyed again, this time to Harrison county, Iowa. This county fronts on the Missouri River and is the fourth county from the State of Missouri. The Indians had scarcely gone and the land was not yet in market. Everything was wild; game was plentiful and health was good. No more quinine was needed. Hard work in opening the farm, and small opportunities for education had been anticipated. The log house was perfect in point of ventilation. Life was a luxury and hunting was an ecstacy. Schools were few, and but for a great desire for knowledge, education would have been limited indeed. The books were purchased with reference to their valuable knowledge, and, many times, read and studied several times before it was possible to secure others which would be regarded as worth the reading. These surroundings shaped the course of Mr. Dungan in educational matters. He has not covered as much ground as many, but what he has done he has done exceedingly well. He may not know a little about everything, but he knows very much about the things he has determined to understand. In thirty-seven debates which he has held, this has been a great power; he knew all about the propositions under discussion.

At the age of twenty-one Mr. Dungan was baptized into the Church of Christ by C. P.

Evans. A year later he began to preach and has kept up the work ever since, now a little over forty-four years. During this time he has preached eight thousand sermons, delivered eight hundred speeches on temperance and prohibition, and made nine hundred and sisty-two speeches in debate.

He was married to Mary Ann Kinnis February 17, 1861. To this union have been born eight children, two daughters and six sons; one daughter and five sons yet living, the others having died in early childhood. During the year of 1860 he preached for a co-operation, part of the time in Iowa and part of the time in Nebraska. For this year's work he says he received one hundred and eleven dollars and fifteen cents. The summer of 1862 he farmed in Iowa and during the winter he taught in Mills county, Iowa. Then, in the spring of 1863 he moved to Plattsmouth, Nebraska, where he taught and preached for two churches. He was chosen as the missionary for Nebraska and wrought under the auspices of our General Missionary Board for six years and a half. He asked for, and obtained. R. G. Barrow as a co-laborer in that field. Mr. Dungan began his work for the Board on Christmas day, 1864, and Bro. Barrow began on the first day of July, 1865. They were true yokefellows for many years, and under their labors, with the help which came in, one hundred and thirty-seven churches were established. These were the days of religious battle, and Dungan was one selected for that work. He met Mormons, Methodists, Adventists, Baptists, Infidels, one Quaker and one conglomerated theological nondescript who called himself a Christian Union preacher.

Mr. Dungan served as chaplain of the first State Legislature of Nebraska. He afterwards was unanimously chosen to be chaplain of the Senate of that state. He served as regent of the State University at Lincoln for six years and three years of that time he was moderator of the school board of that city. He gave the first sermon in Omaha and Lincoln, presenting our plea. He returned to Iowa in 1874 and remained in that state until the summer of 1890, when he returned to Lincoln, Nebraska, to accept the presidency of Cotner University, which place he held till the fall of 1896, when he resigned and returned to Des Moines, Iowa. Between 1874 and 1890, he served the churches at Oskaloosa, Eldora, Mt. Pleasant, Davenport, and the church at University Place, Des Moines. He became the teacher of the Bible in Drake University in the fall of 1883, and continued till he resigned in the spring of 1890. For five years he was vice-president of Drake University, and for four years he did the work of the president, as President Carpenter was in the field working endowment for the institution.

Mr. Dungan's education was gathered from various sources. He acknowledges as teachers Eli Fisher, G. R. Hand, A. R. Benton, S. P. Lucy, and G. H. Laughlin. He was a student in Kentucky University, but did not graduate. When he went to Drake University in the fall of 1883, he intended to prepare for an examination for the A. B. Instead of that examination being complete, on motion of Prof. L. S. Bottonfield, the Masters degree was given instead. This resolution was unanimously adopted. He was a close student all the seven years he was at Drake University, and in the spring of 1891, the University of Nebraska conferred the degree of LL. D. This was imposed upon him because of his work for that institution as a Regent, partly because he had lectured to the law classes during one semester, but mostly because of his eminent attainments generally.

While president of Cotner University he did work in all departments. He taught Metaphysics, Psychology, Ethics, General History, U. S. History, Botany, Political Economy, Sociology, Elements of Criticism, Logic, etc. as well as work in the Bible Department.

He did not remain long in Des Moines but was soon located with the Mt. Cabanne church, in St. Louis. This position he held for three years and seven months, and resigned it to take the presidency of Christian University, at Canton, Mo. He resigned this position after two years, in favor of Carl Johann, the present incumbent. Since then he has been dean of the Bible Department. Mr. Dungan has written six books which have had a wide circulation. He is the author of a number of quarterly articles and lectures and booklets and tracts, enough to make six more books.

In the class room he has few, if any, superiors. As a lecturer, he is quite popular. His wit is ready and apt. In repartee he is never overreached. As a debater he is fair, stating his opponent's position as clearly as his opponent could state it.

In the pulpit he is more a teacher than an orator. Yet he has brought many thousands into the church. He is deliberate in speech, and no one doubts what he has said or what he means.

DR. T. W. BRENTS.

VICTOR W. DORRIS.

Born in Lincoln county, Tennessee, February 10, 1823. His parents were both from Kentucky, and he is closely related to many of the large connection of the Brents (sometimes spelled Brent) scattered throughout the state.

It is but fitting that men of the type of Dr. Brents be accorded a permanent and somewhat extended biographical notice in a book of this kind; especially as the ranks of the second generation of the pioneers are being rapidly depleted and we shall soon see them no more.

On reaching early manhood he had enjoyed such schooling only as was furnished by the common schools of the community. But, having a thirst for knowledge, possessing an unusually vigorous mind, and being an assiduous and retentive reader of most of the standard books and best periodicals along his chosen lines, he soon attained rare proficiency. His

knowledge and use of potent English characterizes his utterences, spoken and written. And, as the character and scope of his public work called for accurate knowledge of original languages he took up the study of Greek and Latin, and other ancient tongues and made such progress as to show ease and versatility in their use. He frequently relates that the first distinct godly impression made upon his mind, when but eight or ten years old, was by a pious, prayerful woman, whose husband was dissipated, profane and abusive, even to severity. When her tromentor had fallen to sleep, after leaving bleeding marks of his brutality upon her person, she would call her own little boy and the subject of this sketch to sit by her side while she read some comforting chapter of Scripture, and then have them bow at her knees while she, with a hand upon each youthful head, would offer such fervent prayers as to make a deep impression and create an early desire to be a good man.

In youth he was inclined to the law as a profession, having a number of relatives who were distinguished legal lights of their day; but he decided that the profession was fraught with too many temptations to "conform to the things of this world," hence he abandoned this and chose medicine as a life work. He was educated in medicine in the college in Nashville, Tennessee, and Macon, Georgia, graduating at the latter place.

He filled the chair of Anatomy and Surgery in the Macon Medical College just preceding the Civil War.

He practiced medicine and surgery for some fifteen years, attaining marked distinction, especially in surgery. In the meantime he preached the gospel as opportunity afforded. Very soon the two callings clashed—he could not do both well, so, believing it his duty to give his life to the preaching of the gospel, he gave up a wide and lucrative practice. This decision compelled him to count dimes instead of dollars, but he has not regretted it, being amply rewarded in counting thousands who have yielded to the claims of Christ under his ministry. He was chosen President of Burrett College, Spencer, Tenn., about 1876, which position he filled for four years.

He has done but little regular preaching for congregations as is the custom of to-day. He declined the offered pulpits of some of our best churches in those early days, feeling it to be more to his liking to hold meetings, which he did abundantly and with much success. He visited many churches and renewed their zeal and hopes by laying before them a few strong, clear sermons on the vital features of the great plea, in which he was particularly gifted. He was busy with his pen and wrote many articles for the papers, and finally found himself called upon to defend the truth in many places in oral debate. But few men among us have held more public debates than he. Among those he has met are the names of Timothy Frogge, J. B. Moody, and Jacob Ditzler, having met the latter seven times. Mr. Ditzler said, in the presence of the writer of this sketch, that Dr. Brents was the most formidable foe he had ever met among our brethren.

DR. T. W. BRENTS.

In 1874 he published his first book, the "Gospel Plan of Salvation," a book of twenty-five chapters, six hundred and sixty-two pages. It deals with all the vital features of first principles, including all the phases of "depravity," "fore-ordination," "election," and all the "Calvinistic" doctrines; also the Church—its Establishment, Identity, and who should and may enter it, is dealt with most thoroughly. The conditions of pardon, along with a most exhaustive treatment of the Holy Spirit bear the marks of painstaking research and care.

For strong and lucid exegesis, pure and potent English and clear cut logic it ranks with the very best. Among the many distinguished features of this work one is impressed especially with the scope and thoroughness of the treatment of all the popular doctrines and objections employed by denominational leaders when seeking to set up their distinguishing teachings and to denounce the plea we make for the Restoration of the New Testament order.

Even at the present day one very rarely meets a doctrine, argument or objection urged against our plea which has not been disposed of by a masterful hand in "The Gospel Plan of Salvation."

The American Christian Review said: "The work contains the pith of near a life time of thought, much reading and extended experience touching the matters treated with all the doctrinal difficulties, perplexities and confusion that lie in the way. He has, with a masterful hand, met, traced out, and explained the greatest difficulties, and, with the utmost patience and in the most laborious manner,

cleared away the perplexities and confusion that have kept thousands out of the kingdom of God, and are now keeping thousands, who honestly desire to be Christians, out of Christ. The work is decidedly *well written*. It enters into the matter item by item, and clears up difficulties lying in the path of every man striving to spread the gospel, and deals with them in a most safe and reliable manner, and makes the truth gleam out at every angle."

The Bible Index says: "It is carefully written and in good English. * * * In the initial chapters he takes in hand Predestination, Election, and Reprobation, Hereditary Depravity, etc., and before he gets through with these illogical and anti-scriptural dogmas, there is no breath left in them. They are utterly demolished."

His last Book. "Gospel Sermons," was published in 1891, and containing many of the very strongest sermons he has been accustomed to preach, is a most readable and instructive book.

A few paragraphs from the preface of this work will serve to indicate the *trend* of the sermons. He says: "On the subject of the Christian religion, the Bible is the only infallible authority in the universe. Good, wise, and great men have met in councils, assemblies, presbyteries, conferences, and associations, and have formulated creeds, confessions of faith, and disciplines, which have been adopted by religious bodies; but, like all things of human origin, they are imperfect. That *they are often wrong* is seen in the fact that it is necessary to change, alter or amend them. *Translations* of the Bible may need revision, but the *Bible*, as it came from the inspiring Spirit of God, needs no alteration. Being perfect, it is not susceptible of improvement. Perfection cannot be improved. *Science* is progressive. Improvements are frequently made. New discoveries are often developed. But *Christianity* was perfect when it came from its author, and cannot be improved. Man may grow in a knowledge of the divine will so as to more perfectly teach and practice it, but to *improve* it would be to improve perfection itself. This cannot be done, and it is unwise to attempt it."

Most of Dr. Brents' years and labors have been spent in Tennessee, but now, in his declining years, he is living with one of his daughters, Mrs. Victor Dorris, Georgetown, Kentucky.

B. F. COULTER.

MRS. S. E. GARVIN.

The subject of this sketch was born in Trenton, Todd county, Kentucky, August 9, 1832. His parents, Robert and Frances Coulter, whose families had lived in Virginia and North Carolina for many years, removed to Kentucky about 1826. Bro. Coulter's father was a man of strong convictions; an untiring student of the Bible, and conscientiously opposed to slavery, though born and reared in the South. His family government was a happy combination of gentleness and firmness.

The mother was a woman of fine judgment, genial, ambitious for her children, but an earnest Christian. The early years of Bro. Coulter were spent amid the peaceful surroundings of country life, but while yet young his father removed to Elkton, the county seat, that his children might enjoy better educational advantages. Here, under the training of President Wm. Dickey, of Philadelphia, in his school for boys and young men—known as the "Green River Male Academy," brother Coulter spent his school days—free from the temptation of riches and the sorrows of poverty—under moral and religious influences that had much to do with the formation of his character.

While energetically pursuing his studies he was strongly inclined to the study and practice of medicine, but circumstances led him into commercial life. At the age of twenty years he left the old home for a larger field in Clarksville, Tenn., to enter a dry goods house, which clerkship he held for three years. During this period, at the age of twenty-one, he united with the Church of Christ and laid the foundation for his future successful career as a business man and a Christian. The following year he gained a still larger experience as clerk in a wholesale dry goods house in Nashville, Tenn., which position he resigned to accept a partnership in a mercantile house in Clarksville, his former home.

While "diligent in business" he was also "fervent in spirit" in the Lord's work, first as teacher in the Sunday school, then for about ten years as superintendent in the same school. When possible, he was always present at the prayer meeting and Lord's day services, ready to do his part, having conscientiously prepared himself for this important duty. His faithfulness in little things prepared him unconsciously for a larger work. Brother A. L. Johnson, evangelist for Southern Kentucky and Tennessee (now at Fort Worth, Tex.) with the elders of the Clarksville church, brothers Chas. A. Baker, Judge Jas. E. Rice, and Dr. Wm. Bernard, recognizing his fitness for teaching the Word, urged him to accept the frequent calls from country places adjacent to Clarksville; brother Baker kindly proposing to accompany him as singer and baptizer. Bro. Coulter was about forty years of age when he entered upon this public work, which was productive of most gratifying results,—his last work being an engagement to preach regularly for the Hadensville, Ky., church, continuing until his removal to California in 1877.

Finding the same conditions in his new home in the West—a needy field with but few laborers—he pursued the same course of preaching in school houses on Lord's day and holding frequent protracted meetings while looking after his growing business interests during the week. Brother Coulter has been preaching about thirty years; is now seventy-one years old—a man of remarkable vigor of body and mind, and, as is often said by those who

know of his arduous duties—"he does the work of two or three men without seeming to be busy."

The Lord has abundantly blessed brother Coulter's work. The Broadway Church of Christ, of this city, which was organized by him about eight years ago, and for which he built and furnished a large and costly house of worship, is now the largest congregation of disciples on the Pacific Coast, numbering nearly nine hundred enrolled members, including the Vernon Mission. He faithfully shepherds this large flock, keeping in lively touch with all its departments of work. While not co-operating with our Missionary Boards, brother Coulter is intensely missionary in spirit, and through his example and teaching the Broadway Church is doing an active, aggressive work at home and abroad, supporting three missions and three missionaries—Miss Miller and her school in Tokyo, Japan; the Vernon Mission (under the able leadership of T. D. Garvin) in a rapidly growing suburb of Los Angeles, for which brother Coulter built and furnished at his own charge a comfortable church building; also a flourishing Japanese school in connection with the Broadway church, under the efficient control of the assistant minister, brother L. Swindle, and Miss Calla J. Harrison, who has had years of experience in the foreign field, and speaks and writes the Japanese language.

While rejoicing in the good accomplished by all missionary agencies, it is brother Coulter's strong conviction, based upon intelligent observation and years of experience, that more can be accomplished—more personal, individual work done—more generous offerings made, when a congregation is alive to its responsibilities, and is kept in close touch with its missions and missionaries to whose support it is pledged.

As brother Coulter "sees the day drawing nigh" his interest in his Father's work seems to grow more intense. He labors in season and out of season to lead men and women to Christ, urging them to have faith in God. He keeps always before his own mind Paul's solemn charge to Timothy, "Preach the Word."

LEEWELL L. CARPENTER.

Was born in Norton, Summit county, Ohio, on the 10th day of December, A. D. 1832. His parents were poor and he grew up without many of the advantages of the more favored boys in the neighborhood.

He, however, received a common school education, and his parents managed to send him to Mt. Union Academy, where he prepared himself so he was able to teach in a district school, saving the money that he earned in teaching, and helped by his parents, what they could, he entered Bethany College in the autumn of 1855, where he received instruction from Alexander Campbell, W. K. Pendleton, N. C. Milligan, Robert Richardson, and other members of the splendid faculty of Bethany College. It is the boast of Bro. Carpenter that he cannot remember the time when he did not hear the primitive gospel preached by such men as Alexander Campbell, the Greens, the Haydens, and that splendid army of pioneer preachers, who in an early day, sounded out the word all over the old Western Reserve in Ohio.

On the 14th day of August, A. D. 1853, at the home church in Norton, he made public confession of faith in Jesus Christ, and surrendered his all to the loving Savior. The same day he was immersed into Christ by A. B. Green, and took his membership in the Church of Christ.

In the spring of 1857, he went to Fulton county, Ohio, and began preaching the gospel in school houses, barns, groves, private houses, any where he could get the people together.

From 1857 to 1861—four years—he had, with his own hands, baptized in that one county more than 1,000 persons, and organized seven congregations, which are now strong churches, wielding a mighty influence for primitive Christianity.

On May 16, 1861, he was married to Miss Mary E. Funk, a young sister that he had baptized three years before. God gave them seven children; one is in the better land. Four boys and two girls are living; all are honored and respected citizens, and all are members of the church of Christ.

In 1868 he removed to Wabash, Indiana, where he still resides.

He was the first president of both the Ohio and the Indiana Sunday School Associations. He is identified with all the missionary enterprises of the church.

For ten years he was State Sunday School Evangelist in Indiana. During these years he organized a large number of schools and then organized many of them into churches. He also held Institutes and Normals in nearly every county in the state.

He was also state evangelist of the Indiana Christian Missionary Society for years. One peculiar feature of his work was the grouping of weak churches and locating ministers for each group. He also established quite a number of new churches. The First church in Fort Wayne is one of them.

He was the first life member of the Foreign Missionary Society. He is a life member or director of every missionary organization of our people. He is also an enthusiastic worker in the Y. P. S. C. E.

He was one of the founders of Bethany Assembly, the National Chautauqua of the Church of Christ, and for many years has been its president. He has quite a record as a church dedicator, having dedicated nearly 600 houses of worship, and raised more than $2,000,000 to pay for these houses. While but a small part of his time has been spent in evangelistic work, yet he has baptized more than 7,000 penitent believers. Although seventy years old he is as strong and able to work as at any period of his life. He is doing as hard work and as much of it, and standing his work

just as well as he ever did. He has traveled and preached in many of the states and territories of the Union, and in the King's Dominions. The older he grows the stronger is his faith in the word of God. He believes the old Jerusalem gospel with all his heart, and greatly delights to preach it. Although a preacher for forty-six years, he says that he has never had but one vacation, and that was when he had the typhoid fever. He says that he expects to make Wabash, Ind., his home until he goes to heaven.

S. COLLIER.

Eld. S. Collier was born March 15, 1821, in Rockcastle county, Ky. Educated in the winter schools of three months, during winter, until twenty years of age, then entered the Academy at Crab Orchard, and soon became an assistant. While thus teaching he came into the church of Christ under the preaching of Carroll Kendrick and Jacob Creath, Sr., and was baptized by Sandie Jones, father of A. B. Jones, of Missouri, and immediately organized a young men's prayer-meeting. While thus engaged, Bro. Kendrick persuaded him to enter Bacon College at Harrodsburg, Ky., on 1st of September, 1844, from which he graduated in June, 1849.

Was made principal of the preparatory, September, 1849, but his health failing, resigned, and for two years lived on a farm preaching to country churches.

Regaining his health, he with James Burdette organized Home College at Bradfordsville, Marion county, Ky., where they built up a prosperous school, having students from seven Southern States. Burdette becoming dissatisfied, he bought him out and became entire owner and controller of the college. While teaching in this institution he received the A.M. degree from Kentucky University. He continued to teach in his college until broken up by the Civil War.

He then took charge of Mt. Mary Academy, of Rich Grove, Barren county, Ky., and preached for the churches at Glasgow and Salem, near the academy. Continued here three years until the war spirit grew so high that he gave up the school and accepted the principalship of the Female College at New Castle, Henry county, Ky., where he continued until his health failed. He then bade adieu to the college life and devoted his time to preaching the gospel, which he made a success, bringing into the church 5,000 souls during his fifty years' ministry in Kentucky. His longest ministry at one place was thirty-nine years; his greatest number coming forward at one invitation and one song was sixty-one.

His labors were confined to thirty counties on the L. & N. railroad, Lexington & Frankfort and Lexington & Cumberland Gap roads, and was kept so busy that he seldom found time to attend the State and National Conventions. Among his converts he is glad to enumerate several good preachers—Joseph Richardson,

S. COLLIER.

J. W. Lowber, of Austin, Texas, G. L. Surber, W. G. Surber, of Missouri, together with a mighty host of worthy men in various positions of honor.

His marital relations were pleasant, having married the daughter of Philip T. and Jane Randolph Allen, of Harrodsburg, Ky. Mrs. Allen was the daughter of Col. Joseph Cabell, of Henderson, Ky., and sister to the wife of Governor Dixon, and to the mother of I. C. Breckenridge. Mr. Collier, after spending the prime of his life in his native State, moved to Sparta, Bell county, Texas, with all his children save one, to spend in that Empire State quietly his declining years, where he could enjoy the sunshine and the flowers of the Sunny South until called to the enjoyment of the company of his many friends who have gone before him to the rest in Heaven. He remembers vividly a prophecy of his mother on hearing the first sermon from a Christian preacher. When asked how she liked it, by her husband, she said, "That man preached the everlasting truth to-day, and the doctrine he preached will take this world." S. Collier, her son, believes with all his heart that if the world is taken for Christ it will be by those who are Christians only.

FRANCIS MARION GREEN.

E. B. WAKEFIELD.

Francis Marion Green was born in Norton, Summit county, Ohio, September 28, 1836. His father, excellent in Bible knowledge and steadfast in faith, was for fifty-seven years a minister of the Gospel. His uncle, Almon

B. Green, will remain in the memory of those who knew him as one of the best examples of clear and cogent scriptural preaching which any generation can produce.

His early days were passed upon the farm, but in 1853 he entered the Eclectic Institute, at Hiram, and from thence forward with few and brief seasons of quiet toil, he has lived a life of unusual public activity.

In 1852, he confessed Christ and was baptized by Dr. W. A. Belding. In 1862, he married Ellen E. Stow, with whom he has walked in faithful fellowship all the years. In 1863, he was ordained to the ministry. In varied and abundant labors in that high calling, few men live who have surpassed him.

He has been minister and preacher in Cleveland, Toledo, Akron, Wilmington, and Kent, in Ohio, and in Duluth, Minn., and he has done extended work in other places. From 1863 to 1865 he was chaplain of the Northern Ohio Hospital for the Insane. From 1870 to 1878 he was State and National Sunday School Secretary for the Churches of Christ; and from 1878 to 1882, he was Corresponding Secretary of the American Christian Missionary Society.

He loves his home region and clings to the fellowship of early years and yet he has been almost ubiquitous, and he has grown familiar with the rocks of Maine and the sands of Florida.

Well known as he has been as a speaker, he is yet better known and will be abidingly known as a writer. He holds a ready pen and has a rare faculty of stating things with grace and truth. He is a clear and accurate writer. From 1867 to 1874 he was a regular correspondent and Associate Editor of the *American Christian Review*, edited by Benjamin Franklin. From 1866 to 1888 he was a constant contributor to the *Christian Standard*, and for a brief period, an associate editor.

From 1876 to 1887, he was Associate Editor of the "Teachers' Mentor" and the "Bible School," issued from the *Standard* office.

Indeed, it would require volumes to hold the Sunday school literature that has come from his head and hand. Genial and full of hope, yet always tempered with the spirit of an unquestioning faith, it has helped directly the lives of one generation, and at least, indirectly, it will bless all that follow.

As a writer of books he has given the world some literature which it could ill afford to spare. He issued the "Standard Sunday School Manual," with us a pioneer volume, on the organization and work of the Sunday School, in 1878. In 1882 he wrote "A Royal Life," the life of Garfield. And of this it may be said, that no other man who knew Garfield so well has yet written his life, and no other book yet printed gives a more accurate vision of the man.

He issued the "Christian Ministers' Manual" in 1883 and "Christian Missions and Historical Sketches" in 1884.

He wrote Life and Times of John F. Rowe in 1898 and the History of Hiram College in 1901. The last work gives a good illustration of the author's breadth and power. He has known so well the leaders among the disciples and has been so much a part of their movement, that aside from the local, he has written a volume rich in biography that will have increasing value.

F. M. GREEN.

Elected to the Legislature of Ohio, 1885, he took a prominent place, yet never compromised his character as a Christian minister. Indeed, always and over all he is devoted to Christ and his church. Increasing years have diminished physical strength, but not mental vigor. He grows old cheerfully and loves his brethren better with each passing year.

As Secretary of the Eastern Ohio Ministerial Association for thirty years, he has come to hold a place that no other can fill. He brings the fellowship of the past sweetly into the present. His ministry is changed somewhat in form, but it has not lost its value.

In his pleasant country home, near Kent, with his great library at hand, with a large circle of friends around him and the sunlight of heaven above him, he abides with us. In modesty and yet in Christian dignity, he has done a great work in this world.

ROBERT MOFFETT.

JOHN R. GAFF.

It matters much less where, geographically, a man comes into the world, than how he comes into its life as a living force, or what he does and becomes in it. Heredity and environment condition his character and power. Robert Moffett was born in Laporte county, Ind.,

ROBERT MOFFETT.

November 9, 1835, the youngest of the three sons of Garner and Mary J. B. Moffett, who moved to Indiana in 1831 from Washington county, Va. In 1836 the family moved to Cherry Grove, Carroll county, Ill., and there, in what was then the far west, Robert grew into manhood. Garner Moffett was a man of prominence and influence throughout and beyond the limits of his county, and was held in high esteem for his character and usefulness. He was a pioneer among the disciples of Northern Illinois, and, though a farmer, was a preacher of no mean ability, and was influential in laying the foundations and caring for the churches in that region.

His wife was a "mother in Israel," whose influence and example left an abiding impression upon the church and community.

The year 1854 Robert spent in preparatory studies at Hiram, Ohio, and graduated from Bethany College, W. Va., in the class of 1859, having sat three years at the feet of the Sage of Bethany. Soon after graduation he married Miss Lucy A. Green, of Summit county, Ohio, only daughter of the late venerable Almon B. Green, who throughout his entire ministry, has been a helpmate worthy of a crown of honor among women.

He began preaching while yet a student at Bethany College, and was there ordained to the ministry in 1859. He spent nearly a year evangelizing in Northwestern Illinois, and in June, 1860, settled with the church in Wooster, Ohio, as minister, where he remained nearly five years. In January, 1865, he was called to Mt. Vernon, Ohio, where he filled a successful ministry for five years, when he was appointed Corresponding Secretary of the Ohio Christian Missionary Society. In May, 1870, he moved to Bedford, Ohio, where he preached three years in connection with his work as Corresponding Secretary. In 1875 he moved to Cleveland, where he still resides. In October, 1882, he was made Corresponding Secretary of the American Christian Missionary Society, filling the office till 1892, continuing, in 1893, as assistant, spending the fall of 1893 and spring of 1894 evangelizing mostly in Canada. From August, 1894, to June, 1895 he was assistant Secretary of the Ohio Christian Missionary Society, when he was again chosen Corresponding Secretary, retiring, finally, in July, 1899, after a continued service in the Society work of nearly thirty years, having successfully and faithfully filled every position into which he had been called, and retaining the confidence and the affection of his brethren to the end of his long service. His physical power of endurance, his persevering industry, his evenly balanced mind and temperament,—giving him quick insight into men and things,—his large common sense, and his faithful devotion to duty have made him an invaluable counselor and worker for the Societies and the churches.

As a preacher, he is strongly affirmative, addressing both the mind and the heart. He has large sympathy, fine imagination, strong and well trained logical powers and a vocabulary of chaste and vigorous Anglo-Saxon words; and though simple in style, there are times when he caries his audience through grand marches and sublime flights of eloquence.

C. C. Smith, in his address on the Fiftieth Anniversary of the Ohio Christian Missionary Society, pays this deserved compliment to his work: "As Secretary he was compelled to give much time to holding meetings in our stronger churches. They needed just the type of preaching he gave them. Church edification, in the highest sense, was his special work. No man preached a broader, fuller, and deeper gospel than did he. His masterly addresses at the many convocations of the churches, at yearly meetings, and preachers' associations, were a large factor in the education of our preachers and leaders, and of the churches themselves. He has no reason to regret his utterances on all great questions pertaining to church life. His record on Home and Foreign Missions, Church Extension, Ministerial Relief, Collegiate Education, Negro Education, Christian Endeavor—in fact, on every interest connected with the growth of the Kingdom, is one of which any man has a right to be proud. And he has a right to be proud of labors most abundant amid difficulties which would have appalled many.

His was not the day of easy methods, yet those who have studied the records marvel at the abundance of his labors for all the greater interests of the church. He stood "four square to every wind that blew." He met, in open conflict, the opponents of organized Missionary work for all fields. All the missions of all the churches owe much to Robert Moffett for this victory, viz: The recognition of the right and duty of the church to organize to carry out the great Commis-

sion of Christ. It is fitting in this fiftieth anniversary, that we gratefully acknowledge the faithful labors of the man who led us for thirty years."

FREDERICK D. POWER.

Mr. Power is a Virginian. He was born January 23, 1851, within a few miles of historic Yorktown, and was the second of nine children. His father, Dr. Robert Henry Power, was a well known physician, and served in both houses of the State Legislature. His grandfather, Dr. Frederick Bryan Power, was a Baptist, and old Grafton church, where the family worshiped, was founded in 1813. The congregation accepted Alexander Campbell's position and he visited them in 1856.

Mr. Power's mother was Abigail M. Jencks, of DeRuyter, Madison county, N. Y. She was educated at Mrs. Willard's famous Troy Female Seminary; was a teacher and a woman of exceptional culture and beautiful character. He received his early education from his mother. When a boy of ten years of age, the Civil War broke out and his home was in the track of the armies. Big Bethel, the first battle, was fought within three miles, and the battle between the Merrimac and Monitor and the siege of Yorktown and battle of Williamsburg, were near by. During these four years there were no schools. Then for three years his father employed a teacher in the home, but two winters he was in Richmond as a page in the State Senate. He obeyed the gospel under the preaching of A. B. Walthall, when fifteen years of age, and in September, 1868, entered Bethany College to prepare for the ministry. Three years were spent in Bethany. During the vacations he preached in Eastern Virginia, and for several months, in 1870, served the church at Washington, Pa., while a student. Graduating in 1871, he was ordained at Mathew's C. H. at the Tidewater Convention, August 13, by Robert Y. Henley, Peter Ainslie, and J. W. Williams, and took charge of Smyrna church, King and Queen county, Jerusalem, King William, and Olive Branch, James City county. These congregations were far apart, means of transportation difficult, and his labors were severe, but he regarded the two years spent with these country churches as of inestimable value to him. The second year, instead of Jerusalem, he served his old home church, Grafton.

January, 1874, Mr. Power accepted the church in Charlottesville, Va., the seat of the University, with the purpose of taking lectures at that institution. One Lord's day was given to Gilboa, Louisa county. March 17th of that year, he married Miss Emily Browne Alsop, of Fredericksburg, and in September was called to Bethany College as adjunct professor of ancient languages. His salary as pastor was $500 a year. The year spent at Bethany was one of great profit to him, being associated with his old professors, Pendleton and Loos. He preached during the session at West Liberty, W. Va. In May, 1875, he was called to Washington, D. C., and declined the invitation. Afterward, by a personal visit of one of the elders of the church, he was induced to visit them, and the result was an engagement upon which he entered in September.

For twenty-eight years he has been pastor of the Vermont avenue church. He found a little frame chapel, with 150 members, poor and little known in the city. It was a hard struggle. In 1880, General Garfield was elected to the Presidency and great interest centered about "the little Campbellite shanty" and its little flock. A new church building was erected and dedicated in 1884, and the church has now a property worth $70,000. In 1881, Mr. Power was made Chaplain of the House of Representatives, to which office he was chosen by acclamation.

Three other churches have been formed from the Vermont Avenue church, the Ninth Street, H Street, and Whitney Avenue, and three others are about to be added to them: The Fifth church, in the Southeastern part of the city, Antioch, near Vienna, Va. and Woodridge. The mother church has a membership of 625. Through the influence of this church the Christian Missionary Society of Maryland, Delaware, and District of Columbia, was organized October, 1878, of which Mr. Power was president for twenty years.

The subject of this sketch is six feet in height and weighs 195 pounds. Since he was thirty years of age his hair has been grey, and he is often taken for a venerable man. He received from Bethany the honorary degrees of A. M. and LL. D., and has been for years a trustee of that institution. He is also a trustee of the United Society of Christian Endeavor. He was for many years a correspondent of the *Christian Standard*, and is at present associate editor of the *Christian Evangelist*. He is the author of a Life of W. K. Pendleton, Bible Doctrine for Young People, Sketches of Our Pioneers, etc. He is also a lecturer, and frequently appears on Chautauqua platforms and in lecture courses. His life has been a very busy and a very happy one.

DR. SUSIE C. RIJNHART.

PROF. C. T. PAUL.

Susie Carson Rijnhart is the daughter of the late J. S. Carson, M. A., a prominent Canadian educationalist. She was born in Western Ontario, in 1868, and under her father's direction received a liberal classical education. On the completion of her academic course, she entered upon the study of medicine in Toronto, where, after a four years' course, she was graduated from Trinity University at the age of twenty, with the enviable distinction of being the first lady in Canada to obtain first-class honors in medicine. She was a successful practitioner at London, and also at Newbury,

DR. SUSIE C. RIJNHART.

Ontario, where she met and married Petrus Rijnhart. She had been an ardent Christian from the age of sixteen, when she joined the Methodist church. Early the missionary fires had begun to burn. Active in Epworth League and Christian Endeavor work, she was longing for foreign service. The call came very distinctly to her through Mr. Rijnhart's stirring addresses on Tibet. She was married to him in September, 1894, at her mother's home, and at the close of the same year sailed for the Orient. Meanwhile they had both worked their way to the scriptural position occupied by the Disciples of Christ, and before leaving America, united with the Church of Christ at Tacoma, Washington.

The story of Dr. Rijnhart's subsequent life and work has become known to a large class of readers through her book, "With the Tibetans in Tent and Temple," published in 1901, and generally recognized to be one of the most strikingly original contributions to the literature of missions that has appeared in many years. The experiences therein described with the most artless humility and self repression, have gained for her a place in the temple of heroic souls. Crossing China with her husband, she reached the scene of his former labors, the great Buddhist lamasery of Kumbum, on the Northeastern frontier of Tibet. Here her medical skill was immediately in demand. High official dignitaries and Buddhist priests, not only from the lamasery, but from the interior also, came to consult her, and thus great opportunities were presented for preaching the gospel. For many months, during 1895, her friends were alarmed for her safety. No letters were received from her and only vague rumors of the terrible Mohammedan rebellion that had broken out in Western China. Later on a dispatch reported her abducted by the rebels. Only when the struggle was over did the labors of this devoted servant of Christ become known to the civilized world. Surrounded by imminent danger, she had been on the battle field during all those months of bloodshed and pillage, caring for the wounded soldiers, and ministering to the Tibetans, who were not to be deserted in their time of distress. During the rebellion she made her headquarters at the home of the lama-superior of Kumbum, an experience unparalleled in the annals of missions.

In the spring of 1898, she accompanied her husband's expedition to the interior of Tibet. The object of the journey was to discover how far inland missionary work was possible. Copies of the Scriptures were distributed in many nomadic camps. They had not proceeded far when their guides deserted them. At the foot of the Dang La Mountains their child died, and occupies under "the great boulder" the first and only grave in all Tibet. A few days afterward the little caravan was attacked by mountain brigands and left destitute. Mr. Rijnhart went to a Tibetan encampment for aid, but never returned, having been murdered by the natives. After waiting on the mountain side in painful anxiety for some days, Dr. Rijnhart, realizing the fate of her husband, set out on a most hazardous journey over mountain-passes and torrents, to the Chinese border, where she arrived after two months of heart-rending peril. Since 1899 she has been in America, devoting all her talents and energies to the work of arousing interest in the evangelization of Tibet. She spoke at the Jubilee Convention at Cincinnati, in 1899, and since that time has been in constant demand among the churches. Shortly after the Omaha Convention she was appointed by the Foreign Christian Missionary Society to open a mission in Tibet. At the present date, she is on the eve of sailing with other workers. She goes out as the special representative of the church at Springfield, Illinois, and of the Christian Endeavorers of Ontario. She will open a hospital and school at Ta-Chien-Lu, an important town on the China-Tibetan boundary, having mail facilities and a telegraph office. Gradually, she hopes, other mission stations along the great caravan road leading to Lhasa will be established.

THE SWEENEY FAMILY.

H. H. HARMON.

The labors of the Sweeney family have been varied and versatile and are as deeply enshrined in the affections of the Church of Christ as any other family connected with it.

Charles Sweeney emigrated from the north of Ireland about the year 1750 and settled in the state of Virginia, Buckingham county, where he erected a mill upon Slate River which bears his name to the present day. He lived there during the stormy period of the Revolu-

tionary War, in which his eldest son, Charles, was a soldier. In the year 1786, his son, Job, removed to the state of Kentucky and settled near Crab Orchard Springs. The family were all Baptists and Job became a preacher late in the Eighteenth century. Shortly after the birth of his children, Job Sweeney removed to Liberty, the county seat of Casey county, where he divided his time between hotel keeping and preaching for nearly half a century. In January, 1807, his son, G. E. Sweeney, was born, and before he was twenty years of age, entered the ministry of the Baptist church, in which he continued for only a year, when the great rent was made between the Baptists who pleaded for the Word of God alone as a guide and those who stood for human creeds, Job Sweeney and his son, G. E. Sweeney, decided for New Testament Christianity. Job Sweeney was a preacher of the simple gospel for fifty years afterwards, and G. E. Sweeney for three score years and ten, preaching his last sermon at Paris, Kentucky, a few months before his death in that city.

At twenty-one years of age, G. E. Sweeney was maried to Talitha Campbell and as a result, nine children were born unto them; five daughters and four sons. The four sons all entered the ministry and the five daughters became prominent workers in the church.

The eldest son, W. G. Sweeney, at an early age emigrated to Western Illinois and spent most of his life in that state and in Iowa. As his picture shows, he was a massive man and one of great personal force. He was frequently likened, in his personal appearance and manner, to Stephen A. Douglas the "little giant" in the political world at that time. Having large fiscal interests, W. G. Sweeney was never able to devote his entire time to the ministry, though he held several successful ministries at such places as Dubuque, Iowa, Winchester, Illinois. Bowling Green, Kentucky, and Hannibal, Missouri. He was a most fiery and impassioned speaker and charmed by his personal magnetism. He was appointed Collector of Customs, at Dubuque, Ia., by President Cleveland, which position he occupied at the time of his death, in February, 1897.

J. S. Sweeney began his ministry also in Western Illinois and soon developing great logical force and power, was put forth by the Church of Christ as its representative in more than one hundred public discussions with the representatives of other religious bodies. He was naturally of a very peaceful disposition and not at all belligerent but when his brethren sounded the call for duty or when aroused to his full force by the strength of his antagonist, woe betide the man who came within the circle of his sword-stroke. His keen eye penetrated through all sophistries and subtleties and fastened upon the real truth in all issues and continuously and mercilessly was this held forth in discussion. While his satire was always harmless, it was keen in the extreme, and always resulted in the confusion of his antagonist. John Sweeney met every form of opposition to his faith from that of the baldest atheism and materialism through the milder forms of universalism and unitarianism down to the gentler and subtler forms of opposition in modern sectarianism. In addition to his work as a debater, he was a powerful evangelist, and could appeal to the emotional in his hearers in a marvelous degree. He was also a successful minister and held ministries at Winchester and Lincoln, Illinois, and at Chicago and Cincinnati during the early period of his ministry. For thirty years past he has been the faithful and beloved minister of the church at Paris, Kentucky, which has more than doubled in membership and all other forms of prosperity under his labors. He holds probably first place in the church for a long continuous ministry. He is at present Postmaster at Paris, respected and loved by all who know him.

The third son was George W., who graduated from Eureka College in the year 1869, and settled at Charles City, Iowa, where he conducted his first successful ministry. He afterwards moved to Kentucky and became minister of the church at Millersburg and from there he was called to the ministry of Jefferson Street church in Louisville, Kentucky. His ministry at the latter place was greatly blessed with visible results and his name is honored and revered among the membership of that church to the present time. From Louisville, he went to the City of Chicago, succeeding O. A. Burgess as minister of the Twenty-fifth and Indiana Avenue church, where he held a ministry of several years, which was also very fruitful. After a short ministry in the City of New Orleans, he was called to Memphis, Tennessee, as minister of the Linden Street church, which was greatly prospered during his labors with it. While acting as minister at Memphis, he was called to Oakland, California, where he has resided for the last eighteen years. He filled an active ministry at Oakland for nine years, at the end of which time his arduous labors told so upon his physical health as to produce nervous breakdown and he was forced to resign and spend a year or two abroad. He returned to Oakland and resumed his labors but it soon developed that his restoration was only partial and he bid a final farewell to the ministry of the Oakland church and since that time has devoted himself to occasional preaching, lecturing and public addresses, for which he is most eminently fitted. His mind is philosophical rather than logical or rhetorical, and yet he is an orator of the highest grade. Few public speakers exercise a more powerful influence on their auditors than Geo. W. Sweeney, and it is to be greatly regretted that his ill health has prevented his constant exercise of his splendid abilities.

Z. T. Sweeney, the youngest member of the familly, began his ministry at Paris, Illinois, and during the first year of his ministry 225 were added to the Paris church and those in the immediate neighborhood. During his ministry at Paris, the church, which had been begun, was completed and dedicated. From

W.G. Sweeney
J.S. Sweeney
G.E. Sweeney
G.W. Sweeney
Z.T. Sweeney

Paris he was called to Columbus, Indiana, where he still lives. He was minister of the Church of Christ for twenty-seven years, during which time 3,600 people have been added to that one congregation and when he left its active ministry it had grown from a church of two hundred to a church of twelve hundred members; he is still minister emeritus. Mr. Sweeney has also held short ministries—two in Augusta, Georgia and one at Richmond, Virginia. These have been only temporary, however, but were fruitful of great results. He is also an evangelist of great power. He held twenty-two protracted meetings in the City of Columbus while he was minister of that church, each averaging six weeks in duration and over two thousand people were added during these twenty-two meetings. He has also held meetings in Baltimore, Maryland, Buffalo, New York, Augusta, Georgia, Richmond, Virginia, and Nashville, Tennessee, which have been very fruitful both in additions and other scriptural results. He has also dedicated 166 churches and has never called for an amount of money which was not made up in response to the call but once. He spends his time at present in holding meetings and in dedicating churches. He devotes a portion of each winter to lecturing upon the public platform and his entire time for years has been taken by the Redpath Lyceum Bureau of Boston, Mass. He is placed in their catalogue in an honor list of six or seven "universal favorites," holding this place along with such men as Russell Conwell, Thos. Dixon, Prof. J. B. DeMotte and three or four others. In addition to his labors as a Christian minister and lecturer, he has for ten or fifteen years held prominent State and Government positions. His ability as a campaign orator has often induced the political party with which he is affiliated to attempt to put him forward as a candidate both for Congress and for the Governorship of his adopted state, but he has steadily turned a deaf ear to all these solicitations and declares that he will never accept an elective office, believing it would interfere with his usefulness as a minister of the gospel. The secret of his success lies in the fact that he knows what he desires to do and then does it. He believes that the world gets out of the pathway of a man who knows where he is going. He has always been a power in his own community and is best loved where he is best known.

The father of all these boys, G. E. Sweeney, was a great revivalist. Endowed with a magnetic disposition and soul responsive to all that was good, and a musical voice, his power in sermon and song was equally effective. Thousands have bowed to the sway of the blessed Lord under his persuasive teachings. He was always a man of peace and though born in the South, was a natural Abolitionist, removing his children from the state of Kentucky long before the war that they might have the blessings of an education away from the blighting curse of slavery. All his sons have been men with clear cut and sharply defined ideas. They have always had something to say and were neither ashamed nor afraid to say it. People have often gone away from their ministry without agreeing with them, but they have always made it impossible for intelligent people to say, "I did not understand him."

PROF. CHARLES LOUIS LOOS.

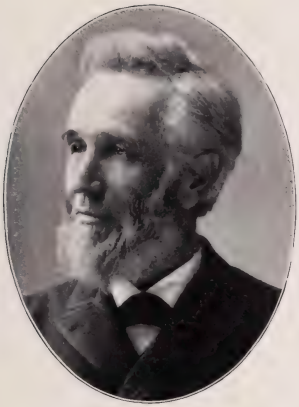
Charles Louis Loos, son of Jacques G. and Catherine Loos, was born December 22, 1823, at Woerth-sur-Sauer, Lower Rhine, (Lower Alsace) France. With his father's family he came to the United States, and settled in Ohio in November, 1834. The family were in the communion of the Lutheran church, but soon after arrival in the United States, heard the preaching of the Restoration, and on October 14, 1838, Charles was baptized. He began teaching and was soon also preaching . In September, 1842, he entered Bethany College, Va., where in due course he graduated. While the greater part of his systematic work in life has been that of a teacher, Prof. Loos has always been an active preacher of the gospel. He preached before entering college, and while in college. After graduation he was engaged as minister of the gospel at Wellsburg, Va., 1849-1850; Somerset, Pa., September, 1850 to January, 1856; Cincinnati, O., First church, corner Walnut and Eighth, January 1, 1856, to January 1, 1857.

At Bethany College he was Professor in Primary Department, September, 1846 to July 1849.

At Somerset, Pa., he established and conducted the Collegiate Institute, 1853-1856. He was president of Eureka College, Ill., January, 1857, to September, 1858, was professor of Ancient Languages and Literature at Bethany College, September, 1858, to June, 1880, and president of Kentucky University and professor of Greek, September, 1880, to June, 1897. Since he has been professor of Greek in the same institution.

While in Somerset, Pa., he established and edited *The Disciple*, 1851-1853. At Cincinnati he was one of the editors of the *Christian Age*, during 1856. He was co-editor of the *Millennial Harbinger*, January, 1864, to January, 1871. Prof. Loos was also a constant contributor, editorially and otherwise, to the *Christian Standard*, from its founding in 1865, to the death of its great editor, Isaac Errett, in 1888. He has also written for the *Christian Quarterly*, *New Christian Quarterly*, and other journals and periodicals of the Restoration.

From October, 1856, to January, 1857, he was Corresponding Secretary of the American Christian Missionary Society, and President of the Foreign Christian Missionary Society, January, 1889-1900. During all his long life in the Church of Christ Prof. Loos has been an active preacher of the Word, both with voice and pen —an educator mainly devoted to the fostering of the Christian ministry, an ardent supporter and leader of Christian missions, and a valued



CHARLES LOUIS LOOS.

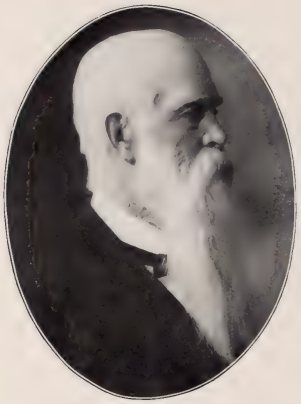
counselor in all the activities of the Churches of Christ. From the very beginning of his ministry Prof. Loos took high rank among the preachers of the Restoration, as a scholar and thinker, as an educator and as a leader in all the great onward movements of the churches. He was intimately associated with the great leaders of the early days of the Restoration—A trusted friend and counselor of Alexander Campbell, Walter Scott, Robert Richardson, and all the men who laid the foundation of the work, and a prominent figure in the great development of the second period. There is perhaps no living man among the disciples of Christ to-day who knows so well the history and genius of this great body, or has been himself so large a part of that history. He has been closely connected with all our educational development, having been invited at one time or another to the presidency of almost every prominent college in the brotherhood. To-day he is the Nestor of our educational forces. Equally close and true has been his relation to our journalism, and no man has had more to do with the founding, inspiring and fostering of our great missionary enterprises. In the colleges, in the progress of our development and in public addresses in our great assemblies, he has influenced more profoundly the minds and hearts of our ministry than any other man now living. Even in his ripe age he is looked to in honor and reverence as one of our most trusted and able counselors. His name is known throughout the ranks of the Christian ministry, from East to West and from North to South.

While by nature and culture of a specially intellectual type of deep and accurate scholarship, wide reading, and broad and tolerant thought, Prof. Loos has always been marked among our leaders for ardent enthusiasm, evangelical fervor and loyalty to the great ideals of the features of the Restoration Movement. An ardently progressive Christian spirit in the best sense of the term, leading the great host onward with high enthusiasm in the paths of Christian service, cultivating and reposing in the widest fellowship with all Christian life of whatever name or under whatever temporary banner, he has stood four square to all the winds that blew upon the great foundation of evangelical Christian faith—the all-sufficient authority of the Divine Word of God, in which that faith is set forth—which was the great thought of the fathers of our movement. There has been no man among our ministry, less bigoted, less sectarian, less speculative, and at the same time none more loyal to the ancient gospel.

A man of strong, clear cut convictions, and ardent devotion to his faith, his career has been remarkable for the absence of controversial excitements or personal antagonisms. One of the most forceful and virile spirits of the Restoration ministry, he has never been a man of strife. Proclaiming and enforcing the truth as he saw it, and pushing forward in every way the work of Christ in the world, he has had around him ever the shield of such a manifestly candid and unselfish spirit, such an instant fellowship with all good, such a single-minded integrity of purpose that has disarmed all personal antagonism, and overcome malevolence. His heart has ever been seen to be pure from all thoughts of self-seeking or taints of self-feeling, and in his old age he reaps the fruit of single-minded love and loyalty in, "That which should accompany old age, as honor, love, obedience, troops of friends."

W. T. MOORE.

William Thomas Moore, born in Henry county, Kentucky, August 27, 1832; son of Richard and Nancy M. (Jones) Moore; graduated at Bethany College, West Virginia, (valedictorian) 1858; received A. M. degree in 1861; LL. D. degree from Butler University, Ind., married first, 1864, to Mary A., daughter of the late ex-Governor Bishop of Ohio; second marriage, 1890, to Emma S. Frederick, of New York. Began preaching in 1853, just fifty years ago last August. His first ministry was at Frankfort, Kentucky, beginning the fall of 1858 and closing the spring of 1864. Took ministry at Detroit Mich., Jan. 1, 1865. He left Detroit in February, 1866 to accept a professorship in Kentucky University. Meanwhile he had received a call from the Central church, then meeting at Eighth and Walnut streets, Cincinnati, Ohio, and having ascertained that he could, for a time at least, do the work at both places, he accepted the call of the church, and gave a brief course of lectures in the University each year. During his mininstry in Cincinnati, the Central church was built, containing one of the finest au-



W. T. MOORE.

dience rooms in the city, the whole building costing about $130,000. At the general convention in Cincinnati in October, 1874, Mr. Moore urged the importance of starting a Foreign Missionary Society, and for this purpose called a meeting of friends of that enterprise and presided over the meeting. He was then appointed chairman of the committee for organizing the Society, and reported at Louisville, Ky., the next October, when the Society was formally proclaimed. In short, he was the first man who came forward with a definite proposition to found a Foreign Society, and was the first acting corresponding secretary of that Society, and also made the first address before the Society after it was *definitely* launched at Louisville. He was, therefore, practically the originator of that Society. After serving the church in Cincinnati for nearly thirteen years, during which time it became the largest and most influential in the brotherhood, Bro. Moore resigned and on the 3rd of August, 1878, sailed with his family for England, where he resided nearly eighteen years. At first he located at Southport, and then after three years spent in Lancashire he removed to London and took charge of the West London Tabernacle and started the *Christian Commonwealth*, which paper soon became one of the influential journals of England. He continued the editorship-in-chief of this paper for over twenty-one years. In addition to this editorial career, his literary work has been somewhat extensive. In 1869 he started the *Christian Quarterly* and continued it for eight years. He again resumed the editorship of the *Quarterly* in 1897, and continued for three years. In 1896 he became the Dean of the Bible College at Columbia, Mo., and is now Dean Emeritus of that College. Among his literary productions may be mentioned "Living Pulpit of the Christian Church," "Lectures on the Pentateuch by Alexander Campbell" (edited) "Views of Life," "Conversations at the Unity Club," "Life of Timothy Coop," "The Fundamental Error of Christendom," "Heroes and Heroes," (jubilee poem). Besides he was one of the principal contributors to the "Peoples' Bible History," and also the "Reformation of the Nineteenth Century." Mr. Moore has now in course of publication a volume which it is believed will create considerable interest, entitled "Man Preparing for Other Worlds, or the Spiritual Man's Conflicts and Final Victory," a study of man in the light of the Bible, science, and experience. He is at present located at Columbia, Mo., where his wife is president of Christian Female College, in which college Mr. Moore teaches Bible Ethics and journalism. He has traveled much in foreign lands and has crossed the Atlantic thirty-six times.

B. B. TYLER.

Benjamin Bushrod Tyler was born on a farm in Macon county, Illinois, five or six miles east of Decatur, April 9, 1840. His father was John W. Tyler, a native of Fayette county, Kentucky, and his mother was Sarah Roney, a native of Oldham county, Kentucky. The elder Tyler was a minister in the Baptist church, a school teacher, a farmer, and an all round business man. When Alexander Campbell began the publication of the *Christian Baptist*, Mr. Tyler began to read after the distinguished "Reformer." He found himself in sympathy with his idea that the way to peace, and union, and victory, was by a return to the simple, practical, spiritual religion of the New Testament. As there was no association of Baptist churches in Illinois, Mr. Tyler enjoyed great freedom in his ministerial work. His converts were baptized into Christ on a confession of Jesus as the Son of God, and the Savior of man. When congregations were organized they were called only Churches of Christ.

It thus came to pass that B. B. Tyler was brought up in the faith. His parents, as to religion were simply, and only, disciples of Christ.

The thirty-first day of July, 1859, he confessed Christ. The following day, the first of August, he was baptized by his father, in the Sangamon river—a stream of water about midway between the family residence and Decatur.

His chief ambition now was to do good. He was at the parting of the ways. A vocation in life must be selected. His mother had brought him up to think that he would be a preacher. This he desired to be above anything else; but, he said: "I do not know enough to preach—I am not good enough." What then? The vocation of the teacher presented itself to him as next to that of a

B. B. TYLER.

preacher in the opportunity it afforded of doing good. But, first of all, an education must be obtained. The tenth day of September, 1859, he entered Eureka College, Eureka, Illinois. The Civil War interrupted his college course. Only two years were spent in college. His father's income was, in part, from Kentucky. This was cut off by the civil strife. J. W. Houston, state evangelist, for Illinois, visited Decatur, in the prosecution of his work, during the summer of 1861. He requested the young man to speak in his meeting. His effort received the commendation of the evangelist. The next Lord's day, at the request of Mr. Houston, he preached at Litchfield, Illinois, in place of the evangelist, who had an appointment to begin a protracted meeting there at that time. Three persons confessed Christ the first Lord's day. Mr. Houston spent one evening in the meeting and passed on in the prosecution of his work as general superintendent of missions in the state. He returned to Litchfield at the end of the week. There were eleven candidates for baptism. This decided the life work of B. B. Tyler. He was employed as evangelist in the counties of Montgomery and Macoupin, Illinois, for one year, on a salary of $240. Three hundred persons were added to the churches. The Illinois State Missionary Convention met at Eureka. During the convention, September 4, 1861, B. B. Tyler was formally set apart to the work of the ministry by prayer and the laying on of the hands of the eldership.

While he was in college he became acquainted with Miss Sarah Burton, second daughter of James R. Burton, a prosperous merchant in the village, and one of the pillars of the Church of Christ. The marriage of Miss Burton and Mr. Tyler was solemnized by Dr. J. M. Allen, in Eureka, December 25, 1862. This union has been especially fortunate in every way. Miss Burton has been for more than forty years an ideal wife for a busy preacher.

Until the winter of 1864-5 Mr. Tyler was engaged in evangelistic work in his native state. He became minister of the Church of Christ, Charleston, Illinois, in December, 1864. He removed to Terre Haute, Indiana, December, 1869. From Terre Haute he went to Frankfort, Kentucky, where he began work as minister January 1, 1872. He entered the ministry of the First church, Louisville, Ky., May 1, 1876. The first day of October, 1883, he began work with the Church of Christ on W. 56th street, New York, leaving there October 1, 1896.

Thirteen full years were spent in New York. During this period he served as a member of the Board of Managers of the American Bible Society, on the committee on Versions, as President of the Chautauqua Union of New York City, as President of the Christian Endeavor Union of New York and vicinity. He served as Secretary and Treasurer of "The Peoples' Municipal League," "The Ministerial Arm of the League," during which time he was in correspondence with every minister of religion in New York, Hebrew and Christian, Protestant and Catholic. In 1891 Drake University conferred on Mr. Tyler the degree of Doctor of Divinity.

For ten years he wrote every week for the *Christian Standard*, "The New York Letter." Since then he has been engaged as a writer on *The Christian Evangelist*.

In 1882 he presided over the meeting of the American Christian Missionary Society, in the old Main Street church in Lexington, Kentucky. During his residence in Kentucky he was, one year, president of the Kentucky Sunday School Union. In 1880 he was sent to London, England as a delegate to a Sunday school Convention. Upon his return he was elected a member of the Executive Committee of the International Sunday School Convention. While in this position he secured a representative of the Church of Christ on the International Sunday School Lesson Committee. He named Isaac Errett. When the International Sunday School Committee met in Pittsburg, in 1890, he was made a member of the Lesson Committee in place of Isaac Errett, deceased. At the International Sunday School Convention in Denver, 1902, he was elected president for a term of three years. Mr. and Mrs. Tyler spent the winter of 1902-3 in Egypt and the Holy Land.

When he gave up his ministry in New York he expected to spend the remainder of his life in what he calls "Didactic Evangelism." He held meetings in Kansas City, Cleveland, DesMoines, Quincey, Ill., Mount Sterling, Ky., Tacomah, Washington, San Diego, California, Decatur, Illinois, Troy, New York, New York City, Washington, D. C., Irvington, and Vincennes, Indiana, McKinney, Texas, Colorado Springs, Colo., Cedar Rapids, Iowa, Springfield, Brockton and Boston, Mass., and Lexington, Kentucky. Mrs. Tyler, who accompa-

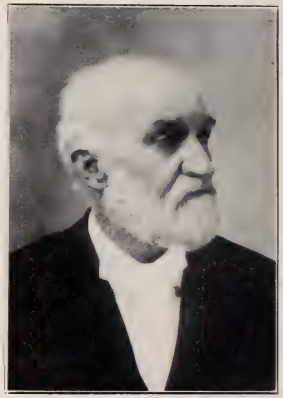
nied her husband in this campaign, failing in health, in October, 1900, he located in Denver, with the South Broadway church. He thinks that in Denver he is doing the best work of his life. His health is perfect, his work is a perpetual joy, and he says he was never in such demand as he is now, in the sixty-fourth year of his age.

J. B. BRINEY.

J. B. Briney, was born in Nelson county, Kentucky, February 11, 1839. He was brought up to farm work, receiving such education as could be obtained in the country schools of those days, in an attendance of two or three terms. At the age of sixteen years he apprenticed himself to learn the carpenter's trade, serving a term of three years as an apprentice. For this service he received thirty dollars the first year, forty dollars the second, and fifty dollars the third. He worked at his trade three years after the expiration of his apprenticeship, and then married and spent a year at farming. In the meantime he began to try to preach a little in connection with his other employments, and receiving some encouragement from various brethren, he determined to devote his life to the ministry of the Word of God.

Having formed such a purpose, and seeing the importance of a good education on the part of a minister, he entered Eminence College, at Eminence, Kentucky, whose president was that fine educator and Christian gentleman, W. S. Giltner, who conducted the college with marked ability and success for many years. In this institution Mr. Briney took a four years' course, one year before the close of which he was called to minister to the large church in Eminence—a distinction of which a young man might be proud. After serving that church three years he went to Millersburg, Kentucky, and preached for the church there and the one at Carlisle two years. He then went to Winchester, Kentucky, for four years, and then to Maysville, same state, and after preaching there four years, he became state evangelist for Kentucky. After serving in that capacity two years, he again took up the work in Maysville, not having removed his family from that place.

After another term of two years in Maysville, he went to Covington, Kentucky, where he preached for two years and a half, and then, for a change, he evangelized about six months—mostly in the state of New York. Following this he spent a few months in Mayfield, Kentucky, preaching for the church there, and organizing West Kentucky College. In 1886 he was called to the Linden Street church, Memphis, Tennessee, and after laboring there two years and a half he went to Springfield, Illinois, where he ministered to the church thirty months, and then accepted a call to Tacoma, Washington. It was while preparing to go to Tacoma, that he met with the accident that resulted in an intercapsular



J. B. BRINEY.

fracture of the hip which lamed him for life, and kept him confined to the house for nearly a year, and on crutches for about two years. It was during this confinement that he wrote "The Form of Baptism," and "The Temptations of Christ."

His first work in the ministry after his injury was in Knoxville, Tennessee, where he labored one year and then went to Moberly, Mo., where he did the heaviest work of his life in the ministry. After serving the Moberly church nearly seven years he spent a year in the evangelistic field, and started *Briney's Monthly*, which was a success from the first issue, and after running through four volumes, lacking one number, it now merges into the *Christian Companion*, thus losing its identity in name, but preserving its identity in spirit, purpose and editorship. During Mr. Briney's long and arduous ministerial life he has held about thirty discussions with representatives of the leading religious bodies of this country, besides lecturing considerably on scientific and other subjects. He is now about sixty-five years old, and barring his physical injury, he is remarkably vigorous in both body and mind, and bids fair to do much valuable work yet in the service of the Master.

JAMES ALEXANDER LORD.

James A. Lord, editor of the *Christian Standard*, Cincinnati, O., was born April 9, 1849, on Deer Island, New Brunswick, Canada. His first schooling was in the excellent public schools on the island, which he attended until his fourteenth year without interruption, and a number of years after that during the winters:

in that cold climate the schools only had a week's vacation at the end of every six months' term.

From the age of fourteen until he was twenty-two, he followed the business of fishing in his father's vessels in the Bay of Fundy, off the coast of Maine, and in the Gulf of St. Lawrence.

He confessed faith in Christ at the age of twenty-one, under the preaching of Benjamin Franklin, by whom he was baptized, and became a member of the congregation at Lord's Cove. He entered the Agricultural and Mechanical College at Lexington, Ky., when he was twenty-two, and afterwards the College of the Bible.

For six years after leaving home he studied in the colleges, taught school, worked in saw mill, clerked in a store, worked on a farm, and began to preach a little in his twenty-fifth year.

After his marriage in Bath county, Kentucky, he ministered to country churches for two years, at the end of which he moved to Western Missouri, locating at Barry, a small village ten miles north of Kansas City, where he taught the public school and preached for the congregation at that place. He was a resident of Missouri for fifteen years, during which time he preached for the following churches: Barry, Mayview, Holden, Pleasant Hill, Lone Jack, Kingsville, Wellington, Oak Grove and Warrensburg. During this time he held a number of protracted meetings, preaching frequently in schoolhouses and groves.

His ministry for the church at Warrensburg continued for seven years and a half, during which time the congregation grew from 250 to over 800 members, and built the present commodious house of worship. In 1892 he accepted a call to the Central Church, Cincinnati, Ohio, where he ministered for two years and a half, at the expiration of which time he became editor of the *Christian Standard*.

In addition to his editorial work he preaches every Sunday, usually to the little church in Central Fairmont, a suburb of Cincinnati. Bro. Lord firmly believes that the gospel of Christ is the power of God unto salvation. The *Standard* has gone forward in leaps and bounds since he became its editor. He is fearless in his denunciation of sin and error. Like every man holding such a position, he has his enemies, but his friends are numbered by the thousands. He is a strong writer, a good preacher, a genial companion, and a warm friend to every cause which tends to lift humanity.

JOHN C. HAY.

LEONARD G. THOMPSON.

Was born at Geneva, New York, May 6, 1842. His father, Philip C. Hay, was a leading minister in the New School Presbyterian Church, and served as moderator of one of its General Assemblies. Mr. Hay attended the academy at Newark, New Jersey, and Princeton College. Interrupted in his college course by ill health, he was commissioned by the American Sunday School Union, of Philadelphia, to found union Sunday Schools in a part of Iowa, with headquarters at Davenport. Here he first made the acquaintance of the plea for the restoration of primitive Christianity, through the preaching of Elder James Challen and Jonas Hartzel. After careful investigation of the issues involved he heartily accepted the position and plea of the disciples of Christ, and was baptized by Elder James Brownlie, of the Sugar Grove Church, in the autumn of 1864.

Mr. Hay's first ministry was at Iowa City, Iowa, beginning June 1, 1865. He evangelized much in the vicinity, and the churches at Tiffin and West Liberty are results. William Bayard Craig aided him in caring for these young churches.

In 1871 and 1872 Mr. Hay served as state evangelist of Iowa, and gave earnest and efficient aid in establishing co-operative work among the churches. While in this work he discovered John B. Vawter, and secured his appointment as state evangelist. Mr. Hay then took up the ministry of the church in Des-Moines.

In 1874 and 1875 he evangelized ten months in England, being invited and supported by Timothy Coop and James Marsden. Preaching one year at West Liberty, Iowa, upon his return from England, the ill health of his wife caused the family's removal to California. Here Mr. Hay did pioneer work in Los Angeles, preaching to the little band in the court house.

Returning from California, his next ministry was in Minneapolis, from 1881 to 1883, during which time Portland Avenue Church lot was purchased and the first building obtained, largely through the liberality of Charles Evans Holt, whom Mr. Hay had baptized. Sunday afternoon visits to St. Paul led to the revival of the work in that city. Charles Evans Holt gave $500, and Leander Lane was installed as the first minister of the resuscitated little band.

In 1883, Mr. Hay came to Colorado, serving the church at Colorado Springs two years. During this time the indebtedness upon the chapel, which had been purchased from the Southern Methodists, was paid. In 1885 he removed to Pueblo. This marked the beginning of an enlarged and prosperous era for the disciples of Christ in that second city of the state. The church was then meeting in a store room. Their condition was described by a member of the little band as almost desperate, and the congregation in danger of dissolution unless help came speedily. Isaac Errett had visited the city in 1883. Mr. Hay sought his advice, and Mr. Errett encouraged him to accept the work, as he believed the city had a good future. The ladies had accumulated $250 toward a lot and building. Mission Sunday Schools were established in the southern, the southeastern and the southwestern parts of the city. The latter resulted in a church at Bessemer, which later was merged into the Broad-

JOHN C. HAY.

way church, which has just become self-supporting, and has a splendid future. By the autumn of 1887 centrally located lots costing $4,000 had been purchased, and a brick chapel, costing also $4,000, erected thereon. This was a great gain in a little over two years. By April, 1891, the audience room was built, the whole house seating 450 persons, and costing but $15,000, but really worth $24,000. The church had risen to a place of influence in the city, and had 250 members. A marvelous change from the conditions eight years before. Although Mr. Hay's work has been successful wherever he has been, yet his work in Pueblo, his longest ministry, covering a period of twelve years, is perhaps the greatest monument to his usefulness. He speaks most gratefully of the aid his good wife gave him in that work. Practicing medicine, she aided in the family's support, while her husband worked upon a very moderate salary, and by her life she commended the church and its work as she came in contact with all classes of people outside of the church.

In addition to his busy life as a minister, Mr. Hay evangelized much while at Pueblo. At Denver, Colorado Springs, Canon City, Trinidad, La Junta and Manzanola he did special work. In 1895 he held a meeting and organized a church at Roswell, New Mexico, which, as yet, is the only church we have in that Territory.

In 1896 Mr. Hay did special work under the direction of the American Christian Missionary Society at Phœnix, Arizona, which resulted in a new era in the life of that church. In 1897 a special work called him to Woodland, California, and similar service was performed soon afterward at Clarksville, Tennessee. He spent 1900 in the ministry at Honolulu. During this year a church property was secured and missions in the city inaugurated. In 1901 he took work at Imperial, California, where W. F. Holt had built a chapel and parsonage. The church organized here by Mr. Hay was the first of any kind in the valley, and he also preached the first sermon in the valley. He has recently been appointed a missionary of the Central Church of Des Moines, Iowa, under the American Christian Missionary Society, and is now engaged in establishing a church in Hollywood, one of the most beautiful and promising suburbs of Los Angeles, where he resides.

HARVEY OSCAR BREEDEN.

The subject of this sketch was born in Mason county, Illinois, April 18, 1857. He is the eldest son of Dr. J. H. and Sarah Breeden, of Ipava, Ill.

H. O. Breeden attended the public schools until fifteen years of age, when he entered Abingdon College, Illinois. About this time he united with the Church of Christ under his father's preaching. He attended college for two years, and then spent one and a half years in mercantile business with his father, at Summum, Ill. He entered Eureka College in 1876 and graduated at the age of twenty-one, with the degree of A. B. Later he received the A. M. degree from his Alma Mater, and the LL. D. from Drake University. Just after leaving college he preached a sermon for the church at Tallula, Ill., and was prevailed upon to become its minister, beginning his work September 1, 1878.

October 21, 1879, he was married to Miss Flora E. Myers. An only child, Bernard M., was born to them, who is now a successful business man in San Francisco. Mr. Breeden remained at Tullula three years and attracted the attention of other churches for his very successful work. He accepted a call to Terre Haute, Ind., where he remained four years. The records say, "The church and all its work grew rapidly, and missions were successfully established." He came to the Central Church at DesMoines at the earnest desire of the church, and on December 1, 1903, had continuously filled an almost ideal ministry of eighteen years, phenomenally successful, happy and harmonious.

Mr. Breeden is six feet three inches tall, of commanding appearance, broad shouldered and erect, dark complected, with sparkling black eyes, that keenly search the faces of his audience when speaking. He has self-poise, an easy, winning manner, and possesses an unusual degree of magnetic power, so essential to a public speaker. His voice is flexible and sympathetic. He speaks in a conversational tone, without notes, and easily holds the close attention of his immense audiences. His vigor of thought and keen logic pour forth in a spontaneous fervor, eloquent, convincing and earnest. He is classed with the scholars and orators of the church. The peculiar quality

H. O. BREEDEN.

of Mr. Breeden's strong personality is a certain equalizing of strength of character, which is almost unique. There are no extravagances or exaggerations in particular directions. He is probably surpassed by some orators in the brotherhood. He is equaled by some ministers, approached by some organizers, and probably excelled by some scholars; but in the combination of all these high qualities he stands absolutely alone. He can do every thing a minister is called to do, and do it exceptionally well.

He has sagacity, quickness of judgment, judicial insight, is a born leader and organizer. He possesses the tact and temperament to meet and deal with people in such a way as to stimulate to best efforts, and inspire helpful and heroic living. He does not say "go," but "come." He is in close, sympathetic touch with his congregation, socially and in business life. He is a tireless worker; conceives and executes new and greater plans, and sees success that is scarcely comprehended by less progressive men. Few possess the gift of winning friends to a greater degree. There is a broad sympathetic kindliness constantly diffusing through his whole life, which is preeminently a part of him. His universal popularity can be readily understood. He can be austere and steadfast to a purpose, even severe, when occasion demands, but this is not his natural manner. He is a loving, devoted friend, warm hearted, with a ready, generous hand that knows no limit. He is deeply religious, devoted to his work, and strong in faith.

Mr. Breeden has always been known as an enthusiast in the cause of missions. He is an inspiration to his church, and to this contagious zeal and energy is due the fact the Central leads in all missionary work in the brotherhood. The "Living Link" originated with him, and his church sent out the first missionaries under the special care and maintenance of the local church. Now the Central supports three. Mr. and Mrs. Guy, in Japan, Dr. Ada McNeil, in India, and a former minister, John C. Hay, in Southern California. In an address before the General Convention at Minneapolis in 1901, Mr. Breeden suggested the wisdom of an evangelistic board. This idea became an actuality, with him as its president, at the Detroit Convention in 1903.

To Mr. Breeden's far-sightedness, undaunted courage and energy was due the building of the magnificent church, soon after becoming its minister. This church will stand "until its walls crumble to dust" as his monument, a memorial to him and his labors of love. When he came to the Central it had a membership of three hundred; now there are between thirteen and fourteen hundred. He has officiated at over eight hundred weddings, conducted more than a thousand funerals, and four thousand have been added to the church. The work he has accomplished through the Central Church has a position of the greatest significance in the history of the church in general, and a wonderful power in the city. For some years it has been known as a successful institutional church. Mr. Breeden has had most tempting offers by other churches and educational institutions far and near, but the ties and associations between minister and people are too strong and sacred to sever easily, for the best years of his strong, vigorous manhood have been wrought with this people; his popularity has increased, and the links that bind become more firmly welded, the associations nearer and dearer, as the "years are going by." He is enshrined in the hearts of his people, who honor, reverence, trust and affectionately cherish him for himself, for the high ideals he maintains, his literary attainments, nobility of purpose and devoted, sacrificing life, for the church and the cause of Christ everywhere. The one universal prayer is for continued helpful, happy service together through unnumbered years.

WILLIAM BAYARD CRAIG.

Ex-President Drake University.

LEONARD G. THOMPSON.

Was born at St. John, New Brunswick, December 7, 1846, of Scotch-Irish parentage. His father, Dr. William Craig, was a native of County Antrim, Ireland, the county in which Alexander Campbell was born. His mother was an Episcopalian, and his early memories and influences are of that church.

Mr. Craig never heard of the disciples of Christ until he was twenty-one years of age. In 1867 he went to Chicago, where he heard D. P. Henderson preach. He had become skeptical, but the preaching of Mr. Henderson aroused interest and caused him to study the neglected Bible, with the result that he soon

confessed faith in Christ, and became an enthusiastic worker. He united with the North Side Church in Chicago. Although long prejudiced and opposed to preachers, young Craig began to feel that the ministry was the only work that could command all his heart and mind.

Through the influence of John C. Hay, the minister at Iowa City, Iowa, Mr. Craig became acquainted with John W. Porter and family, became one of the household, and in four years graduated from the University of Iowa, taking the A. B. degree. He then attended Yale Theological Seminary for two years, meanwhile preaching for the church at Danbury, Conn. He was then called to Chicago to succeed Isaac Errett, but from a grateful sense of duty chose to take up the work at Iowa City, Iowa, when the work was at a low ebb. Here he spent a ministry of nearly seven years.

In January, 1882, he began his work in Denver, Colo., as minister of the Central Church. His coming to Denver marked the beginning of a great forward movement for the disciples of Christ, not only in the capital city, but also throughout the entire state. At that time we had but one house of worship in the entire state, that at Golden. The church in Denver was worshiping in a hall. In 1882 Loveland built a house. In a little more than one year from the arrival of Mr. Craig in Denver the Central Church dedicated a property on Broadway worth $33,000. This was made possible through the gift of $10,000 from Governor and Mrs. John L. Routt, which was secured by Mr. Craig.

Immediately following the dedication of the Central building, the Colorado Christian Missionary Convention was organized, and Mr. Craig was made president. In this capacity he served six years. He gave much time and study to the state work, arousing enthusiasm and raising liberal gifts for its support. For years he was the conspicuous figure and leader in that work. To his wise planning and his energy much of the success of the work then and now is due.

After a delightful ministry of almost seven years, Mr. Craig resigned from the Central Church, intending to take up his residence in California. He and his family spent the winter in Pasadena, returning in May, 1889, to close up their affairs in Colorado. In the autumn of 1889, in company with B. W. Johnson, D. R. Dungan and others, Mr. Craig visited the Holy Land. In the winter of 1889-1890, as he was about to start for California, having even sent a part of his household effects to the depot, John C. Sutton, a member of the Central Church, offered to give $10,000 if Mr. Craig would remain in Denver and plant a church out South Broadway. Reluctantly, but in obedience to plain duty, the plans for the California residence were given up, and Mr. Craig put in his time while "Uncle John" Sutton put his money into the great enterprise. Having been blessed in things material, and feeling a deep sense of gratitude to God for his goodness, Mr. Craig served the South Broadway Church without salary. In June, 1892, the best structure owned by the disciples in Colorado was opened for worship. In that same year the church membership, which was thirty-seven in 1890, had grown to nearly four hundred, and the Sunday school had eight hundred members. In November, 1893, Mr. Craig resigned, accepting the work in San Antonio, Texas.

W. B. CRAIG.

In June, 1897, Mr. Craig was called to the chancellorship of Drake University, Des Moines, Iowa, and served that institution five years. During this time the enrollment of students was doubled, and the university was more thoroughly organized than before.

Closing his work at Drake in June, 1902, Mr. Craig returned to the state of his love, Colorado, and in October accepted the ministry of the Central Church of Pueblo. Here his influence was quickly felt, not only in the improved condition of the church, but also throughout the city.

After nine months' effective work in Pueblo, a very unexpected but plain call of duty became urgent, and, as in 1890, when about to remove to California, it crossed all human plans. It seemed plainly Mr. Craig's duty to accept again the ministry of the Central Church of Denver, and he began his work September 1, 1903. Denver and Colorado are glad to have him again within their borders. He has given some of the best years of his life to the cause in this state, and has here achieved some of his greatest successes.

While a very practical man, Mr. Craig's scholarship ranks high. He has received the degree of A. M. from the University of Iowa, D. D. from the University of Colorado, and LL. D. from Drake University.

SOME NATIONAL EVANGELISTS.

T. B. LARIMORE.

SILENA M. HOLMAN.

T. B. Larimore was born, July 10, 1843, in picturesque East Tennessee—beautiful Galilee of America—from which delightful land of fruits and flowers, tall men and towering mountains, fertile fields and limpid fountains, have emanated many men of prominence and power. "The best blood of the nation flows through his veins."

He has gone with honor through two colleges and founded one; he is the admired hero of several popular books; and, as a minister of the gospel, he is regarded by thousands as second to none; but he never boasts, tries to display his learning, or seems to be conscious of his worth.

The mother often makes the man. Paul mentions Timothy's mother, as a woman of "unfeigned faith." Of Brother Larimore's mother, a woman of pure heart and brilliant mind, who lived nearly a century, and whom he loved with a passion of tenderness known of none out fine natures. A conscientious Christian who knew her perfectly, says, "If she had a fault I never knew it."

He obeyed the gospel on his twenty-first birthday, then and there consecrating all—body, soul and spirit, mind, muscle, and money, head, hand, and heart, time, tongue and talent—to Christ and his cause, to whom and to which he has ever been faithful, loyal and true.

His worthy wife and children, all of whom are consistent Christians, are very near and very dear to him; but they are with him very little, as he is always in the evangelistic field.

His home is a happy home, and he does all he can to make it so; as his faithful wife bravely bears the burden of home duties, while he preaches the gospel there and elsewhere.

Born, as was "the Babe of Bethlehem," in honorable poverty, his early days were days of darkness and distress; but Providence provided for him to take a college course, and, after the war—in which he wore the gray—another.

His four sons and two daughters, all baptized by their father in childhood, are intelligent, industrious, exemplary Christians, worthy of the father and mother who have taught them "the good and the right way."

Believing it best, he has devoted some time to school work. On thirty acres of land, worth $300, with little experience and less money, he, in five years, founded a flourishing school, and increased the value of the property to $30,000.

While head of this institution from which has gone forth an influence for good too great to be estimated or expressed, he preached once every day, three times on Sunday, and evangelized during vacation.

Deeming it duty, calls to preach coming from "all quarters," he finally abandoned the school room and entered the evangelistic field, where he has labored incessantly and successfully ever since.

He is never willing to preach less than twice every day and three times on Sunday, and prefers to preach three times every day. While he goes home as often as he can, he tries to never deliver less than 700 discourses a year.

He adapts himself to all sorts of circumstances—becomes "all things to all men"—but he is averse to short meetings, because he believes the longer they are the better they are.

He has preached five successive months in one house, twice every day and three times every Sunday—333 discourses—baptizing hundreds, officiating at funerals, marriages, etc.; being throughout that time never sick, never late, never weary, interest always intense, the place being literally packed, and five young men making the "good confession" at the last moment.

His success has been phenomenal. He has preached or been called to preach in nearly every state in the Union, Canada and countries beyond the deep sea.

He has probably preached more sermons, baptized more people, and established and set in order more churches than any other man of modern times.

T. B. LARIMORE,
Nashville, Tenn.

Never abusive, rough, or unkind, he is earnest, eloquent, forcible, and always so plain, simple and gentle that little children understand him perfectly and love him devotedly.

He has a vivid imagination, loves the beautiful, the innocent and the pure, and possesses an unrivaled gift of language.

He avoids all slang, pulpit profanity, affectation and ecclesiastical titles. He speaks evil of none, is envious of none, and considers himself no better than the humblest of his brethren.

He is marvelously magnetic. To know him is to love him. To call him brother is a pleasure. He has hosts of friends, loyal and true. He is loved by men, women, and children, as few have ever been loved.

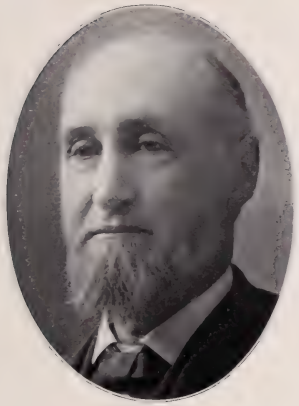
In no sense a partisan, he never participates in any of the wrangles and disputes disturbing the Churches of Christ. His life is, in every respect, spotless and pure. No one who knows him doubts his honesty, sincerity, purity, or integrity.

None can look into his face and doubt that he is a good man, wearing "the white flower of a blameless life" with a gentle grace and dignity all his own.

Loving and loved, a universal favorite, a universal friend, is T. B. Larimore.

WM. F. COWDEN.

The subject of this sketch was born in Lawrence county, Pa., June 22, 1834. His parents were of Scotch-Irish descent, and very strict members of the Associate Presbyterian church, then called the Seceder, now the United Presbyterian church. He was entirely self-educated, his father refusing to aid him except for the ministry, which he declined. He spent three years at Westminster College, New Wilmington, Pa., and two years at Jefferson College, Connonsburg, Pa., where he graduated in 1858 with the degree of A. B. After graduating he returned to Kentucky, where he had previously taught an academic school in Fayette county, and resumed teaching, and at the same time pursued the study of law for three years under Judge George Robertson, of Lexington. In 1861 he became a Christian, and, having become a pronounced immersionist, united with the Baptist church. So strong were his religious convictions that he renounced the profession of law, upon which his heart had been set from his youth, and in preparation for which his whole life hitherto had been given. On the breaking out of the Civil War he returned to his native State and soon after began preaching. Feeling the need of larger preparation for the ministry, he spent two years in the theological department of the Baptist University at Lewisburg, Pa., graduating therefrom in 1864 and receiving the degree of A. M. His first pastorate was at Jerseyshore, Pa., and lasted three years. In 1867 he became pastor of the Baptist church at Newcastle, Pa., in his native county. Here he soon came into conflict with the leaders of the National Reform Association, an organization which had for its purpose the incorporation of a religious amendment in the National Constitution, "Recognizing God as the Author of civil government, Jesus Christ as the Ruler of the nation and the Bible as the supreme law of the land." This movement was sweeping over Western Pennsylvania with great power when Mr. Cowden attacked it and engaged a number of its prominent leaders in a series of public debates. Among these were Dr. Sloan, President of the Covenanter Theological Seminary in Allegheny City, Dr. Milligan, professor in the same institution, and Dr. McAlister, President of the National Reform Association and editor of the *Christian Statesman*. In these and other kindred discussions that followed on the Sabbath question, Mr. Cowden was compelled to differentiate the Kingdom of Christ from the Jewish theocracy and the gospel of Christ from the law of Moses. He soon found himself out of harmony with the Baptist denomination on these great fundamental principles and in perfect accord with the church of Christ. Accordingly, in 1871, with a large majority of his congregation who shared his sentiments, he united with the church of Christ at New Castle, Pa., which, under his ministry, grew to be one of the largest and most influential churches in the city. In 1881 he was called to the Main Street church, Lexington, Ky., which he served until 1884, when he was chosen to succeed Joseph King in the First church, Allegheny, Pa. While here he organized a number of new churches in Pittsburgh and adjacent towns, among which was the East End church, Pittsburgh, now one of the largest and most efficient churches in the State. He was also largely instrumental in



W. F. COWDEN.

reorganizing the missionary work in Western Pennsylvania, which has accomplished so much for that part of the state. In 1889 he was appointed by the American Christian Missionary Society general superintendent of missions for the Pacific Northwest, Hon. T. W. Phillips, of New Castle, Pa., assuming the responsibility of his support. Under this ministry churches have been planted in all the larger cities and principal towns of Washington, Oregon and Idaho, and a strong representative church established in Salt Lake City.

During the fourteen years of this service he has spent two or three months of each year among the stronger churches in the Eastern States in the interest of Home Missions, and thus has become very widely known throughout the brotherhood. In this long life of service Mr. Cowden has been most ably supported by his faithful and consecrated wife, to whom he was married in 1859, and who still abides with him in this happy ministry.

J. V. COOMBS.

J. M. VAWTER.

J. V. Coombs was born in Indiana, and spent his early days on a farm in the Eel River Valley. After completing the course of study in the village of New Brunswick, Boone county, he entered the academy at Ladoga. In 1877 he graduated in the Central Indiana Normal School. In 1879 he took a course in the Philadelphia School of Oratory. He graduated from Chicago University, 1882, having completed the classic course. He was president of the Central Normal two years, and president of the East Illinois College from 1882 to 1883. In 1883 he became professor of History and Literature in Eureka College.

He is the author of five books. In the lecture field he has been very successful, having spoken in every state and territory. His greatest work has been in the evangelistic field, which he entered in 1889. He is an untiring worker. He preached 192 nights without the loss of a single night. Some Sundays he preached six and seven times. In ten years he has rallied about eight thousand persons around the standard of the Cross. His success depends largely upon two things:

1. His generalship in planning the work. His book, "Campaigning for Christ," was written to prepare workers for soul winning. In a few days after he begins his meetings he has a band of workers drilled for the battle. Under his management, all step into line and his meetings are short and successful. It is not unusual for fifty or sixty people to confess the Savior, under his preaching, in one day.

2. The second point in his success is the simplicity of his preaching. He preaches no doubtful gospel, and believes the gospel is the power of God to save men. He says he never appeals to any other motive to get men to obey than that Jesus is their Redeemer. Accept him and live. He is the messenger, holding up the message. Here we give the estimate of a few ministers with whom he has worked:

"J. V. Coombs has held two meetings for me in Illinois, (one in Kansas) and I am pleased to say that he is the strongest evangelist that I have ever heard or worked with.

J. V. COOMBS.

The people who are constrained to obey are the best thinkers in the community. No better men ever lived than those now in this congregation who came in under his preaching. Some of these men in less than one year were on our church board as elders and deacons. Under his preaching people do not come to Coombs, but to Christ. No minister ever had a stronger supporter during the meeting or after it, than J. V. Coombs. He is pleasant, genial, sweet spirited and energetic.

A. E. DUFFER.

Paris, Ill.

"The meeting conducted by J. V. Coombs deserves more than a mention of the members brought into the church. Bro. Coombs admonished, rebuked, exhorted, raised sufficient money to pay for next year's work, taught the choir, instructed the officers, advised the members, helped the preacher, and as a result, the choir sings better; the elders pray more; the members pay more, and the preacher preaches better. BRUCE BROWN."

Webster City, Iowa.

"Brother Coombs has held us a great meeting. This was the second meeting that he has held for me. He has helped the church in all lines of work. J. M. VAWTER."

Jeffersonville, Ind.

SIMPSON ELY.

SIMPSON ELY.

The subject of this sketch was born in De Witt county, Ills., June 6, 1849. His father was a Virginian and his mother a Kentuckian. He was reared on the farm and obtained such education during his boyhood as was afforded by the district school. He obeyed the gospel when twelve years old, under the preaching of Dudley Downs and John Houston. The latter baptized him. When sixteen years old he began to take part in the prayer meeting. When eighteen he received a certificate for teaching in the public schools. When twenty-one years old he began preaching and teaching in Wilson county, Kansas, and had conversions in the very beginning of his work. In the same year he was married to Elizabeth Miller, of Andrew county, Missouri. Two years later he quit the farm and entered Oskaloosa College, in Iowa. He graduated in June, 1875, and immediately entered upon his chosen work of preaching the gospel. He has now been preaching thirty-three years, and several thousand persons have been led by him to the Savior. He has organized several congregations and built and dedicated many houses of worship. His most fruitful work was at Kirksville, Missouri, where he preached seven hundred sermons and had seven hundred and thirty-five additions. He has held several protracted meetings where the converts numbered more than one hundred. He has served as State Evangelist in Iowa and Missouri.

He has been active in promoting the cause of Christian education. He served on the Board of Trustees of Oskaloosa College several years, was made president of the Abingdon College Association, and was for three and a half years president of Christian University. He was also president of the Bible College, at Fairfield, Nebraska, one year. None of these enterprises was permitted to interfere with his preaching. While working in the college, he preached every Lord's day.

He is in active sympathy with all the great missionary and benevolent enterprises of the church and has actively promoted them. With the one exception of the American Missionary Society, which was organized the year in which he was born, (1849) all our missionary enterprises have sprung up during his ministry. He has a life membership in the Orphans' Home in St. Louis; two life memberships in the Missouri Missionary Society; one life membership in the Nebraska Missionary Society; two life directorships in the General Christian Missionary Society, a life membership in the Foreign Christian Missionary Society, and nine and a half life memberships in the Christian Woman's Board of Missions. He has given over a thousand dollars to our colleges. He has liberally supported the Ministerial Aid Fund, from the beginning until now. He has kept himself poor by giving, for he believes that the spirit of giving is essentially the Spirit of Christ.

Simpson Ely is a writer as well as preacher. He has had editorial connection with the *Christian Evangelist*, the *Atlantic Missionary*, the *Christian Union*, the *Church Register*, the *Missouri School Journal*, and he was a paid contributor to the *Christian Standard* when Isaac Errett was editor. He is now associate editor of the *Evangelistic Review*. He has done more than any other man in the church

for tract distribution. Hundreds of thousands of leaflets and tracts have been "sown broadcast" by him. He has also written several booklets that have had wide circulation.

He has been actively engaged in temperance work and early allied himself with the Prohibition Party. He has had the nomination of his party for Representative, for Lieutenant Governor, and for Congress; but none of these things has ever interfered with his regular work as a preacher. He believes the prohibition of the liquor traffic is an important element of gospel work.

Simpson Ely is now in his fifty-fifth year. He has served a generation as a preacher. He is still active in the work. His ministry has been about equally divided between local and evangelistic effort and he has been about equally successful in each department of labor. He has recently quit the evangelistic field and entered upon the work with the church at Clearfield, Iowa. He is in vigorous health and hopes to round out fifty years as a preacher.

JOHN A. STEVENS.

JOHN A. STEVENS.

John A. Stevens was born in Titus county, Texas, on December 27, 1857. Was educated in the common schools. Became a Christian at the age of nineteen; was ordained to the ministry in 1883; was married first in 1886, and the second time, in 1900. He did evangelistic work in Texas for three years. He served Mississippi, Arkansas, and Oklahoma thirteen years as Corresponding Secretary and Superintendent of Missions. He was minister for two years to the First Church at Chattanooga, Tennessee. Was missionary minister at San Antonio, Texas, for one year, and of the church at Russellville, Ark., for a year and a half.

He is now minister of the Church of Christ at the beautiful city of Chicksha, Indian Territory.

Mr. Stevens has had 5,700 additions, established about fifty churches, the one at Hot Springs, Ark., among the number. He has been instrumental in raising the money and erecting scores of church houses and parsonages. His "forte" is said to be that of a pulpit orator. His style was strictly oratorical from the beginning, and he could not depart from it if he would. The beloved M. H. Armor, of Mississippi, dubbed him "A natural heathen orator." Some one has said of him that he could "make the point of a steel sword beautiful, even to the man into whom he plunged it." He believes every word of the Bible with all of his heart and has unbounded faith in the spirit and genius of our plea. His converts have been mostly men, he sometimes having ten and fifteen men confess Christ at a single service. His logic draws men to do things "because they are right." He says the secret of moving the male gender is the power of "holding the log to the saw." While naturally very pathetic, he has but little confidence in the pathetic method. He magnifies Christ and magnifies men.

It is said by his friends that while his logic is merciless that his undercurrent of earnestness prepares the soil for the seed.

Mr. Stevens is now in the prime of life and doing the best work of his life in the great, growing, rushing West.

ALLEN WILSON.

A. M. HARVUOT.

Among the foremost evangelists of the Church of Christ is Allen Wilson. He was born near Emporia, Kansas, September 8, 1869. He attended the country school until fifteen years old. When his people moved to Emporia, he entered the State Normal School. In boyhood he was not surrounded by very strong religious influences. He heard an occasional sermon from some Methodist or Dunkard preacher. When he was ten years old, his mother confessed her faith in Christ and was baptized by some Christian preacher who spent a brief time in the neighborhood.

It was Miss Sadie Andrews, a school teacher of Emporia, who led him into the Sunday school, and her influence was such that possibly he owes more to her than to any other one person. He had been in the Sunday school nearly two years when on one Sunday night, so stormy that no other minister in the city except the writer, preached, and we had but seventeen for an audience, that he and another young man confessed Christ.

This made but four young men in the church at that time. They organized for work among young men, and the following spring we had twenty-six that would take part in pubic.

ALLEN WILSON.

After two years in the State Normal, he entered Bethany College. He was compelled to stop school on account of his father's losing all of his property. The two years that followed he did what he could; farming, helping in black-smith shop, work on streets by day, and so on. One winter he taught school. During all this time he preached when he could. Within these two years he spent a few months at Garfield University, at Wichita.

At the age of twenty years he became minister of the church at Burton, Kansas. From there he went to Salida, Cal., where he remained one year. Then back to Bethany College, where he remained three years, graduating in 1894. Soon after he became minister at Johnstown, Pa., where he remained two and one half years.

While there he remodeled the church, established two missions, and added 150 members to the church. His next ministry was at Hazelwood, Pittsburg, where he remained a little more than one year, adding 130 to the roll and pushed the work into a new field. Resigning this to enter the evangelistic field, he held a few good meetings, and then became evangelist for the tenth district of Ohio, of which Cincinnati is a part. In this difficult field he proved himself a success. Among other things, he left us a good church at Lockland. He then was elected state evangelist of Ohio. During this time he held the great meeting at Dayton, with 497 additions. In the last two years and a half he has had nearly 4,000 additions. One day during the meeting in Washington, D. C., there were ninety-seven additions.

He married Miss Anne Belle Holloway, of Youngstown, O., on January 1, 1895. She has proved a splendid helpmeet. They have a sweet little girl of eight years.

Bro. Wilson is still a young man, and I believe a bright future lies before him.

Some of the secrets of his great power to lead so many to decide for Christ I believe to be as follows:

Thorough organization, and such advertising as calls the attention of the multitude to his work.

Confidence in the power of the gospel to move men to the acceptance of Christ.

Fearlessness in presenting the truth, and great tactfulness in getting others to work.

J. H. O. SMITH.

E. D. CRUMPACKER.

J. H. O. Smith, the eldest son of Sarah Wilson and Edward Mosley Smith, was born in Warren county, Ohio, on the 27th day of December, 1857. His grandparents, both Wilsons and Smiths, were among the first to identify themselves with the movement to restore New Testament Christianity, and to reestablish the primitive faith and worship founded upon plain gospel authority. His father and mother were also active and prominent workers for many years.

His home life was in an atmosphere of filial love and Christian piety, and at the age of eleven years he made the "good confession" and became a member of the Church of Christ. His early ambition was to be a minister of the gospel and consecrate his life to the cause of the Master, and amidst all the temptations and allurements of worldly callings, that ambition reigned supreme.

He was educated at the country schools, at the college at Lebanon, Ohio, and at Butler University. He received the degree of B. A. from the latter institution in 1884. Was married August 24, 1880, to Miss Mary E. Coe, of Dixon, Illinois.

He preached his first sermon in the fall of 1878 in a school house, at Fort Ancient, Ohio. He preached on Sundays all through his college life and held meetings during summer vacations. His first ministry was at Edinburgh, Indiana, which he entered upon while still in college, and he continued the work there with eminent success for three years.

In 1886 he was chosen State Evangelist and Corresponding Secretary of the Indiana Christian Missionary Society, which position he held for three successive years.

Brother Smith was a genius for organization. He believes that plans and methods which have the sanction of time and experience in other lines, may be profitably used in church work, as far as they are adapted, and the evangelistic field gave him an opportunity to make a practical application of his ideas, which he did with astonishing success. He organized the state into sixteen districts with an evangelist in each district, under the direction and control of, and supported by, a board composed of members of the co-operating churches in the respective districts. His policy was that co-operative work should be as fully repre-

sentative of church and people as possible, and the result of his efforts as State Evangelist was a splendid vindication of this policy.

In addition to his work, he held a number of meetings in the larger towns and county seats, and over 4,000 souls were brought into the fold. During the last two years of his service as State Evangelist there was raised by the state and district organizations about $55,000 for various church enterprises in the state and over 13,000 members were added to the various churches in the several districts.

While State Evangelist Bro. Smith held his first meeting at Valparaiso, which continued for thirteen weeks, and resulted in 204 additions. Shortly thereafter he accepted the ministry of the church at that place and in 1889 he held a second meeting, with 345 additions. He has held eight eminently successful meetings for that church and with his ministerial work there the cause prospered marvelously. The Valparaiso Church is a grand monument to Bro. Smith's wonderful power and influence and that achievement alone is well worth the consecrated energies of a lifetime.

In 1894 he went into the general evangelistic work and was called to the state of New York to demonstrate, if possible, that simple gospel Christianity was as cogent a prompter for the human heart in Eastern cities as it was in the West. He held splendid meetings at the Jefferson Street Church and the Richmond Avenue Church in Buffalo, and at Troy and Niagara Falls, resulting in about 500 additions and a general awakening of the spirit of apostolic religion.

His work as an evangelist has been uniformly successful. At his meetings at Indianapolis, Cleveland, and Ada, Ohio; Boston, Atlanta and Athens, Georgia; St. Louis, Des Moines, Los Angeles, Pamona and Riverside, California; Dallas, Midland, Ennis, Brenham, Bonham, Claude, Seymour, and Gainesville, Texas, and at other smaller places, over 15,000 souls were brought to the Savior.

In 1895 he accepted a call to the ministry of the Jackson Boulevard Church in Chicago. Only one story of the building was completed at the time and the church indebtedness was about $17,000. After a few months' labor the interest became so great that the building would not accomodate the crowds and the congregation leased the Peoples Institute for Sunday services, an auditoriam with a seating capacity of 2,500. From the very start this large building was filled with eager auditors at every service. After a year's work in the Institute it was decided at a conference of ministers in the city, that the congregation should return to Jackson Boulevard Church and that a new church should be organized at the Institute. This decision was acquiesced in by all and the Union Church was organized at the Institute, with 218 members, and with Bro. Smith as minister. The new church was phenomenally successful from the beginning, and during the first year over 500 additional members were added. The Sunday school had a membership of 1,100

J. H. O. SMITH.

and the Christian Endeavor Societies were the largest in the city. The expense was heavy, but was easily raised by the great crowd that was attracted by the earnest and spiritual character of the services.

The success of the work was such as to attract the notice and secure the sympathy of the leading daily papers of Chicago. The *Times Herald* and the *Inter Ocean* declared that it broke all records in the line of church organization and upbuilding that had ever been made in that city.

The new church was maturing in fiber and spirit and was rapidly taking on departmental and institutional features, when the failing health of his wife, who has always been a great help to him, made it necessary for Bro. Smith to give up the work in Chicago. He had successfully demonstrated, however, that human nature is about the same in all parts of the country and that the pathetic story of the gospel touched the hearts of the overwrought and high-tensioned citizens of the great cities with the same tender love that it thrilled the lives of inhabitants of smaller places.

In 1899 he accepted a call made by the unanimous vote of the congregation to again take charge of the work at Valparaiso, where he is now engaged. Under his second ministration the church there has taken on new life and spirit and it was never in a more prosperous condition than it is now.

Bro. Smith is in the very prime and vigor of a splendid manhood and there seems to be no limit to his capacity for work or his ability to move men and women to an active realization of their Christian duty. It is impossible in any character sketch to analyze the peculiar power of this remarkable man

or to locate the secret of his marvelous success in his life work. He believes in God and man with all the intensity of his strenuous nature. His sympathies are as tender as a woman's and as broad as mankind itself. He knows human nature and adapts his work to its needs. His best encomium, his most enduring tribute, is found in the simple story of the glorious results he has accomplished under the banner of the cross.

JACOB VAN UPDIKE.

Jacob Van Updike was born in Celina, Mercer county, Ohio, January 23, 1850. His father, Jacob Van Updike, died October, 1849, of cholera. The fatherless boy was compelled to make his way in the world as best he could. His mother's maiden name was Mariah Lincoln. During the War of the Rebellion he worked on the Miama canal most of the time. His associates were canal boatmen for nearly three years, from 1862 to 1865. His life has always been a busy one. He never played cards, or gambled in any way. He was never drunk in his life. Has always been a prohibitionist. He says he hates the saloon as he hates the devil. He has never seen a game of baseball. Has never seen a horse race, and has no time to throw away. He was brought up in a town that has always been known for its wickedness, and, without religious training, he has always respected religious people.

Out of curiosity, he attended a little protracted meeting held by the U. B. Church people in a school house, about a mile from Celina, January, 1867. He was persuaded by a friend to confess his faith in Christ, and to take his stand on the Lord's side. He began to read the New Testament on his knees, and soon found out that he had never been baptized. He decided to go immediately and find some one to baptize him. He had never seen any one baptized, and had never heard any one say anything about the matter, of any consequence. So, on a cold, stormy day in March, 1867, on horseback, he started about eight miles to where a "Quarterly Meeting" was being held to find some one to baptize him. He told them he wanted to be baptized. When the preacher asked him how he wanted to be baptized, i. e., by "what mode," the young boy answered, before all the people, that he did not know what he meant, that he did not want to be "moded" but he wanted to be baptized. He was finally immersed in the twelve mile creek. It was a happy day to the boy.

On the 19th of September, 1867, he preached his first sermon in the Buck school house, four miles west of Celina, from Mark 16:16. He has never been without an appointment since that time. The people have kept him going. The Bible, with all the helps he could get, has been study. He never had time to read novels. He became a member of the Church of Christ in September, 1879, while preaching at McComb, Ohio. He became convinced that the Restoration was right by the study of the Bible. He has never attended a

J. V. UPDIKE.

series of meetings held by the Churches of Christ where he did not do the preaching. He has been in the evangelistic field most all of his life. He was minister at Fort Wayne, Indiana, and Valparaiso, Indiana. His work was always successful. He never had any trouble with any church. More than thirty thousand have been baptized in the meetings he has conducted. He is incessant in his work. He would rather see souls come to Christ than anything else in this world. He has held meetings in all parts of the United States, with success. The Lord has blessed him wonderfully. He is plain, practical, pointed and scriptural in his preaching. He does not believe in working up excitement, but in preaching the gospel with all of his might. He wants people converted to Christ and not to the preacher. He has held many public debates with different ones, yet he never sought debates. He has preached in the best of churches and the poorest of places. He preaches in groves, tents, tabernacles, private houses, barns, any and every place he can. He has baptized people at all times of the night and day and in all kinds of weather. He has preached as often as seven times in one day. He has held all kinds of offices in the church, except janitor. He thinks that is too much of a job. He is now fifty-three years old, and says he is just beginning to have some preacher sense. He would love to be able to preach fifty years more. He was married to Mrs. Annie E. Houts, March 6, 1870. Five children were born to them. One little boy died in 1873 (Harry Edgar.) His oldest son, P. O. Updike, is an able preacher of the gospel. His oldest daughter married Geo. H. Sims, minister of the South Side Church of Christ in Lima, O. His second daughter lives

in Fort Wayne, Indiana, married to C. A. Blount, a railroad man. The youngest son, F. Mercer, is in a daily paper in Portland, Indiana.

JAMES SMALL.

Columbus, Ind.

Z. T. SWEENEY.

Our brother was born at Seaflin. Down county, Ireland, twenty miles south of Belfast, on the 21st day of December, 1859. He graduated from the common school of his native land at fourteen years of age. Soon after he came to Liverpool to be a clerk in a grocery and provision store. He married Miss Mary A. Wallace on August 2, 1886. His wife has been a sunny helpmeet and friend that has never failed him. She travels with him occasionally in his work, as they are without children.

It was here he heard the pure, primitive gospel under the preaching of W. T. Moore. He and two brothers, Matthew and Joseph, were baptized on the first Sunday night in September, 1881. He took advantage of a Bible course offered to young men in Liverpool, England.

I found him there on my visit to Palestine in 1887, pushing the work of a grocer, though he was preaching some on Sundays for our church in Southport and a mission near Chester. His work has been successful everywhere. He labored for us for five years in Bartholomew county and other parts of the State, and he is making his home with us now in Columbus while evangelizing in a number of the States of the Union.

I have found Bro. Small to be a true servant of Jesus Christ, and an exceptionally good preacher of the old gospel. He is winning and magnetic in manner and Christian in atmosphere, and any church will be proud of him as a representative man and evangelist. Others share this opinion with me.

Earl Wilfley, of New Castle, Penn., in writing of a meeting Bro. Small lately held for him and his large congregation, says: "We have just finished one of the most successful evangelistic campaigns in the history of this church. It was notable because of the quiet, earnest spirit that prevailed throughout, and because of the results which, for this conservative city, were large and substantial. Our special workers were James Small and J. Walter Wilson, and two more earnest and efficient servants of God it would be hard to find. Bro. Small is a genial, sympathetic, big-hearted Irishman, "with the American improvement." He is not the greatest orator or the most finished pulpiteer in the world, but he is a fearless, vigorous and cheerful preacher of a pure, hopeful gospel. His sermons are plain, pointed and practical, and have the ring of sincerity. As to his methods, they are along lines that will succeed anywhere. They are entirely free from the sensational, pyrotechnic, band-wagon features so often seen in big revivals. Bro. Small deepnds upon the faithful and kindly preaching

JAMES SMALL.

of the old gospel, and untiring personal work for results, and results of the most satisfactory kind follow.

"The immediate results of the meeting were 121 additions to the cause, a deepened religious life for our people, an increased interest in the reading of God's Word, and a quickened impulse for righteousness throughout the entire city. Last night at prayer-meeting we had five more accessions—four by confession—and the indications are that we will have quite a number more the coming Lord's day. Nine-tenths of the additions were by confession, and all seem to be earnest in the new life.

"The good done by the meeting will never end, and we shall be reaping its fruitage for many a day to come. Bros. Small and Wilson made a host of friends while here who will always remember them for the noble work done, and many stars shall be added to their crown."

The *Christian Standard*, in giving a few months ago a picture and sketch of our brother said in its columns:

"Bro. Small is a fruit of the work in Great Britain, and belongs to a group of able and consecrated converts to the New Testament plea, that fully justifies our missionary efforts in the mother country. He is a faithful and able preacher of the simple gospel, who wins the hearts of men while convincing their intellect. He has been a success, both as a settled minister and as an evangelist, but his bent is toward the evangelistic field. How he is regarded by his fellow-workers, will be seen by an extract of a letter written by W. R. Warren, Connellsville, Pa., with whom Bro. Small held a successful meeting:

"It gives me pleasure to write about James Small and his evangelistic work. His is a rare personality—Oliver Goldsmith, George White-

field, Moses E. Lard combined. He captivates children, knows everybody he meets, and is incomparable in personal work. His vitality is amazing, his industry unbounded. He is as brave as a lion, and so humble that he needs to be guarded against inconsiderate advice and thoughtless criticism. He reaches all classes and conditions with equal facility. His companionship is delightful and his work satisfying. We called him to an old, conservative church to reap the sowing of many years. He added 50 per cent to the church, and did sowing for many years to reap."

Bro. Small is overwhelmed with invitations to hold meetings, frequently planning his work a year ahead. Long may he live to preach the blessed gospel of Christ and help weary feet to the Better Land.

HENRY CLAY PATTERSON.

Henry Clay Patterson was born in Rush county, Ind., July 3, 1856. His father, Thompson Patterson, was an elder of the church in Clarksburg, Ind., and Lone Elm, Mo., for over fifty years. No more faithful disciples ever lived than Mr. and Mrs. Patterson, whom everybody loved. Their home was a wide-open one, and hundreds of preachers found a hearty welcome there, and remember it as a model home. Henry Clay was a little cotton-headed boy, to whom his father often referred as his preacher. He early came into possession of a desire to be a Christian and to preach the gospel. Those who knew him best saw anything in him but a preacher. He was unusually wild and mischievous. His active young mind sweeping him from one mischievous thing to another. His early life is very forcefully set forth in "Peck's Bad Boy," and those who knew Henry Clay doubtless thought that the author received from him many of the ideas embodied in that book. Many thought, and even said, that he would come to some bad end. As mischievousness is usually the evidence of a healthy organism and an active brain, we are not to despair of such children, but the more carefully direct their energies aright and they will eventually astonish the world with their achievements. This boy grew up under a peach tree—limb at a time, and between two plow handles during the summer, and under the beech tree—limb at a time—and in the school room during the winter. He learned a little from observation, for he did not like study nearly so well as he liked play. In 1870 his parents moved to Cooper county, Mo. There he continued laboring on the farm in the summer and attending High School during the winter. That same fall he confessed Christ and united with the church at Lone Elm, Cooper county, Mo.

In 1875 he ran away from home to get from under the influence of an evil associate who was leading him to ruin. For weeks his parents knew not his whereabouts. He entered Butler College Indianapolis, Ind., where he "batched" with J. V. Coombs, he doing the cooking and the latter carrying the wood and water. Their money was scarce and their living scant. A barrel of crackers and a jug of molasses, with an occasional soup-bone, was the bill of fare. Three months cost them $13 apiece. J. V. Coombs said that "when it was noised about the college that that green country boy had come hither to prepare for the ministry, the 'risibility' of the faculty was aroused and the students treated it as a great joke." For the first time in his life Henry Clay began to give his attention to study, and early and late he could be seen pouring over his books "with a determination," as Richter said, "to make the best possible out of the stuff." The first Lord's day in June, 1876, he put forth his maiden effort at Buck Creek Chapel, seven miles east of Indianapolis. It was truly a great effort for him, but the audience was so ashamed that they never mentioned it. Two years were spent in Butler, after which he taught and preached wherever opportunity presented itself.

HENRY CLAY PATTERSON.

In the fall of 1879 he entered the Kentucky Bible College, and after paying the semi-annual tuition and buying books, he had only $4.50 left. In three weeks he was without a penny, and continued in school only through the leniency of the steward. Through the kindness of the students he was elected to the office of steward, which afforded board and $1.50 per week. This he managed as successfully as any one who had preceded him. He then served as janitor of the college, assisted by H. R. Ellett, now professor in same institution. While janitor he was chosen to represent the Bible College on Washington's birthday, and received the honor of being by far the best speaker of them all. On the 8th of September, 1880, he was united in marriage to Miss Kittie Veach, of Augusta, Ky., and in

S. M. MARTIN,
St. Louis, Mo.

CHAS. R. SCOVILLE.
Chicago, Ill.

nothing has he ever manifested greater wisdom than in the selection of a life companion. No one ever knew her but to love her, and she has been willing at all times to sacrifice her own pleasure that her husband might the more successfully carry on his chosen work. To them have been born two daughters, Ethel and Keene, both fine looking and accomplished. Miss Ethel has traveled extensively with her father in evangelistic work, and is loved by all who have known and heard her sing.

He served the church at Versailles, Ill., almost two years and resigned to attend college at Abingdon, Ill., where he remained two years and was called to LaHarpe, where he was remarkably successful and made life-long friendships. Ill health drove him from this field, and he went to Missouri to become minister at Neosho. This church he served almost two years and resigned, under protest of all, to accept the call to the district work. Here he made the greatest record ever made by any one preceding him. From that field he was called to serve the State Board as evangelist, in which field he made a great success and became widely known. He resigned to make a tour of the European, Oriental and Continental countries. His letters of travel, running eight months through the *Christian Evangelist*, brought him into general recognition. Since his return to this country he has devoted all his time and energies to general evangelistic work, two years excepted—one as minister at Higginsville, Mo., and one as minister at Winchester, Ind. Those churches never knew such marvelous success as attended their efforts during this time. Bro. Patterson has visited every part of the United States, Canada and Old Mexico. He has studied men more than books, and understands how to handle them. He has won more than 6,000 to Christ, built many church houses and established many organizations.

W. O. Pierce says of him in the Winchester (Ind.) *Democrat*:

"1. His sermons evince the mark of a good sermonizer and careful student.

"2. His voice is resonate and well under control.

"3. His pulpit behaviour without mannerisms.

"4. Sincere himself, he naturally expects sincerity on the part of others.

"5. He does not court popularity, but strikes from the shoulder, no matter who is in the way of the blow, friend or foe, saint or sinner.

"6. He has a keen sense of the humorous, and knows when and how to use it.

"Taking the speaker all in all, it is plainly seen why he has such large congregations, and the Church of Christ is to be congratulated in having for its minister one of the most gifted men in the ministry of that church. This is pretty strong language for a Methodist minister to use, but we say it all the same."

He recently organized the Ministerial Bureau for the mutual help of ministers and churches. This, meeting a long-felt want, has become a very popular medium through which preachers and churches are brought together in pleasant relations. It promises to become one of the greatest factors in our church work.

His present address is 32 N. Ritter avenue, Indianapolis, Ind., where he owns a nice home.

COLLEGE AND UNIVERSITY PRESIDENTS.

BURRIS A. JENKINS

Was born in Kansas City, Missouri, October 2, 1869. His parents had, at an early day, like so many other Missouri settlers, gone West from Kentucky and Virginia. When his father landed from a steamboat where the city of Kansas City now stands, there was nothing but a poor levee, called Westport Landing, to be found there. The newcomer had to walk four miles to the town of Westport to find lodging for the night. To-day Westport is a beautiful suburb of the city.

Andrew T. Jenkins, as this new settler was called—or "Laughing Andy," as he was widely known—became a successful trader on the old Santa Fe trail. This famous road led into the southwest from Independence, which is the county seat of Jackson county, and which is also a popular suburb of Kansas City. Andrew Jenkins foresaw the growth of a great city at the mouth of the "Kaw" river, and was not slow to take advantage of his opportunity.

The old homestead of the family—a ten-acre place a mile and a half from the center of the city—was the training ground of Andrew Jenkins's son. He there gained a taste of out-of-door life which he has never lost. From that old home he began, at six years of age, his daily pilgrimage, a mile and a half to the "Woodland School." It was an old brick structure of four rooms, and stands to-day, much enlarged into a great rambling building, at the corner of Eighth street and Woodland avenue.

After the death of Andrew Jenkins, when his son was nine years of age, the family sold the home place and removed to the city. There were three children—Paul, five years older than Burris, and Elizabeth, two years younger. The widow, Sarah H. Jenkins, became both father and mother to her children. Her courage and business capacity commanded the respect and admiration, not merely of her sons, but of the community at large.

All three of the children became members of the First church at an early age. The younger son, Burris, was baptized at thirteen by T. P. Haley, for so many years minister of that great church.

The same year he entered the High School, which then numbered about six hundred pupils. Here, in a literary society, composed entirely of boys, and called the "Platonian Society," he made his first attempt at public speaking. He was chosen to represent the society in the first oratorical contest held in the school, and was successful. He still owns the set of Washington Irving's works won that night.

After two years in the high school, and one year spent on the coast of the Gulf of Mexico in Mississippi (where he studied under Dr. Hinsdale, the Episcopal rector, formerly a college president in Wisconsin), he entered Bethany College. He spent four years at this institution, and was a member of the American Literary Society. Here he formed many friendships with Kentucky boys. In the spring of 1891, he and Albert Sidney Johnston, of Mt. Sterling, Ky., made a cruise in a canvas canoe, which they had built, from Pittsburg down the Ohio to Cincinnati, a distance of five hundred miles. At Cincinnati they sold their canoe, wrote an account of their two weeks' journey, and sold it to the newspapers for money enough to get back to Bethany.

Graduating at Bethany in 1891 with first honors and the valedictory, he found his health somewhat impaired, and sought to restore it by out-of-door work. He therefore obtained a position as reporter on the *Kansas City Times*. He held this place for three months, when he received a call to the Church of Christ at Santa Barbara, California. Hoping that the climate would still further restore his health, he accepted, but after six or seven months was forced to resign. He then took a sea trip to Honolulu, Hawaiian Islands, and chose a sailing vessel in order to prolong the voyage. In the summer of 1892 he returned much benefited, and took charge of the First

BURRIS A. JENKINS.

Church, Kansas City, during the summer vacation of Bro. Haley.

In the fall he entered Yale Divinity School. Here he remained two years. Still careful of health, he gave much time to matters outside of his class, singing in the University Glee Club, and paying frequent visits to Wellesley College, where Miss Mattie Hocker was a Senior. The Glee Club trips resulted in familiarity with American cities, and the Wellesley visits in matrimony.

On May 23, 1894, in Lexington, Kentucky, the wedding took place. The summer was spent at Lake Minnetonka and at Kansas City, where Mr. Jenkins again occupied the pulpit of the home church for the summer. In the fall of that year he took his wife with him to Cambridge and entered Harvard University. He was attracted thither by the reputation of Joseph Henry Thayer, the New Testament scholar. His health being now settled, Mr. Jenkins went to work in his chosen specialty, New Testament Greek, and won, for his second year at Harvard, a Williams' Fellowship.

During the second year he and his wife joined forces with Mr. J. E. Borncamp, who came up the same year from Yale to Harvard with Mr. Jenkins, and who had recently married. The four secured a pleasant home, which offered a hospitable hearthstone to the men of the Harvard Divinity School. Mr. Borncamp is now assistant rector to Mr. Donald, of Trinity Church, Boston.

In this year Mr. Jenkins prepared, at the request of Bishop Vincent, the little volume, "Heroes of Faith," a study of the eleventh chapter of Hebrews. It was published by Funk & Wagnalls, and used as a text-book at Chautauqua. In these two years he took the degrees of Master of Arts and Bachelor of Divinity in Harvard University.

At the close of his last year he received a call to the Third church of Indianapolis. Here he lived and worked four years, teaching New Testament Greek in Butler College of the University of Indianapolis, and being elected, in 1898, president of the University.

It was during his presidency of the University of Indianapolis that Mr. Jenkins paid a visit to Lexington that will long be remembered by the class of missionary volunteers. At their invitation, he delivered a lecture in Morrison chapel, setting forth the work in which they were interested; and this lecture marked the beginning, not only of great activity on the part of the Missionary Society, but also of a greater intimacy between Mr. Jenkins and the friends of Kentucky University, which has since culminated in his becoming its president.

In 1900 he resigned his position in Indianapolis to accept the ministry of the Richmond Avenue Church of Christ, Buffalo, N. Y., where he served fifteen months. He was called to the presidency of Kentucky University in June, 1901, and after much hesitation and regret at so soon leaving his church in Buffalo, he accepted.

The *Kentucky University Crimson* says: "He entered upon the duties of his new office late in the summer, but it was not until September 26 that a formal inauguration ceremony took place. The friends and students of Kentucky University joined heartily in the celebration of the auspicious occasion, for even at that early date the new president was fast endearing himself to the hearts of us all. Nor have our hopes been disappointed. President Jenkins has shown himself at all times and in all ways a friend to the student, and has gone far toward creating the spirit of college patriotism to which many of our victories and achievements of the year may be attributed. His efforts on behalf of the endowment fund for the chair of the Dean of Women, his constant and comrade-like interest in athletics, his encouragement of *The Crimson*, his ubiquity as a speaker and representative of the University, are too well known to need mention. We only conclude by voicing what we believe to be the unanimous spirit of love and allegiance with which the students regard him, and by wishing that his presence and presidency may long continue to inspire and unify the life of old Kentucky University."

J. W. McGARVEY.

J. W. McGarvey was born in Hopkinsville, Ky., March 1, 1829. He was of Irish ancestry on his father's side, and Scotch on his mother's side. His father died when a comparatively young man, and his mother was married again to Dr. G. F. Saltonstall. His step-father having a large family of sons to rear, and wishing to escape the influences of slavery upon their

JOHN W. McGARVEY.

characters and habits, sold out his possessions in Kentucky and moved to the State of Illinois when the subject of our sketch was ten years old. In the spring of 1847 was sent to Bethany College to complete his college education, which had been commenced under an excellent teacher at home. Graduated in 1850. The family by this time having moved to Fayette, Mo., he went there after graduation and taught a private school for two years. Was gradually led into the work of preaching by being called on to take part in the meetings at home, and was finally called to the ministry by the Fayette Church, and set apart to the work by the laying on of hands in September, 1853. T. M. Allen and Alexander Proctor officiating. Remained one more year in Fayette, preaching for the church in that place and some country places; and was then called to Dover, Mo., to serve one of the oldest churches in the state. Married in March, 1853, to Miss Ottie F. Hix, of Fayette. Remained at Dover nine years when he was called to the church at Lexington, Ky., to succeed W. H. Hopson, resigned. Served the Main Street Church five years, when elected to the Professorship of Sacred History in the College of the Bible. Resigned the work at Main Street and preached to country churches for three years. The church having outgrown its large building and bought a Presbyterian church on North Broadway, was called to serve a new church organized in that house, which he continued to do for twelve years, still continuing his professorship. By this time the Broadway Church was so large as to demand more time than he could give it when he resigned its work and was succeeded by John S. Shouse from Midway, Ky. Again resumed preaching for country churches and has continued so till the present time.

In 1863 published his Commentary on Acts of Apostles, and a new and enlarged edition of it in 1893. In 1879 made a tour of Egypt and Palestine, and in 1881 published "Lands of the Bible," of which 15,000 copies were sold almost immediately. Later published The Text and Canon of the New Testament, the Credibility and Inspiration of the same, a Commentary on Matthew and Mark, a volume of Sermons, a work entitled Jesus and Jonah, last of all, The Authorship of the Book of Deuteronomy. For seven years was one of the editors of the *Apostolic Times*, since then called the *Christian Companion;* and for more than forty years a frequent contributor to the weekly religious papers. During the last ten years conductor of a department in the *Christian Standard* on Biblical Criticism.

On the resignation of President Graham of the College of the Bible, in 1897, was elected President of that college, having been a professor in it from its origin in 1865.

Celebrated his golden wedding March 3, 1903, and the fiftieth anniversary of his ministry September, 1902.

EDMUND BURRITT WAKEFIELD.

B. S. DEAN.

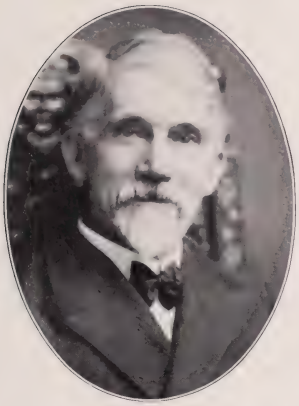
Edmund B. Wakefield was born in Greensburg, Trumbull county, Ohio, August 27, 1846. He is of pure New England stock, his grandparents having come from Vermont and Connecticut. He is in line of descent from Gov. Bradford, of Plymouth. His father was a prominent and deeply loved preacher among the disciples of the Western Reserve, and his mother was a woman of culture and deep devotion.

His early years were mainly passed on an ancestral farm, and close by an old-time academy. Before his eighteenth birthday he enlisted in the Union Army, and, as a private, saw hard service during the last year of the Civil War, as any one who knows the history of Cox's Division of Schofield's Corps will well understand.

In his college life he passed one year at Bethany amid associations he has always greatly prized; but nearer ties, and especially a deep love for Garfield, held him to Hiram, where he graduated in 1870.

For two years he was Professor of Natural Science under President Hinsdale. Appointed to a place in the United States Geological Survey under Dr. F. V. Hayden, he climbed the highest of the Rocky Mountains, and was with the earlier party to explore Yellowstone National Park.

Shortly after graduating he was married to Miss Mattie A. Sheldon, who has been in every respect a true and worthy yoke-fellow. Three sons and a daughter have blessed their union. Their family life is a charmed circle, and their home the embodiment of Christian hospitality..



E. B. WAKEFIELD.

A strong attachment to his people and early home, and inbred love of gospel work made him for some years minister of the old church at North Bloomfield. Later he became minister of the church at Warren. During his stay of seven years here the present house of worship was built, and the congregation was striking its roots deeper for the larger growth of later years.

In 1890 he was called in Hiram; first as Professor of Law and Political Science, and later as Professor of Biblical Doctrine and Literature.

In addition to teaching he has done much writing. For some years he prepared the Standard Sunday School Commentary, and he says if he had been reared in Indiana he would doubtless have been an author.

Though he lays claims to few of the graces of oratory, yet he has been in incessant demand. The Sundays have been few that he has not preached. Familiar fields are constantly calling him back for all sorts of occasions and services.

As a writer he is gifted with rare clearness of conception and felicity of expression. As a speaker he is modest almost to timidity. He is at his best among known and trusted friends. There his beautiful thoughts glow with the warmth of his own great heart. In public prayer, with a power seldom approached, he first kindles in the hearers the spirit of grateful devotion, and then bears up their hearts to the very throne of grace.

His present position as head of Hiram College is not of his seeking; nor will he retain it longer than necessity requires; yet so warmly is he beloved by all classes that no one could have received a more enthusiastic ovation than was given him by the student-body when he assumed his new duties at the opening of the college year. And there is no man living who better represents Hiram's noblest spirit and traditions. He naturally shrinks from leadership and the publicity it brings. He would have preferred the quiet life of a writer rather than that of a preacher and teacher. But the wider range of his work has given him a far wider personal fellowship and correspondingly increased the inspirational power of his own bright mind, warm sympathy and unfailing hopefulness.

In his own modest way he declares that for any excellencies he may have he is indebted to the holiest influences and sweetest associations that have borne in on all his life.

T. E. CRAMBLET.

BRUCE L. KERSHNER.

Thomas Elsworth Cramblet, President of Bethany College, was born September 17, 1862, upon a farm in Harrison county, Ohio. His father, Jacob Cramblet, was a prominent farmer, who was widely known for his progressive and public spirit, and his mother, Sarah McClintock Cramblet, was a woman of great industry and force of intellect. Sixteen years of rural life under their careful training, laid the foundation of a character always true to the highest principles of honor and conscience, and gave rise to an ambition to reach the highest possible attainments of body and mind.

This ambition led to the abandonment of the farm for a course of wider and more general usefulness. In 1880 he entered the Ohio State University at Columbus, where two years were spent in pursuing a course of instruction in the Liberal Arts. At the end of that time he left the University and entered Mount Union College at Alliance, Ohio; teaching in the public schools during the winter months and pursuing the regular course of study in the college during the summer quarters. This double task imposed by financial necessity only developed the heroic element in his disposition and led to a diligence of application which was rewarded with the highest honors of his class in 1885. The cultivation of a naturally pious disposition brought him at this time to a desire to enter the ministry of the gospel, in preparation for which work he entered Kentucky University at Lexington the following fall. Two years were now devoted to Bible study under such professors as J. W. McGarvey, I. B. Grubbs, C. L. Loos and Robt. Graham. Here he became established in the faith and matured those convictions which have made him noted for his soundness of doctrine wherever he has preached or taught. At this time he was honored with the degree of A. M. from his Alma Mater at Alliance, Ohio, and in the year 1902 received that of LL. D. from the Western University of Pennsylvania. One week before his graduation from the College of the Bible he was married to Miss Della S Weaver, of Harrison county, Ohio. This union

has been blessed with two sons, Harold and Wilbur, and one daughter, Dorothy.

The next fourteen years were devoted exclusively to preaching the Word. The first was spent with the little church at Mentor, Ohio, the home of the Garfield family. The surroundings at this place were of such a nature as to inspire higher ambitions, consequently he remained there but one year. His next ministry was at the delightful city of Salem, in the same state. Here he labored very successfully for three years, and then accepted the ministry of the First Church at Omaha, Neb. It was in this prominent city of the West that opportunity was first given for the display of his ability as a leader and organizer. Quick to discern the practical value of things, both new and old, he soon brought his congregation to be recognized as one of the prominent religious and philanthropic forces of the city. By the discussion in his pulpit of such topics as "Wealth and Its Evils," "Our National Enemies," "The Growth of Our Cities," "Labor and Capital," "Pauper Immigration," "The Saloon," "Roman Aggression," "The Gambling Evil," "Our Public Schools," and others of the most practical character, he kept his people abreast of the times, prepared them for effective work as an organized force for righteousness, and came into a position of prominence as a leader of public affairs in the city. He was now made a member of the School Board and Chairman of the High School Committee. He was always progressive, his work was always enthusiastic, and had about it an air of vitality which called out a hearty response from the members of his congregation and the public. A little later, he was made State Superintendent of Christian Endeavor, a work in which he was equally successful, for within three years he had placed the societies of the Church of Christ in the lead of all others in the state. This work fitted him for a successful career in Pittsburgh, the inland commercial metropolis of the country, to which he came in May, 1896. His five and a half years' ministry there was noted for two things, the erection of the magnificent house of worship which now stands on the corner of Hiland and Alder streets, and the interest displayed in the work of the District Missionary Society. The new building was erected during the second year of his ministry, and although it cost over twenty-five thousand dollars, was dedicated entirely free from debt. His congregation was enlisted in the work of all the general missionary societies of the church, and at once began to make rapid and continuous growth. The general work of the district was, however, given no less attention than that of his own congregation. Besides being present at all the conventions and taking a prominent part in most of them, he engaged actively in evangelistic work, holding successful meetings at Knoxville, Lawrenceville, New Castle and other places. In the spring of 1901 he made an extensive trip of observation and study through Europe and the Holy land, conducting a party of nine, all of whom were interested in the places hallowed by Sacred History and Tradition.

T. E. CRAMBLET.

At the summer meeting of the Executive Committee of Bethany College that same year, he was unanimously chosen to become the next President of that institution, and entered upon the duties of his office the following fall. The inauguration exercises occurred December 10th, and were attended by a large body of students, alumni and distinguished friends of education from different parts of West Virginia and adjoining states. Among those present were Gov. White and Judge John A. Campbell, of West Virginia; President A. E. Turner, of Waynesburg College, Pennsylvania; President W. O. Thompson, of Ohio State University, and Professor Waitman Barbe, of the University of West Virginia. The exercises were held in Chapel Hall, and were participated in by the distinguished men already mentioned. The occasion was an auspicious one, and marked the beginning of an era of unprecedented growth in the history of the college. The young president immediately won the confidence of both students and citizens of the town, and began a series of improvements which is destined to establish Bethany forever in the position she has long enjoyed as the leader of our colleges. An electric light plant was at once installed for the use of the students, and many rooms of the college building were renovated and refurnished.

In the fall of 1902 the Bethany Improvement Association was organized. Within two years the endowment jumped from $58,000 to $120,000. May 26, 1903, was devoted to celebrating the largest enrollment of students in the history of the institution. The summer of that same year saw Phillip's Hall greatly improved, and old Commencement Hall con-

verted into a dormitory capable of accommodating nearly one hundred students. A movement is now on foot for the erection of a gymnasium building, and that part of the college building which was burned in 1879.

As an organizer President Cramblet shows himself a worthy successor of the founder of the college, and as a builder, second only to that of its second president, the scholarly and æsthetic W. K. Pendleton.

HILL McCLELLAND BELL.

MARY ADELAIDE CARPENTER.

Some educational leaders excel as teachers, others show great executive ability, but rarely are the varied qualities that go to make up the thoroughly equipped schoolman to be found in one person to such a degree as in the subject of our sketch.

Hill McClelland Bell's history is closely interwoven with that of Drake University, he having been with this institution most of the time since 1888, and having during these years risen from one position of responsibility to another until to-day he stands the University's executive head. He is an alumnus of the school, holding the degrees A. B. (1890) and A. M. (1899). He has done much studying in other colleges, one year having been spent at the University of Nebraska in research work in physiological psychology.

He was born in Licking county, Ohio, but came, with his parents, James and Elmy A. Bell, to Jasper county, Iowa, when he was five years of age, so that his early education, as well as his college training, was received in this state.

Mr. Bell was superintendent of the schools at Kellogg, Iowa, when called, in 1888, to become Principal of Callanan College, then the Normal School of Drake University. In 1897, this school having been previously transferred to the University campus, he became Dean of the Normal College and Principal of the Academy. Under his management these grew surprisingly in efficiency and in numbers, while their curricula were made equal to those of the best of similar institutions in the country. Chancellor William Bayard Craig, during his administration, found in Dean Bell an excellent lieutenant, and upon the Chancellor's recommendation, in 1900, Mr. Bell was made vice-Chancellor. In April, 1902, Dr. Bruce E. Shepperd asked to be relieved from his duties as Dean of the College of Liberal Arts, whereupon the trustees, as another mark of confidence, elected Mr. Bell to this office.

While upon Mr. Bell, for some time, had rested many executive duties, the administration of the various departments located on the campus now fell more and more to him. And so efficient did he prove himself not only in administrative detail, but in the working out of broad and far-reaching plans, that when the University found itself without a head, in June, 1902, he was named Acting Chancellor. In the following March he was elected President of the University.

"Mr. Bell has a genius for work and is a born executive," Chancellor Craig had said of him. Only those in constant association with him realize the multitudinous duties performed and the immense amount of work directed, for all is done quietly and without ostentation. President Bell is deliberate, cool-headed, resolute, quick to decide upon a course to follow or method to pursue, and unswerving when he believes he is in the right. He has the full confidence of the Board of Trustees, the faculty, and the student-body. The harmony in which he is able to direct the interests of the entire University is gratifying indeed.

A prominent Iowa educator, congratulating Mr. Bell, on the occasion of his formal installation as Dean of the College of Liberal Arts, voiced a wide-spread sentiment in saying: "For some time there has been a feeling on the part of your friends that the 'coming man' in college affairs is among us." Mr. Bell is yet a young man, having been born June 19, 1860. Under his leadership we have reason to believe that Drake University will accomplish yet greater things, and will be a still more important factor in the advancement of Christian education.

On September 2, 1886, in Kellogg, Iowa, Mr. Bell was married to Miss Edith Luella Orebaugh. One daughter and four sons gladden their home.

ROBERT ENOCH HIERONYMUS.

ALVA W. TAYLOR.

President Robert Enoch Hieronymus is of Virginia and Kentucky stock, but was himself born and bred in rich central Illinois. He is of a truly American order of things in being farm born and in coming from the country school up through college and university, and by personal pluck and power attaining to high position. He graduated in both the State Normal and Eureka College, and has done post-graduate work in the Universities of Michigan and Chicago. From the country schools, he returned to teach in them, likewise from the High School to be principal, from the Normal College he in later years used his training in Normal teaching. Eureka has given him his real life's work within the walls of his alma mater. At one time he was in university work in the field of University Extension.

The president is a specialist in English literature, and has made the reputation of that chair at Eureka coterminous with that of the college. Eight years were given unbrokenly to it, and after two years in Southern California in the State Normal and University Extension work he returned to resume the old chair, and was shortly afterward, in 1899, raised to the presidency.

Eureka College was organized in 1855. It was one of the first institutions of learning in the Middle West for many years, and has met the changing conditions of the last decade and a half, and passed through the struggle incident thereto without losing its efficiency. This has been most largely due to the loyalty and self sacrifice of a half dozen of her choicest instructors, of whom the present president has been among the first. He is a firm believer in the small college, and is confident that the wave of reaction now setting in will establish it in its proper place in this era of the great university, and so put it in the affection of the masses that its brightest days are yet to come.

Attendance at Eureka has steadily increased under the present administration, indebtedness is decreasing, and endowment is increasing. There has been no boom with its accompanying and inevitable reaction, but a quiet, steady, healthy growth, due to a stable and capable administration. The president's faith in the college has never swerved, and his spirit of devotion to it has led to the refusal of several offers of other professorships and presidencies that were enticing, and it is to be hoped that the remainder of his years, with their maturity and experience will be devoted to it.

The president's source of authority is in his sterling manhood. He is of large vision, but painstaking, able both to dream and to do. As a teacher he is clear and comprehensive, with an interest first in the pupil and then in his subject for the pupil's sake. It is not mere book-lore they get. With knowledge there grows manhood and womanhood. The students trust him, confide in him and hold him in that affection that makes discipline easy. He is prominent in the educational circles of the State and has a wide acquaintance among the educators of the land.

The Illinois Christian Educational Association has been brought to a state of efficiency with the president as chief adviser, and not only gives large practical aid to the college, but offers a solution of our educational problem.

President and Mrs. Hieronymus and their interesting family of four children live in their own residence, just off the campus, and are held in high esteem by their fellow townsmen.

O. A. AND MRS. O. A. CARR,

Sherman, Texas,

FOUNDERS AND DONORS OF CARR-BURDETTE COLLEGE, FOR THE HIGHER EDUCATION OF WOMEN.

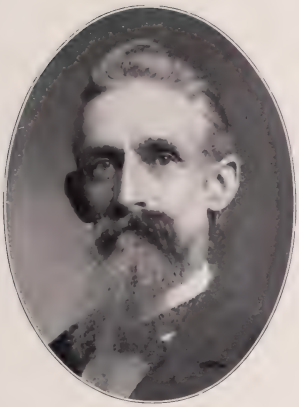
The subjects of this sketch are both natives of Kentucky, but they have had a varied experience in many lands.

To educate his children, William Carr abandoned the farm and removed to Maysliek, Mason county, Ky., where from the age of eleven to sixteen Oliver attended the Academy. When it was known that he wished to continue his studies, and that his means were not sufficient, Eneas Myall and Dr. A. H. Wall came to his relief and placed the money in his hand that enabled him to enter Kentucky University, then situated at Harrodsburg. Ill health interrupted his studies; but he persevered and completed the entire course of studies, graduating in both the College of Arts and the College of the Bible. He was the youngest graduate of the University up to that time (1867), and the youngest of his class—the first to receive the degree of A. B. after the removal of the University to Lexington.

Mrs. O. A. Carr (*nee* Mattie Forbise Myers) had a long and rigid course of instruction in Daughters' College, Harrodsburg, Ky., under the presidency of John Augustus Williams. It was then the best school for girls in the great Southwest, and for thoroughness it has never been excelled. "Mattie Myers," during her entire course in Daughters' College, was regarded as a talented and devoted student. After finishing the Junior Course, her physician forbade her immediate return to the stern work of the Senior year in Daughters' College. She spent the next year, however, in St. Catherine de Sienna, Washington county, Ky., where she graduated at the close of the year with the highest grades of her class. The following year she returned to Daughters' College and finished the Senior Course with distinction.

Although blessed with a competency by inheritance, such was her love for teaching that she immediately entered upon the work as owner and president of Franklin College, Lancaster, Ky.

While yet a student, nineteen years of age, O. A. Carr began to preach and spent his summer vacations in northeast Kentucky, preaching in school houses and groves. During this time about five hundred people became obedient to the faith under his ministry; and in a year after his graduation he had established six churches, one within two miles of his birth-place. In the midst of these labors a call came for him to go to Melbourne, Australia. To give up all and follow where duty seemed to call, to be separated from home, kindred and friends by ten thousand miles of ocean was a grievous trial. Mattie F. Myers, who, only five months previous, had opened Franklin College with a large attendance, resolved that she too would give up all. They gave themselves to each other at the marriage altar in the Church of Christ, Lancaster, Ky., and started at once on their long bridal tour. They sailed from New York to Liverpool; and, after extensive and profitable travel in the British Isles, sailed from Liverpool to Melbourne via the Cape of Good Hope. The 104 days of ocean life in the splendid clipper, Oriental, gave them a much needed rest, and upon their arrival in Melbourne they began work vigorously, using pulpit and press continuously during their labors in that country. In addition to these labors, O. A. Carr taught a class of young men who were prepar-



O. A. CARR.

MRS. O. A. CARR.

ing for the ministry of the word: while Mrs. Carr taught a high grade, select school for girls who assembled each day in her elegant home. Thus they worked together during their stay abroad, and established a church in Melbourne and one at Hobart City, Tasmania.

On their homeward journey they made an extensive Oriental and European tour. The Bishop of Jerusalem conferred upon each of them a diploma, testifying to their studious travels in the Orient. Through diligent study in every continent they gathered information and breadth, to which the phenomenal success of their life work is largely attributed.

Shortly after their return home Mrs. Carr was elected Associate Principal with that grand man, Robert Graham, of Hocker Female College (now Hamilton College). A year later Bro. Carr was called to a church in St. Louis; thence they were induced to remove to Fulton, Mo., where he preached and where she was principal of Floral Hill College, which she established in the interest of the church. As Fulton is in the neighborhood of Columbia, where a flourishing girls' school had long been in existence, negotiations were set on foot which resulted in Sister Carr's being elected Associate Principal of Christian College. From this position she was promoted to that of Dean of the Ladies' Department of the State University of Missouri, and Adjunct Professor of English. This distinguished position she held for ten years; and it was, perhaps, the most widely useful period thus far of her labors in the cause of education.

Bro. Carr during this time was occupied in serving various churches, in planting churches, and as State Evangelist of Missouri. He accepted a call to Springfield, Mo., and their home was removed from Columbia to that flourishing little city. While there he was instrumental in the rebuilding of one church and the building of another. After the accomplishment of this great work they removed to Sherman, Texas. This last removal was the result of Sister Carr's earnest desire to engage once more in her favorite work of teaching, and the desire of both of them to leave behind when they depart this life some tangible memorial of their life-long effort to do good.

WILLIAM PRINCE AYLSWORTH.

J. W. HILTON.

The subject of this sketch, William Prince Aylsworth, was born in Cuba, Lake county, Illinois, December 12, 1844.

After attending the public schools he was prepared for college in Wauconda Academy, from which institution he entered the public school service, attaining the rank of principal in the High School in Waukegan, Illinois. Later, having finished the Sophomore year in Chicago University, he graduated from historic Bethany College in 1869, receiving the degree of Bachelor of Arts.

Following this educational preparation Bro. Aylsworth spent several very successful years in the ministry. He served the churches at Union City, South Bend, Angola and Ft. Wayne, Indiana, and Columbus, Ohio. The time devoted to these points ranged from one to eight years—eight years being spent at Angola, Ind., and four years at Columbus, Ohio.

The subject of our sketch has peculiar gifts that have always led to the closest and most

W. P. AYLSWORTH.

trustful relations between himself and the members of the congregations where he has served as minister. During this period of ministerial service Bro. Aylsworth successfully escaped the fate of many men that enter the ministry (fossilization) by keeping up his habits of mental activity; as is witnessed by his receiving the degree of Master of Arts from his alma mater in 1882. Oftentimes when men are successful in one field of labor and change to another, they make a fatal mistake from which they can never quite recover themselves. But this was not the case with Bro. Aylsworth when he exchanged the ministry for the educational field among the Disciples of Christ. He had pursued work, under Dr. W. R. Harper, then of Yale University, along post-graduate lines, giving special attention to Hebrew. It seemed that unconsciously he was fitting himself for the crowning work of his life, the leading of many of the children of our families in the West on to a collegiate training that should result in giving to the cause of the Restoration some of its strongest western advocates. In 1886 he was called to become the president of Fairfield College, the first college of the Church of Christ in Nebraska. For two years he led the forces of this college very successfully; at the end of which period he was called to take charge of the Briscoe Chair of Sacred Literature in Cotner University, Lincoln, Neb. In 1896 he was made Chancellor of the University, and has led the institution through a most trying period to a condition of splendid promise.

Chancellor Aylsworth is a man of deep spiritual life. It is this silent, yet powerful aspect of his life, that has given him such pre-eminence as an educational leader. There is no student who has come into close touch with him but has felt the richness of his spiritual thought. While he has little love for polemics, he lacks in no sense courage or ability in the defense of the truth.

The solution of our educational problem in the great West has demanded four qualifications of the man in the lead, viz: faith, courage, devotion and perseverance. These have been the primary traits of character prominent in Chancellor Aylsworth. Few men could pass through an experience such as Chancellor Aylsworth's and come out master of the situation, and be ready for the richest work of life. He is not an old man yet, being still in the fifties. He is ripe for the very richest of life's work. The fruitage of these choice years, filled with a consciousness of successful struggle, rich experience, and love from the young workmen he has trained for service in the Master's vineyard, will be the richest product of an unpretentious but great life.

ELY VAUGHAN ZOLLARS,

Ely Vaughan Zollars was born September 19, 1847, near Lower Salem, Washington county, Ohio. On his father's side he is of German extraction.

About one hundred and sixty years ago (between 1730 and 1740), a man by the name of Zollars, together with his wife and two children, started from Germany (or Holland) in company with other emigrants. During the voyage the father and mother died, leaving the two children, a boy and a girl, who were taken in charge by some of their friends on board the ship. They finally found a home in Washington county, Pennsylvania. This boy, who was named Frederick, grew to manhood, married and raised a large family of eight sons and one daughter, according to one account; another account states that there were ten sons and one daughter. Eight sons grew to manhood and their names are known. One of these sons, who was named for his father, was the grandfather of E. V. Zollars

Frederick Zollars, Jr., married Mary Hahn, whose father served nearly five years in the Revolutionary war. He raised a family of fourteen children, seven sons and seven daughters.

Abram Zollars, who was the youngest of the seven sons, is the father of E. V. Zollars. He was a blacksmith by trade, and worked at the anvil for fifty years. He is the father of eight children, four sons and four daughters. Four of these children, two boys and two girls, died in infancy, the other four are still living. Three out of the four completed a college course, the youngest son being content with the education furnished by the public schools. This shows the father and mother were believers in education, since the money necessary to accomplish this was the result of hard work and self-denial; all honor is due to them for their unselfish lives. Both are still living, and are in good health, except the slight failings incident to more than three score years and ten.

E. V. ZOLLARS.

E. V. Zollars, on his mother's side, is of Puritan extraction. His mother's name was Vaughan. She was the daughter of Ely Vaughan, who emigrated from New England and settled in Washington county, Ohio, not many years after the first settlement of the state at Marietta. He reared a large family of children, numbering nearly, or quite twenty, some of whom died in infancy, but the larger number grew up to manhood and womanhood. He was a large man of sanguine temperament, vigorous, industrious, full of life, and withal very religious, being an active member of the Baptist church.

On the Zollars side the Tunker faith seemed to be the prevailing religion.

Abram Zollars began life in a hewed log house where four of his eight children were born. The one great room of the house was used as kitchen, dining-room, reception-room, parlor and bed-room for a part of the family, the other members occupying the great room under the rafters, where the could look through the cracks and see the stars when the sky was clear, and listen to the mellow patter of the rain upon the roof in time of storm.

E. V. Zollars, when a mere boy, used to assist his father in the blacksmith shop, generally, however, at night after the work outdoors was done or after school hours were over.

When the great Restoration Movement, inaugurated by the Campbells and others, started, southern Ohio was one of the first sections of the country to be visited by the pioneer preachers. Churches, for the most part, were closed against the advocates of the new movement. Abram Zollars threw open his house for preaching purposes. The people of the neighborhood would assemble and pack the one large room, and scores would gather on the porch and at the windows to listen to such men as Joseph Dunn, James Dickey, L. M. Harvey, Father Jarvis, Solomon Devore and many others.

Abram Zollars and wife and his father, Frederick, and wife, were among the first to take their stand with the then despised and misunderstood people.

When E. V. Zollars was quite young, scarcely more than twelve years old, he was sent to a private school at Marietta, the county seat of Washington county, taught by Miss Mary Cone and an able corps of assistants.

After a few terms in the private school he entered the preparatory department of Marietta College, where he completed the studies necessary at that time for entrance to the Freshman class.

When he was a very young man, he formed the acquaintance of Miss Hulda Louisa McAtee, daughter of Dudley McAtee, of Washington county, Ohio, and after a brief courtship they were married. This marriage proved to be a happy one. One child (a daughter), now Mrs. Page, was born to them. The first years of married life were spent on a farm, the winter seasons being devoted to teaching school. During this time a little money was accumulated, which, together with the assistance granted by the father, enabled him to take up and complete a college course. He entered Bethany College in the fall of 1871 and graduated in 1875 in a class of seventeen, sharing the first honors of the class with E. T. Williams, missionary to China. He was immediately called to take the adjunct professorship of ancient languages in Bethany College. After filling this position for one year, the college being in financial straits, he was given a furlough of one year for the purpose of giving himself wholly to the financial work of the college, since he had shown some ability in raising money. This was an unfortunate year for such work, owing to the great panic of 1877, but he succeeded in raising about $27,000 in pledges and money.

At the close of the year he resigned his professorship in Bethany College and took the presidency of Kentucky Classical and Business College, located at North Middletown, Ky. He filled this position for seven years, during which time the school enjoyed a high degree of prosperity. The patronage of the school grew to very generous proportions, and it became very favorably known through Central and Eastern Kentucky.

At the end of this time he resigned his position in Kentucky Classical and Business College, intending to devote himself entirely to the ministry, but receiving a call just at that time to the presidency of Garrard Female College, which was being organized at Lancaster, Ky., he accepted the position with the distinct understanding that he would be free to give up the work at the end of one year if he should feel inclined to do so. By the end of that year his inclination to the ministry was so strong that he decided to carry out his purpose and he accepted a call to the ministry of the

church at Springfield, Ill. He entered upon the work there under favorable auspices, and it prospered in his hands. The congregation grew from about three hundred to over six hundred during the three years of his ministry. He resigned his work at Springfield to accept the presidency of Hiram College, tendered to him early in 1888. He entered upon his duties in the summer of that year, and gave himself unreservedly to that work for fourteen years. The institution was very prosperous under his administration. The patronage increased threefold and the endowment fourfold under his administration, and the material equipment was enlarged in every way, until the College came to occupy a leading place among the colleges of the church, and an honorable place among the colleges of the State.

In the spirng of 1901 he resigned the presidency of Hiram College to take the presidency of Texas Christian University, located at North Waco, Texas, which had formerly been known as Add-Ran Christian University.

Since his connection with this institution, but little over a year, the patronage has been almost doubled and the material equipment of the institution strengthened and improved in many ways. About $40,000 has been expended in buildings and improvements during the year, and it is now one of the best equipped educational plants among the disciples of Christ. This work gives promise of very large growth. The outlook is very promising and the friends of the institution are enthusiastic over its prospects.

Upon his graduation at Bethany, he received the degree of A. B. and one year later received the A. M. degree. Later he received the degree of LL. D. from Hiram College. He has been engaged in college work nearly twenty-five years, all told. He has taught at different times during this period nearly all the branches contained in the ordinary college course. While at Hiram his work was confined almost exclusively to Biblical lines, and the same is true of his work in Texas Christian University.

He is the author of four books, a Biblical Geography, a work called "The Holy Book and Sacred Day," a work entitled "The Great Salvation," and a work on "Hebrew Prophecy." In addition, several series of his Bible lectures have been published in pamphlet form.

CARL JOHANN.

D. R. DUNGAN.

Carl Johann, President of Christian University, Canton, Mo., was born in Chaux-de-Fonds, Switzerland, on March 2, 1849.

His early years were spent in the schools of his native city, amid the inspiring scenery of the Alps. Having finished the High School, he was sent to college at Lausanne, where he remained two years; thence he went to the Polytechnic School in Zurich, Switzerland, for one year, and then to Paris, France, for another year.

CARL JOHANN.

In 1869, at the age of twenty, he emigrated to America, landing in New York on May 1st. He immediately went to Collinsville, Conn., where he worked on a farm for one year while learning English. After having served for a time as private tutor, he went West by way of Niagara and the Lakes, arriving in Chicago in the fall of 1870. Here, after a few weeks, he secured work as a surveyor, and was, with others, sent to survey what was then the Western Branch of the Texas Central railroad, the first railroad that entered the city of Austin, the capital of Texas.

The following spring he came North again, locating in Tallula, Ill., where he worked on a farm during the summer and taught a public school during the winter. This work he continued till 1876, receiving the highest salary paid to a teacher in the county. Having become acquainted with Dr. J. M. Allen, who was then president of Eureka College, he was called to the Chair of Modern Languages in Eureka College in August, 1876.

He accepted the position and immediately removed to Eureka, where for twenty-two consecutive years he was a member of the faculty, being president of the college from 1887 to 1895.

Because of disagreement with the Board of Trustees, Prof. Johann resigned his professorship in the college in 1898 and accepted the principalship of the public schools in Eureka, in which capacity he served for four years.

In June, 1902, he was called to the presidency of Christian University, and immediately entered upon the duties connected with that office, which he still holds at the present writing.

President Johann was married in Eureka, Ill., on October 8, 1879, to Miss Georgiana

Callender, daughter of a former president of Eureka College. Of this union four children were born, two daughters and two sons, all of whom are living.

President Johann has seen more of the world than falls to the lot of most teachers. He has crossed the Atlantic Ocean fifteen times, visiting nearly all of Europe and part of Asia; has seen the United States from the Atlantic to the Pacific, and from Canada to Mexico, and has visited the West Indies at four different times. The observations made during these journeys have been collected in the form of lectures, which are occasionally delivered to the students in chapel or to public audiences.

J. B. JONES.

R. H. ELLETT.

James Benjamin Jones was born April 16, 1846, in Bethania, North Carolina, of mingled Welch, Huguenot and German ancestry. His father, Dr. Beverly Jones, a native of Henry county, Virginia, and an alumnus of Jefferson Medical College, Philadelphia, was a very successful practitioner. The parents of his mother, Mrs. Julia Jones, were Moravian colonists, who settled in the Yadkin River country under the auspices of Count Zinzendorf. Reared in the Moravian faith, through a change of conviction, she afterward joined the Church of Christ. She was the devoted mother of a numerous family.

When John Brown raided Harper's Ferry, young Jones was attending Nazareth Hall in Pennsylvania, a Moravian school for boys. This event caused his recall home. Three years were now spent in overseeing his father's farm, one, as a soldier of the Confederacy, another, at home after the close of the war, and still another as a clerk in Louisville, Ky., when, on January 4, 1867, he entered the Bible College of Kentucky University.

The object of Mr. Jones in entering this institution was to fit himself for the Christian ministry, and during his residence there he preached regularly for churches convenient to Lexington. He graduated in the Bible College in 1871 and attained the degree of Bachelor of Arts in the University in 1873, which institution, in recognition of his scholarly attainments and services in the cause of education, has since conferred upon him the degree of Master of Arts.

In September, 1873, Mr. Jones began a ministry in Little Rock, Ark., which, amidst the turmoil and passion incident to the reconstruction period, proved exceedingly trying but productive of good fruit. Here, within a year he was attacked with hemorrhage of the lungs, and for some nine years life was a constant battle with this insidious and deadly foe.

Brief periods of service in the ministry were passed at Newport, Carlisle and Georgetown, Ky., and in the evangelistic field, interspersed with withdrawals to his North Carolina home, to Southwestern Texas and to a fruit farm near Lexington, Ky., and with an attempt to teach in Christian College at Columbia, Ky. Complete collapse of health was the final result, and with all hope of further life in Kentucky crushed out, he departed to Florida, in which State he passed two years engaged in cultivating an orange grove near Cedar Keys.

On October 27, 1874, Mr. Jones married Miss Mollie Rogers, of Carlisle, Ky., a daughter of the venerated pioneer preacher, John Rogers. She was a charming and devoted wife, and contributed much to the efficiency and happiness of his ministry.

So much improvement in his health was experienced by his residence in Florida that at the end of two years he ventured to leave his uncongenial environment and return to Kentucky. Three years were now given to missionary labor as State Evangelist of Kentucky, which work, through his faithful and wise exertions, was brought well forward toward its present high state of efficiency. In June, 1886, the mission work in Kentucky was relinquished for the ministry of the Church of Christ in Columbia, Mo., but eighteen months of life in this place brought a recurrence of the old malady, and relief was sought, this time in California, where two and a half years were passed in the ministry of the Temple Street Church of Los Angeles.

Again a return to Kentucky was adventured, and after one year in the old work as State Evangelist, Professor Jones entered the faculty of Hamilton College and passed five faithful years teaching Psychology, Ethics, Logic and the Holy Scriptures. During most of these years he also served the Berea and Providence churches as their minister.

In the spring of 1896, the authorities of Kentucky University determined to create the office of Chancellor of the University, which office they tendered to Professor Jones. After thorough deliberation, however, this tender was declined to accept the presidency of the Orphan School of the Church of Christ of Missouri, located at Fulton, and now called William Woods College. For awhile indebtedness threatened the school's existence, but through the wise and efficient administration of President Jones, it is now recognized as one of the most prosperous educational institutions for girls in the West.

ASHLEY S. JOHNSON.

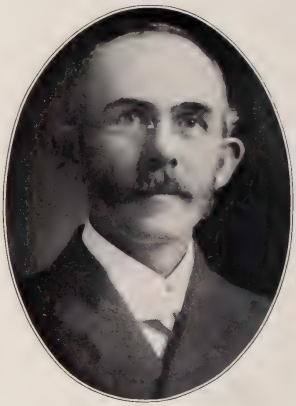
ALBERT T. FITTS.

"The father of the poor young preacher," whose sketch it is my pleasure to herewith write, was born June 22, 1857; attended "Pine Knot University" until 1875; taught school, attended the University of Tennessee six months, studied law in 1876, was converted to Christ in the fall of 1877, and began preaching within six days—"went everywhere preaching the Word." In 1882 he wrote the Great Controversy, the most extensively-circulated book

ever put forth in the advocacy of Primitive Apostolic Christianity. He was married to Emma Elizabeth Strawn, of Canada, in 1884, who has been a co-partner with him in all his work, and to whom he ascribes much of his success. In 1885 he founded the Correspondence Bible College, received the degree of Master of Arts from Hiram College in 1889, and in 1891 received the degree of Doctor of Laws from Christian University. Thus far his life had been a series of diversified events, each bearing the insignia of victory. At this point, however, the Lord called him into a work which was destined to claim the remainder of his days. He, like Paul, was not disobedient unto the "heavenly vision," and as a result, in 1893 The School of the Evangelists was born, on the glorious Kimberlin Heights, in "sunny Tennessee." For the establishment and perpetuity of this school he wrote books which made his name a household word among the disciples throughout the United States and Canada, and also became known in other lands. In 1902 he brought the enrollment of the school up to the point of representing twenty-nine states. In 1903 he brought the total issue of his books up to 215,000, and declares he has only begun to print! Several new books are in his mind, knocking for admission into the world. Only eternity can tell the number of young men whom he has influenced to preach the gospel. He is, indeed, as he delights to be called, "The father of the poor young preacher." He throws the doors of his school open to any young man of purpose if "he is willing to endure hardness as a good soldier."

Mr. Johnson is blind to failure; says that if he were to fail he would have the thing going before he would see it! He is perfectly impervious to discouragement—knows whom he believes. He is largely a bundle of nerves, and all of them keyed up high. No doubt it is largely due to this restless disposition that he has exerted such a marvelous influence on humanity. He believes that man was made for action, and that life is too short to lose any of the particles of time which have been dealt out to him. Like Napoleon, he knows no such word as "impossible," but thinks that any man can do things who really desires to do so, and is willing to pay the price. He sees quickly. He is quick to see a wrong, and quicker to forgive. He is a growing man, always raising his ideal, and attempting greater things for the Master's cause.

He claims distinction in this: that all his life, body, and senses, mind and faculties—are devoted to the cause of the poor young preacher, that if he makes mistakes it is trying to do something and not in trying to get out of doing something! He is a success, not because of great erudition, but because of work, work, work. It is a rare thing to find a man who can do two or three things at the same time—write a letter, dictate another, and carry on a conversation and keep all going—but he can do it. He is rarely idle one moment during his working hours, and is beyond all question the most energetic man that I have ever seen. He acts on the principle that—



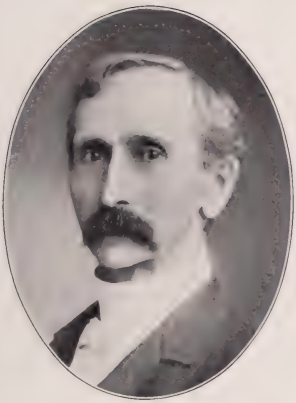
ASHLEY S. JOHNSON.

"Tis not in wealth or fame, or state,
But get up and get that make men great."

In addition to the extraordinary Bible Course offered the students of the School of the Evangelists by its founder, the spirituality of the School deserves special mention. The standard is very high, and President Johnson is preeminently a man of prayer. In building the School, he launched out on God's promises, and he has maintained it thus far in the same manner. He has consecrated his all to God's service and looks to Him for everything. The young men thus trained are taught to live the life of trust and hence, on graduation, go out into the world willing to spend and be spent for the Master. In thus emphasizing the power of prayer, we believe President Johnson is ahead of his generation, and confidently predict that his influence along this line will mean another step in the grand movement back to Jerusalem, the beginning corner. May the Lord raise up more men like him!

ADONIRAM JUDSON THOMSON.

The subject of this sketch was born near Burkesville, Cumberland county, Kentucky, September 3, 1835, being the second son of Herbert Clayborn and Louisa Hail Thompson. His mother died before he was fourteen years of age, and the family was scattered. The greater part of his childhood, youth and early manhood was spent in Illinois. His father was a Baptist minister for fifty years, having preached in nearly every county of Kentucky before his removal to Illinois. He was Adoniram Judson's first teacher.



A. J. THOMSON.

From the common schools young Thomson went to what was then known as McDonough College, Macomb, Ill. Passing one or two years in that institution, he afterwards spent three years as clerk in a general merchandise establishment in that town. Reared in the Baptist faith, and by nature religiously inclined, he desired to become a Christian, but confused by the denominational divisions and teachings, he knew not how to become a Christian. Concerning his experience at that age he says: "I did not want to be a Lutheran, a Calvinist, a Wesleyan, a Baptist, a Presbyterian, a Methodist, nor a Campbellite, because I thought I ought to be simply a Christian." He attended religious services of all denominations, and in 1852 attended a protracted meeting held by Brother Ziba Brown, where he learned what the New Testament required of him in order to be a Christian. For a while he was hindered from taking the step, knowing that in the eyes of his religious neighbors and associates he would be considered a "Campbellite," which was exceedingly distasteful to him. At last, however, he felt that he must do his duty, no matter what the consequences, and in December, 1852, he became a Christian "after the model of the conversions recorded in the Acts of the apostles."

He entered Abingdon Academy in 1853, and graduated from Abingdon College in 1858, receiving the degree of A. B. and that of A. M. three years later. He was ordained to the ministry in 1858, and his life since that time has been almost wholly devoted to educational and ministerial work. He was professor of languages in Abingdon College for many years, and it was there that the writer of this sketch became acquainted with him, and came to know his sterling worth as a man, and his great ability as a teacher. He was principal of Hiram College for the term 1865-6, but returned to Abingdon to continue his labors there. He preached for the church in Abingdon for fifteen years, and for the churches in many of the towns thereabouts for a shorter period. He spent a few years in Kansas, laboring while there in the interest of education as well as in the ministry. He became principal of the Louisville Bible School, beginning in 1892, which position he holds to-day, and for which he is eminently fitted.

While in Abingdon Prof. Thomson married Miss Aldula Gertrude Price, daughter of Dr. Price, of that city, who has been to him a faithful and efficient helpmate through all these years. Four children have been born to them, two sons and two daughters, only one of whom, a son, survives, and is, at the present, residing in Los Angeles, Cal.

Prof. Thomson's chief characteristics are thoroughness in whatever he undertakes to do, conscientious devotion to what he believes to be his duty, an analytical mind that makes him accurate in details as well as in general principles, thoroughly systematic, a clear intellect, humble, unpretentious, liberal with his means, and thoroughly consecrated to the work of God in the world. A strong preacher, an able teacher, an earnest systematic worker, he has left his impress indelibly upon many minds and upon many lives, and the world is in every way better for his having lived in it.

J. B. LEHMAN.

L. M. SNIFF.

President J. B. Lehman, Ph. B., was born January 18, 1866, in Williams county, Ohio. His parents, who are German people, gave Bro. Lehman a thorough discipline on the farm, where he stayed until he was eighteen years old. About this time he began to work out for himself, and became what is called in these parts a hired-hand. He saved his money for schooling. Having attended a high school for a term, he secured a certificate authorizing him to teach. After teaching two terms he entered the Tri-State Normal College of Angola, Ind., where so many of our preachers have been educated in the last eighteen years. He graduated in this school in the summer of 1889, in the class of which Dr. R. P. Shepherd and W. W. Sniff were members.

Bro. Lehman united with the Church of Christ while in the Tri-State Normal College, F. R. Arthur being minister. In 1890 he married Miss Ethie Burlingame, also a graduate of the Tri-State Normal College. It was a strong combination. J. B. Lehman had a good education and a good amount of hard sense, made very practical by experience. He had always been a hard worker. He knew the hardships of the field and the ditch. He knew the country and high school. President L. M. Sniff was asked to name a suitable man for

J. B. LEHMAN.

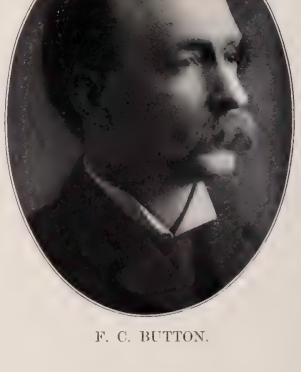
the Southern Christian Institute; but this man must have a wife, and she must be suitable for the responsibilities of matron; the school at Edwards had run down badly; a combination of circumstances had brought this about, with no one specifically to blame. President Sniff at once decided in his mind that J. B. Lehman and Ethie Burlingame were the people to take this work. But they were not married—but there were strong indications that they might soon be married, and he believed that the circumstances justified him in pressing them to immediate conclusion. He at once sought out the lovers. It would not be best to go into further details. Sufficient to say that in a very short time Mr. and Mrs. Lehman were on their way to Edwards to take charge of the school, which has engaged all their time and strength for the last thirteen years.

The growth of the school in that time is history, and known by most of our people. Bro. Lehman knows some things much better than most men; he knows the Southern people and has their respect; he knows the colored people, and especially the young and uneducated; he knows how to get a maximum of school power out of a minimum of appropriation. With plenty of money it is difficult to make a good school, but with little money it is much more difficult. The Edwards school has done a great work, and it has been marked by the strong character of two people—J. B. Lehman and Ethie B. Lehman, his wife. The best supporters this great work has are among those who know best this man and his wife. At this time, perhaps, the school at Edwards has the strongest faculty it has ever had, and this came about by the care and sagacity of J. B. Lehman. I watched his movements this summer in the selection of teachers, and when I remember how much hard work and how little pay faces my graduates who went South with him, I am proud to feel that the missionary spirit in them is real.

F. C. BUTTON.

E. W. McDIARMID.

The subject of this sketch was born in Oquawka, Illinois, November 19, 1865, and is the product of New England and Southern ancestry. His mother's parents hailed from Old Vermont, while his father was born and raised in Barren county, Kentucky. This combination of the sterling integrity of New England and the warm geniality of the Southland in Mr. Button operates to make him admirably adapted to cope with the mountain problems of Eastern Kentucky, a work to which he has given his life. His education was procured in the Midway Orphan School, in which institution his mother was a teacher, and in the Bible College of Kentucky University, from which he graduated in 1887, some of his classmates being T. E. Cramblet, E. B. Bagby and J. B. Sweeney. After graduation, it is to his great credit, that in looking for a field of work, he did not seek the ministry of a large and influential church. On the contrary, he turned to the field where undoubtedly the harvest was greatest and the laborers fewest. Rowan county in 1887 had just concluded one of the deadliest feuds in the history of the Kentucky mountains. Man after man had been shot down, until the feud ended with the killing of four men in a single day on the streets of Morehead. The attention of prominent men in the state was drawn to the con-



F. C. BUTTON.

ditions existing in Rowan, and Genl. Wm. T. Withers, a gallant ex-Confederate soldier, and lately a citizen of Lexington, made an annual contribution of $500 to the maintenance of a school in Morehead. The late Judge Thomas F. Hargis, who was born in Breathitt county, but raised in Morehead, contributed a site and funds for the school building. Later on, a dormitory was erected by the generosity of Robert Hodson and the citizens of the town and by the Church of Christ in Kentucky.

Mr. Button and his mother, Phoeba E. Button, inaugurated the work September, 1887, with one pupil in attendance. Mrs. Button was a remarkable woman, and her influence continues to abide in the community. Her gracious personality made the school of great favor to the people. The attendance gradually increased until last year the total enrollment reached 310. Buildings have been erected—Burgess Hall, a magnificent structure, costing $10,000. The school is under the control of the C. W. B. M., with headquarters in Indianapolis, Indiana.

Mr. Button has been connected with the school since its beginning, with the exception of three years spent in Corbin. He has given all of his time to teaching and the preaching of the gospel. So many students have come under his influence, and he has preached so far and wide in the mountains, that he is favorably known and loved by all of the mountain people. He has preached for many years in Morehead with scant remuneration. At present, in addition to his school duties, he is preaching on two Sundays in each month for the congregations at Jackson, recently organized. In all that pertains to the mountain work, he has come to be recognized as an authority. He lives with his bright and happy family in a house on the school grounds. In the prime of life, he now finds himself pressed by many duties. The care of a large school is no sinecure. With all this work to be done, Mr. Button is noted for his equanimity of temper and his refusal to be annoyed or discouraged. The Morehead Normal School, a favorite mission, is accomplishing a great work under his direction.

WM. H. CORD.

F. M. TINDER.

Wm. H. Cord was born in Mason county, Kentucky, on November 6, 1864. His early years were spent on the farm, attending the public schools as opportunity afforded. In September, 1881, he entered Kentucky Classical and Business College, from which he was graduated in June, 1884. His first fields of usefulness were found in the High Schools of Owenton and Mayslick, Kentucky, where his talents began to show great power as a teacher of more than ordinary merit. In 1890 he was called to the Mountain Mission School, at Hazel Green, Kentucky, where he remains to the present. During these years of constant toil as a teacher he has never ceased to be a student, and in 1900 the A. M. degree was conferred upon him by Hiram College. In addition to the work as principal of the Mission School he has been preaching as time would permit. Five years were given to the church at Hazel Green. The church greatly prospered under his ministry; especially was he able to lead a great number of the mountain boys and girls to accept Christ. No one can know or appreciate the subject of this sketch unless he could see him in his home and work. He is remarkably well fitted for the position he holds. First of all, he is a religious man by nature and training, which manifests itself in all his dealings. His firmness, convictions and loyalty lead people to trust him, a quality indispensable to the character of work being done by him in the mountains. I think the elements of the true missionary are prominent in his tactful way of doing things. He is a firm believer in the Gospel of Christ, and no one can long hear him teach or preach, without learning the reasons for "the hope that is within you." At no point does he compromise the truth; neither does he dogmatize.

His Christian life and leadership are constant blessings to the section where he lives. One of the marked characteristics of his aim is to induce worthy and capable young men to become preachers of the Word.

His home is a constant inspiration to the many students that come in and go out with great frequency. His good wife co-operates most fully in using the sacred influences of the "fireside" to mould character and encourage higher ideals of life. She stands with him in all his work. In his home will be found a good library, which keeps him in touch with modern thought and methods. The best books and magazines are constantly being added to the number already in use. Few men make the effort that this man makes, to properly equip himself for life's chosen profession. Many times do you see the results of his early training by earnest industrious, Christian parents. He abounds in energy, and everything around him must work. As a result of his personal efforts the prosperity of the Hazel Green Academy is becoming widely known, as it also increases in public favor. Some new features are planned for the future as a result of his deep insight into needs of the situation. Among the most important is the Bible School Department for the training of young men to preach the gospel in the country where they are raised. It is due to such men that the larger things of the Kingdom of Christ are made possible. He is doing foundation work; fitting material for the Master's use in the royal arch of triumph.

The C. W. B. M. has been wise in the selection of this dignified young man for this important station. He will enable them to establish permanently this splendid mission. The prospect is very encouraging for the future, and the whole brotherhood should rejoice.

CORRESPONDING SECRETARIES.

FRANCIS MARION RAINS.

P. H. DUNCAN.

F. M. Rains was born May 7, 1854, in Grant county, Kentucky. Though cradled not in the lap of luxury he was the recipient of that which was infinitely better: the fostering care of intelligent and pious parents. The caress of God's free and health-giving air was his. Nature's hills and trees, her flowers and birds were his companions, and he early learned to look from nature's works up to nature's God. If his ideas were crude they contained the elements of pure gold. Integrity, righteousness and industry were principles upon which he based his youthful hopes and aspirations—a platform grown all too narrow for the "initiated," but in reality as broad and substantial as God's universe.

He anticipated no promotion other than that fairly won by merited endeavor. It is said, "all things come to them that wait," but this young man felt that anything worth having was worth going after—a policy he has never abandoned.

He first attended the schools of his neighborhood, but soon aspired to better advantages, and entered an academy of learning in a neighboring county. After a few years he took a more advanced course of study in Columbia (Ky.) Christian College, then a flourishing institution of learning. Later he entered the Bible College, Lexington, Ky., and finished the course June 11, 1878.

Early in life he became a member of the Church of Christ, and very soon thereafter decided to give his life to the ministry of the gospel. "Great ambition" and "towering aspirations" formed no part of his thoughts or vocabulary. He loved the cause he had espoused. He saw simply before him duties, which he could and should perform; and he went at his life-task contentedly, cheerfully, but determinedly.

The usual number of difficulties that confront most young men, doubtless confronted him; but were not difficulties obtruded that they might be overcome? Why should they stand in his way while it was in his power to remove them? So he thought, and accordingly acted.

His excellent good humor made him friends, his optimistic views gave him courage; while his industry and untiring zeal, combined with his rare good judgment, gave him mastery over what he essayed to accomplish.

After finishing the course in the Bible College he entered actively into church work, preaching two years in Kentucky. In the year 1880 he removed to Kansas, being called to the Winfield church. Later he was made Secretary of the Kansas Christian Missionary Society.

It was in this capacity that he first demonstrated his great ability as a collector of funds for Christian Missions—for which special work he has become so distinguished in more recent years. Three years he served the Kansas Missionary Society; but so successful a solicitor of funds for missions as F. M. Rains proved himself to be, could not long confine his efforts to a single state.

He turned his attention to the work of establishing the Church Extension Fund, an enterprise fraught with untold blessings to our rapidly growing brotherhood. For three years he labored diligently in putting on foot this great work, which shall, for all time, "run and be glorified." He collected a fund as a nucleus, around which has gathered four hundred thousand dollars, a fund that grows as it does its work for Church Extension.

In September, 1893, he began his work as Secretary of the Foreign Missionary Society, being associated with the beloved A. McLean. Since this date, the receipts for Foreign Missions have increased three hundred per cent. They have doubled in the past six years. As Secretary of the Foreign Missionary Society F. M. Rains has, perhaps, accomplished the greatest work of his life; and has justly won

F. M. RAINS.

the approval and applause of his brethren all over the world. As a financial agent in the promotion of Christian missions, few men have accomplished so much in a life-time.

Aside from his regular duties, F. M. Rains has dedicated six hundred churches—probably more churches than any other man of his age in the world. At these dedications he has raised two million dollars.

It is not an accident that F. M. Rains became the very prince of solicitors for church finance. The ability that has made him prominent in this God-given work would have given him rank in the secular financial circles of the world. Had he chosen banking, insurance, or mercantile pursuits, he would have succeeded, and accumulated wealth. The great desire of his heart was to spread the gospel of Jesus Christ, and he put his very best energies—his very life into this, the greatest of all enterprises. Is it any wonder he succeeded?

The dark places of earth have seen the light scattered by his hand; the sunshine of his nature has beamed upon the world, and made it happier and better, but sorrow's touch has not left him unscathed. Death has more than once stalked into his home—a place ever most holy to him—and from its sacred precincts plucked his rarest and fairest flowers. Under this great burden of sorrow he struggled up, like the true, brave man he is, brushed away the blinding tear, and stilled the aching heart, and once more went on with the work the Master had commissioned him to do.

BENJAMIN LYON SMITH.

B. L. Smith, the present Corresponding Secretary of the American Christian Missionary Society, was born near Cincinnati just before the Civil War; received his primary education in the schools of Madison, Indiana, and came to Cincinnati in 1873. He attended school at the National Normal, Lebanon, Ohio, and when about sixteen years of age, was himself a pedagogue.

Determining to enter the work of the ministry he attended Bethany College and graduated from that institution in 1878. The years of his ministry have been spent in the following places:

Holliday's Cove, from 1878 to 1882; Lisbon, Ohio, from 1882 to 1886; Terre Haute, Indiana, from 1886 to 1889; Topeka, Kansas, from 1889 to 1895.

While at Topeka, Kansas, he was successful in building up the cause, leading the brethren in the building of a handsome church edifice, himself being chairman of the Finance Committee, and gathering personally nearly all the money used in the construction of the building. While in Kansas he served as Corresponding Secretary of the Kansas State Board of Missions for two years, and as Corresponding Secretary of the State Sunday School Association for two years, while at the same time discharging the heavy responsibilities of a city minister. To his management, more than to that of any other man, the Kansas state work owes much of its present efficiency. It was in fact his business management in the work of the state and his splendid leadership in the Topeka ministry that attracted the attention of the brotherhood and led, in 1895, to his being called to become Corresponding Secretary of the American Christian Missionary Society, at the Convention at Dallas, Texas.

When he entered on the work of Corresponding Secretary, the Society was greatly in debt, and the work seriously embarrassed, but this debt was wiped out in the first year, and the work carried forward with such splendid results that it has ever since occupied a large place in the hearts of the brethren. The familiar slogan, "Home Missions to the front," was raised from the day of his entrance on the work, and the splendid progress that has been made in all the lines of Home Missionary work has attested his efficient management and sound business judgment.

In 1895 the Board had forty-one missionaries; in recent years the work has been coordinated with that of the states, and the American Christian Missionary Society now operates in conjunction with, and through the State Boards. In this work there were employed in 1903, 339 evangelists in the field, and the society is calling this year for $200,000 with which to prosecute its work.

Mr. Smith resides in a beautiful suburb of Cincinnati, East Walnut Hills, occupying his own home. Soon after leaving college, he married Miss Mary Higgins, of Wheeling, W. Va., who is still the partner of his joys, and the sharer of his burdens. Two beautiful daughters gladden the home life, Josephine and Dorothy.

G. W. MUCKLEY,

Cor. Sec. Board of Church Extension.

GEORGE H. COMBS.

Though yet almost boyish in appearance and with all the vigor of crescent youth the family Bible tells us that George W. Muckley was born February 1, 1861. Tuscarawas county, Ohio, more specifically, a farm near Sandyville, was his birthplace. He comes of a sturdy German stock, his father having been born in Baden Baden. At the age of fourteen Mr. Muckley's parents removed to Stark county, Ohio, where the subject of this sketch grew to early manhood. Following the classical traditions of the sons of the Buckeye state this preacher and secretary to be, began his career as a country pedagogue. In this work he succeeded. How he taught the infant idea to grow is not put down in the books but at least he made enough money to enable him to realize the dream of his youth; he entered Bethany College. Here he remained for four years, receiving his A. B. degree in 1886. He was the valedictorian of his class. He received the A. M. degree from Bethany College in 1893. From the college he entered immediately upon the strenuous work of a city minister, accepting the ministry of the Fergus Street Church, Cincinnati, Ohio. In this field he wrought with great success, revivifying the church and bringing it into a large and useful life. His marked abilities in this field attracted the attention of the Board of Church Extension then casting about for a successor to the indefatigable F. M. Rains, and the young minister of the Cincinnati church was called to the Secretaryship of this Board. Though it seems only yesterday, this was in 1890. That the judgment of the Board was sound in this selection is shown by the inspiring record of the Society through these years. When Mr. Muckley became secretary of the Board there were $35,000 in the fund. By Octobe 1, 1903 this sum had grown to $385,000. During these years seven hundred and forty-one churches have been builded through the co-operation of this Board. It is safe to say that no work among us is more highly regarded than the work of Church Extension, a work that cannot be considered apart from its secretary, and the future holds for it only larger and better things.

If one were to attempt, going beneath the surface of the done, to get some adequate comprehension of the doer the task would be pleasant yet difficult. For no man yields himself readily to analysis. Dissection is for the plant, not the human life. With no attempt then at exhaustive definings these qualities may be pointed out as the winning qualities in a yet growing life.

Optimism. The Secretary of the Church Extension Board sees and ever sees the sun. He believes in his work and believes that it will win. He literally does not know discouragement. He has never seen its face nor heard its raven croak. And this sunshine he brings to others. All are persuaded that the work will grow and this universal persuasion helps to make it grow. If there have been dark days in the history of Church Extension—and dark days there seem to have been—the secretary has bravely ignored them and hoping gone right on.

To cheeriness and hopefulness add resourcefulness. Executive abilities Mr. Muckley unquestionably has and a quick perception of the needs of the hour. He knows methods and—men. And thus it falls out that there is no bungling through the continued use of outgrown plans nor failure through clinging to worn out expedients. Newness and freshness are at a premium.

Nor will the friends of Mr. Muckley be slow to admit that above all things else the Secretary of the Church Extension Society is a worker. Strong in body, with all the strength of a wholesome plow-boy life, he is capable of seemingly unlimited physical strain, and an indomitable energy drives this well built body machine to farthest limits. Mr. Muckley has traveled in the interest of this work in all the states of the Union save Maine. In addition to his work in the field he carries the burden of a large office with exacting claims.

But no man does his work alone or in his own strength. In 1888 Mr. Muckley was united in marriage with Miss Daisy Hartman, of Pennsylvania, whose father came from Saxony. Three boys are the fruit of this union, and it is from this rich home life with its gracious inspirations that much has come to him who seems to work alone. But whether or no in this hurried sketch the labels have been rightly pasted on, it is good to know that however done, here is an accomplished work and for the sake of the worker and the sake of the work we are glad.

OUR BENEVOLENCES.

NATIONAL BENEVOLENT ASSOCIATION.

No other event since the publication of Thomas Campbell's "Declaration and Address" has been so freighted with profound significance to the Restoration as was the organization of the National Benevolent Association of the church in A. D. 1886. It had birth in the conviction that the modern church is not sufficiently exemplifying that part of the gospel of Christ expressed by His going about everywhere doing good unto all men. Its purpose is the alleviation of human distress in the name of the Christ and the restoration of apostolic benevolence to the faith and practice of the church.

ORGANIZATION.

Under the inspiration of the lamented Mrs. H. R. Younkin, after many conferences and seasons of prayer, certain disciples residing in St. Louis completed the organization of the association and began at once a mission of mercy toward helpless orphanhood, aged indigents and friendless sick. Among the pioneers of this movement conspicuous for their work's sake are: Mesdames H. B. Younkin, the founder; E. D. Hodgen, the first active president; S. M. McCormick, Dr. Kerns, (Miss) Sue Robinson (afterwards missionary to Japan) J. H. Garrison, C. Wiggan, O. C. Shedd, John H. Harrison, B. W. Johnson, J. K. Hansbrough, who from the beginning until this date has been a most efficient official; also Messrs. F. M. Call, W. W. Dowling, J. H. Allen and others of beautiful memory. The association was incorporated under the laws of the state of Missouri in 1887, and soon thereafter began acquiring property sites for its institutions. From the first it has had a most capable officiary and has steadily developed in power for service, and influence as a factor in the development of the church.

OFFICIARY.

Desiring all our churches to be allied in this holy emprise, on August 1, 1901, the Central Board commissioned Geo. L. Snively as the first General Secretary of the association to enter into widespread correspondence with prominent members of the church, to visit leading congregations, State and National Conventions, that Christian benevolence might be rapidly restored to its ancient prominence and usefulness in the church. So heartily has the brotherhood accepted his overtures that now the association is one of our most powerful and helful church enterprises. The National officers are: Mrs. H. M. Meier, President; Mrs. J. H. Garrison, Mrs. Sophia Kern, vice-Presidents; Mrs. R. H. Dodd, Recording Secretary; Mrs. J. K. Hansbrough, Corresponding Secretary; Mrs. W. D. Harrison, Treasurer; Geo. L. Snively, General Secretary. Among other influential and helpful members are Mesdames Rowena Mason, O. C. Shedd, N. E. Hopper, John Burns, R. D. Patterson, F. M. Wright, Messrs. H. M. Meier, F. M. Call, F. E. Udell, J. H. Garrison, J. H. Allen, W. J. Morley, R. D. Patterson, F. M. Wright, A. H. Duncan, J. K. Hansbrough, W. D. Harrison, John R. Loar, and A. B. Kellog.

INSTITUTIONS.

The National headquarters are at 903 Aubert avenue, St. Louis. In that city the association has an orphanage at 915 Aubert avenue, across whose threshold have passed more than 1,500 children (from twenty-seven states) out of city slums and alms houses as well as refined homes of genteel poverty, therein to be translated from public parasites and perils into useful factors of church and state. There, too, is a Babies' Home, for the care of infant waifs (and sometimes of their unfortunate mothers) till placed in

ST. LOUIS CHRISTIAN ORPHANAGE, AND GENERAL OFFICE OF THE NATIONAL BENEVOLENT ASSOCIATION.

Christian homes. St. Louis has the honor, also, of being the home of the first Hospital and Nurses' Training School under the auspices of the Restoration. Though recently established, it is rendering effective service to suffering humanity and is a most eloquent oracle of the humanitarianism of the church. In January, 1900, the association instituted a Home for indigent disciples at Jacksonville, Ill., above seventy years of age, having no relatives or friends able and willing to care for them. It is a beautiful old mansion, provided with all modern conveniencies for the care of these venerable saints till summoned to the heavenly mansion. In April of 1902 the Alonzo Havens Home for the aged in East Aurora, N. Y., was transferred by the New York Christian Missionary Society to the association which has converted it into a purely charitable institution. It, too, is admirably adapted to the care of helpless age. In September, 1902, the "In His Name" Orphanage and Childrens' Hospital, of 1452 Broadway, Cleveland, was purchased by the Association and its name changed to the Cleveland Christian Orphanage. Here successful efforts are being made to re-duplicate the tender ministries of our first Orphanage to bereft childhood of the East. In January, 1902, Mr. and Mrs. J. W. Warren, of Loveland, Colorado, gave the association 219 acres of valuable land near that beautiful Rocky Mountain village, hoping the association would soon establish an Orphanage there. Climatic, industrial and other advantages are so strong as to induce the belief that soon our first Orphanage will be established in the great West.

At our Orphanages bereft children under fourteen years are received regardless of former religious affiliations, lovingly cared for, under the best of educational and spiritual influences until permanent Christian homes are found for them. On account of the limited facilities only members of the church are received into our Old Peoples' Homes. None are more cordially welcomed than our ministers and their wives—the faithful fathers and mothers of our Israel. There is an admission fee of $100, and applicants must submit satisfactory proof of indigency and former usefulness in the church. The best of care is accorded these old veterans of the Cross, skilled medical attendance and nursing, and Christian burial at the last. Fortunate, indeed, are they who find homes with us when the chill shadows of age begin to gather darkly about them.

MAINTENANCE.

The association is supported by voluntary gifts of food, raiment and money. Easter was selected in 1892 as the time for special offerings to be made through the Bible Schools. It is hoped that Easter day will have universal recognition by the brotherhood as the time for propagating and developing the idea

GEO. N. SNIVELY, Gen. Sec.

MRS. M. H. YOUNKIN.

of Christian benevolence being a fundamental element of Christianity, and that every Bible School in the land will be found among the regular Easter contributors to the association's treasury.

The association is securing local vice-Presidents or correspondents in all congregations rapidly as possible, who will apprise the management of the presence of orphans or aged dependent disciples in their respective communities. State representatives are being appointed for each Commonwealth, who will have general superintendency of the work in the various states. The association receives money on the Annuity Plan, paying five and six per cent interest thereon (according to the age of the annuitants) in semi-annual installments. The Annuity Bonds are exempt from taxation and are excellent investments aside from all Christian sentimentalism. It is hoped these bonds will soon become popular sources of investment with disciples of small and larger means.

The Christian Philanthropist, published by Mrs. Rowena Mason, edited by Mrs. J. K. Hansbrough, is the official propagandist of this association. The assistance of all is requested for the extension of its circulation.

SCOPE OF MINISTRY.

It is the desire of the association to establish Orphanages, Old Peoples' Homes, Industrial Schools, Hospitals, and other eleemosynary institutions in all strategic parts of our land, thus assisting the Savior in saving his people from poverty, hunger, cold, loneliness, ignorance, and despair, as well as from sin and an adverse judgment. These institutions will be established as rapidly as means permit. The need is already painfully apparent.

A hope is fondly cherished by our devoted President and others that a sisterhood may be instituted among us into whose community will enter thousands of gifted young women for whom the fashionable rounds of social frivolity have no charms, but who will dedicate their lives to the service of humanity and in our Training Departments prepare themselves for nursing in our hospitals, teaching in our Orphanages, and caring for helpless age in their retreats, and other sacred ministrations. It is believed this opportunity for sacred service will be hailed with joy by myriads of our young women who recoil from the vision of wasted years and long to do for the upbuilding of the church and the good of the race.

VALUE OF THE CHURCH.

Our wards will in their trembling hands bear into the treasury of the church far more wealth than they consume.

Philanthropy bears testimony to Christian faith peculiarly effective with the masses. It was the gospel of the helping hand that placed the laurel wreath of victory on the fair young brow of the early church in her conflicts with persecuting paganism. Those ancient heathen scoffed at the disciple preaching the resurrection of Christ or any other resurrection, but they never scoffed at their bending down to bind up the wounds of the hurt, kindling fires on poverty's cold gray hearth, or uncurtaining stars of hope that they might shine down on the dark night of a lowly man's defeat and despair. Heathen soldiers finally refused to torture men and women who went

MRS. J. K. HANSBROUGH, Cor. Sec.

MRS. M. H. MEIER, President.

about everywhere doing good. Persecution yielded to toleration and admiration. Persecutors sought fellowship with former victims and co-operated with them as propagandists of the new and helpful religion of Christ. Nor will the testimony of practical helpfulness in the name of Christ be less effective in winning the heart of the world to-day. There is a widespread opinion that Christianity is a beautiful theory of righteousness rather than a practical solution of this old world's hard problems, and while men admire and venerate it as an admirable theory they refrain from accepting it as a living, saving faith. They await the evidence that good works alone can give to its being the shrine of Christ, and venerating it as an admirable theory they refrain from accepting it as a living, saving faith. They await the evidence that good works alone can give to its being the shrine of Christ before becoming ministering priests about its altars.

Men are thronging the halls of lodges and other secular fraternities because these institutions come into ungloved contact with human need. It is sad to contemplate the great wealth of popular love and affection the church forfeited in relinquishing to these institutions the administration of bounties of which the Lord intended His church to be the almoner. Let the church reassert her ancient prerogative of administering grace in the name of Christ and these men will come thronging into the church and with irresistible power, under divine leadership, evangelize heathenism, build churches, dethrone ancient wrongs, and establish the authority of Christ throughout the world.

HAVEN'S HOME FOR AGED.

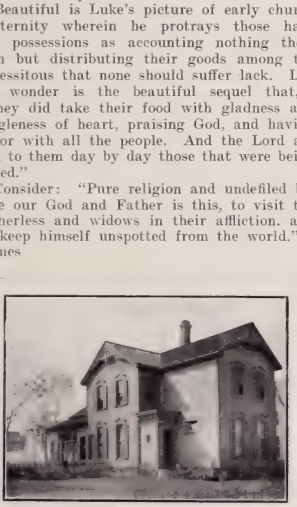
CENTRAL OLD PEOPLE'S HOME.

CLEVELAND CHRISTIAN ORPHANAGE.
Main Building.

No other doctrine is more highly emphasized in the Scriptures than this of fraternal helpfulness, and there is the same need of organization for its administration as for executing the Great Commission of world wide evangelization. In vain we seek the Restoration of the Apostolic Church while neglecting church benevolence. We must give the world better proof of our being the true church than can be gleaned from Greek and Hebrew grammars and lexicons. "What do ye more than others," must be satisfactorily answered before, forsaking denominationaly altars, all men will accept "our plea." There are no more convincing evidences of the truth of our plea than the angels of mercy the association sends to the poor and friendless sick.

Beautiful is Luke's picture of early church fraternity wherein he protrays those having possessions as accounting nothing their own but distributing their goods among the necessitous that none should suffer lack. Little wonder is the beautiful sequel that,—"They did take their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved."

Consider: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James



CLEVELAND CHRISTIAN ORPHANAGE.

As a people we stand for the restoration of apostolic faith and practice among men. With wonderful power and success we have restored to the church apostolic faith and formulas. Let us now "abound in this grace also" of feeding the lambs, caring for helpless age, and ministering unto the friendless sick, that we may finish the work given us to do—restore to the world the church Christ died to establish. Thus shall we render untold good to mankind, with the irresistible cords of love draw all men unto the Cross and fill the world with the glory of God.

GEO. SNIVELY.

CHRISTIAN CHURCH WIDOWS' AND ORPHANS' HOME OF KENTUCKY.

"On March 28, 1872, a charter was obtained from the Legislature of Kentucky for The Christian Church Widows' and Orphans' Home." Among the corporators were representatives from the membership of the First church, the old Floyd and Chestnut Street church, and the Third church of Louisville. No organization under this charter was effected until November 15, 1878. A constitution was adopted on January 14, 1879, and at the same time a resolution passed apportioning the members of the Board of Managers among the several Churches of Christ of Louisville. These members were selected and reported on January 20, 1879. By-laws were adopted on January 27, 1879, and the Board of Managers were then requested to organize and proceed at once to raise the necessary funds to put the Home in operation.

From the record no further progress appears to have been made under this charter, which had for its object the establishment of a Home for the city of Louisville alone.

Nearly four years afterward, on January 2, 1883, a Board of Control was organized by members of the old Floyd and Chestnut Street church (now the Broadway church), for the purpose of establishing a Widows' and Orphans' Home in Louisville, under the auspices of the Christian Brotherhood of Kentucky, and a printed circular setting forth the purposes of this board, was issued, soliciting the co-operation of other Christian congregations in the State of Kentucky.

After several meetings, this Board on July 31, 1883, adjourned sine die, having in the meantime raised something over five hundred dollars, in church and Sunday school organizations by the zeal and efforts of Wm. A. Broadhurst, minister.

And at that date a corporation was organized under chapter 56 of the General Statutes of Kentucky, styled "The Christian Church Widows' and Orphans' Home of Kentucky." First church members, W. E. Grinstead, Q. D. Vaughan; Floyd and Chestnut Street church members, Dr. Saml. B. Mills, P. Galt Miller, W. H. Bartholomew, Robt. H. Snyder; elders, F. A. Crump, D. E. Stark, Harry Stucky, S. M.

CHRISTIAN CHURCH WIDOWS' AND ORPHANS' HOME OF KENTUCKY.

Bernard, Ben S. Weller, T. B. Graham and W. A. Broadhurst, minister; Campbell Street church, C. Tatum; Portland Avenue church, Jas. Harris; Beargrass Creek church, Hamilton Ormsby.

The amount of $501.87 already raised by the Board of Control was paid over to T. B. Graham, treasurer of the Christian Church Widows' and Orphans' Home of Kentucky, for which a certificate of ten life members was issued to the Floyd and Chestnut Street church. Shortly after this Sister Pauline Crawford donated to the Home the house and lot at No. 1013 East Jefferson street, in Louisville, worth about $2,000. This generous and consecrated woman deserves to be held in loving remembrance by all who feel an interest in the Home. Instead of a Louisville institution as originally contemplated, the Home now became a State institution, to which all the congregations of the Church of Christ in Kentucky, with a common interest, could rally in its support. The first orphans were admitted to the Home in may, 1884.

On February 15, 1886, a legislative charter, with additional powers and privileges, was obtained under which the Home has since been conducted.

The Crawford Home in a few years became insufficient to accommodate the orphan children received, and efforts were inaugurated in the several Churches of Christ at Louisville and throughout the State, especially by the ladies, to raise sufficient means to provide a more commodious building. The result of these efforts was the purchase of the large and beautiful Home at No. 809 West Jefferson street, at a cost of $16,000, all of which was paid December 28, 1894, with interest, $1,000. The formal opening of this Home, with appropriate ceremonies took place February 22, 1889.

During the twenty years in which the Home has been in operation there have been received about 250 orphan children, of which number 218 have been provided with comfortable and suitable homes either by apprenticeship or by adoption. Twenty-two now in the Home, and only ten deaths have occurred among the inmates of the Home.

The Home is now firmly established in the hearts of the members of the Church of Christ throughout this State, whose generosity provides the support of the children entrusted to its care.

The active friends of the Home are too numerous to admit of mentioning their names

in this short history. Those who have given service or money to the Home can have no greater reward than the consciousness of having added to the comfort and happiness of helpless orphan children.

It may be, however, proper at this time to record the names of the following persons still living who have given large amounts to our Home, viz:

Prof. Henry H. White, Lexington, Ky., $1,050; Benj. D. Johnson and wife, Elkton, Ky., $670; J. P. Torbitt, Louisville, one $2,000 scholarship in the Kentucky Female Orphan School, Midway, Ky.; W. W. Watts, Richmond, Ky., $750; G. L. Crum, Los Angeles, Cal., cash and lot in the city, $1,300.

The money received from these benevolent friends has added greatly to the prosperity of this institution. As a memorial of the noble generosity and self-sacrifice of the deceased friends and benefactors of the Home, their names are here recorded, with the amount given by each:

Mrs. Pauline Crawford, Shelby county, house and lot, $2,000; Mr. B. A. Thomas, Frankfort, Ky., $250; Mr. John O'Neal, Stanford, Ky., $1,050; Mrs. Mary Graham, First church, Louisville, $3,000, also gave a lot of 1,300 square feet in Cave Hill Cemetery; Mrs. Elvira Hardin, Glendale, Hardin county, $2,090; Mrs. Ann C. Piles, Fort Worth, Texas, $1,000; Mrs. Mary Markley, Mason county, Ky., $3,000; Philip Fall (estate by trustees), $750; Mrs. Mary Gill, Danville, Ky., in memory of Dr. J. W. Gill, $2,000; Mrs. Nancy Rubel, Louisville, $500; Miss Virginia Rubel, Louisville, $200; Mr. Jacob Crum, Oldham county, Ky., $1,030; Mr. Geo. L. Crum, Louisville, $550; Mrs. Martha Ice, Boston, Ky., about $2,500.

Statement of cash receipts and disbursements by T. B. Graham, treasurer, during ten years, from January 1, 1883, to January 1, 1893; also P. Galt Miller, treasurer, eight years, from January 1, 1893, to January 1, 1900, (T. B. Graham, Financial Secretary and Agent); also G. T. Bersot, secretary and treasurer, two years, from January 1, 1900, to January 1, 1902:

T. B. Graham, Treasurer, ten years: Cash receipts, $45,771.57; disbursements, $45,049.55; balance, $722.02.

P. Galt Miller, Treasurer, eight years: Cash receipts, $53,866.38; disbursements, $53,828.57; balance, $759.83.

G. G. Bersot, Treasurer, two years: Cash receipts, $12,810.46; disbursements, $12,734.49; balance, $835.80.

Total to January 1, 1903, twenty years: Cash receipts, $112,448.41; disbursements, $111,612.61; balance, $835.80.

With the means provided by these followers of Christ, was laid the foundation upon which has been built this noble charity, having for its chief aim the physical, intellectual and moral welfare of orphan children.

This brief sketch of the origin and progress of the Home can only serve as an outline of the honest and faithful labors of love, which from small beginnings have carried forward this charitable enterprise to its present position of usefulness and success. The Home is now one of the permanent institutions of the Church of Christ in Kentucky, and as such calls for, and should receive, the constant prayers and generous support of its entire membership.

In all justice, a tribute should be paid to the memory of our departed friend and brother, Wm. A. Broadhurst, minister, whose zeal, Christian love and devotion to the Home in its inception was remarkable. At his home the first collection (only twenty cents) by the ready workers was taken up for an orphans home, which resulted as above.

Board of Directors during 1903: Robt. H. Otter, President; Jos. Burge, Vice-President; G. G. Bersot, Secretary and Treasurer; Dr. T. E. Gosnell, Physician; E. L. Powell, W. Hume Logan, Q. D. Vaughan, W. H. Bartholomew, T. R. Ewing, Harry Stucky, Jas. Ed. Bell, M. S. Barker, W. L. Kennett, T. B. Graham.

BETHANY ASSEMBLY.

THE NATIONAL CHAUTAUQUA OF THE CHURCH.

L. L. Carpenter, President, Wabash, Ind.; L. E. Murray, Secretary, Indianapolis, Ind.; Amos Clifford, Treasurer, Indianapolis, Ind.; Samuel Harris, Superintendent of Grounds, Franklin, Ind.

HISTORY OF BETHANY ASSEMBLY.

Bethany Assembly was organized at the State Convention of the Indiana Christian Sunday school Association, held at Island Park, Ind., in August, 1882.

The object of the Association was to "provide and own a suitable place at which religious, scientific, literary, and other moral assemblages may be held."

The providing of such a place had become a necessity, resulting from the enormous proportions to which the Indiana Christian Sunday School Association had attained; the attendance at its conventions being so large as to be an unwelcome burden on any church where they might wish to meet. The articles of incorporation required that the grounds for holding the meetings of the Assembly should be located within thirty miles of Indianapolis. The location was decided upon in January, 1883, and work was begun at once to get the place in readiness for the annual conventions of the State Sunday school and Missionary Societies of that year.

The first Assembly was held on the grounds August 1, and closed August 18, 1883, since which time annual assemblages have been regularly held each year, gradually growing in interest and importance, until now it can be truly said that no other religious assembly in the country presents a more interesting, attractive and instructive programme, and no more healthful and delightful resort than does Bethany Assembly.

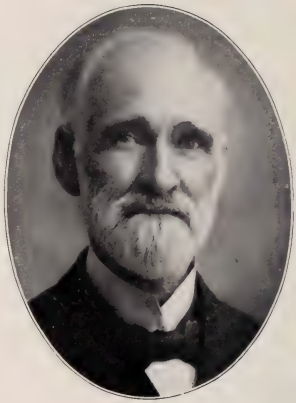
The park is located on nearly the highest point of land in Indiana. It is beautifully

wooded throughout with great forest trees, broken with stretches of lawn, and threaded with streets, along which are dotted many attractive buildings and cottages, which have been arranged for the entertainment and convenience of the multitudes who attend. On arriving at the park, you step out of the coach onto the platform, and you are at the gate of the park. At your right you see the magnificent Sanitarium building, one of the very best in the state, where you can bathe in its mineral water, should you desire to do so. Near this is a fountain where at any time you can slake your thirst with the healing water of this artesian well.

In front of you you see the splendid summer hotel, with its broad inviting verandas, and surrounded with its acres of magnificently shaded lawn. We move on a few steps, coming to the quaint little boat-house and its long dock lined with pleasure boats. To a lover of water what is more delightful than a row on Bethany's lake, with its placid waters lined with rich foliage and forest trees.

From the lake we stroll through the grounds, the beautifully shaded lawns, surrounded by the buildings of the Standard Publishing Company, Cincinnati, O.; the New Castle Cottage, the Annex, the Assembly Cottages, a number of private cottages, the building of the Christian Publishing Company, St. Louis, etc. Then, "crossing over," the great tabernacle, the C. W. B. M. and Y. P. S. C. E. headquarters, a large number of cottages and tents, it looks like a real city. We must not forget to mention the great tabernacle, with its splendid auditorium, capable of seating two thousand people, and one of the best in the country. This auditorium was built not only for conventions, lectures, musical entertainments, but in fact, for public gatherings of all kinds. Its acoustic properties are perfect. It is well lighted and ventilated, so that it makes a most desirable place for the purpose for which it was designed.

We have thus far limited our description almost entirely to the artificial attractions which have been placed in the park for the convenience of our visitors. Nature, however, has done more than man to make this an ideal and attractive resort for the public.



L. L. CARPENTER.

With its magnificent, great forest trees, its beautiful stretches of lawn and undulating trend of grounds, nature has made it a natural park, and with all the labor and money expended upon it, it is to-day one of the most beautiful religious resorts in the state of Indiana. In addition to enjoying the "feast of reason and flow of soul," provided on the program, you will have splendid opportunity for rest, recreation and innocent amusement in this beautiful park.

BETHANY PARK

Embraces forty acres of beautiful land, well shaded, and in every way adapted to the purposes for which it has been dedicated. For healthfulness, for delightful lay of land surface, for all the things that go to make a desirable place of resort, Bethany Park and its surroundings are unsurpassed in Indiana. The principal buildings are

BETHANY ASSEMBLY.

A MAGNIFICENT HOTEL.

This hotel is a large building immediately adjoining the railroad. It is conveniently arranged, and has capacity for a large number of guests. It is being put in the very best of order, and no pains will be spared to make it a comfortable home for the Bethany family.

THE HOTEL ANNEX

is a large building, with rooms to accomodate a large number of guests. It is really a part of the hotel; guests rooming there take their meals at the hotel.

COTTAGES.

The Assembly owns several beautiful cottages, where persons attending the Assembly can find homes that are both pleasant and comfortable.

Families or parties can find a suite of rooms in these cottages where they can locate together.

PRIVATE COTTAGES.

Each year the number of private cottages increases, so that the grounds are well dotted over with beautiful and commodious buildings.

The ones erected this year add much to the beauty of the grounds.

THE GRAND TABERNACLE.

will comfortably seat more than two thousand people, and by competent judges is said to be the most complete structure of its kind in the Middle or Western States. The seating this year has been greatly improved, making them much more comfortable than heretofore.

THE LAKE

is a beautiful body of water, affording ample opportunity to all who may take pleasure in fishing and boating. Boats in abundance can be had at any time when the rules of the Assembly permit.

A SYSTEM OF WATER WORKS,

said to be better than on any similar grounds in the United States, affords a never-failing supply of pure and wholesome water for drinking purposes, fountains, etc., etc.

WOMAN'S MISSIONARY CHAPEL,

built by the Christian Woman's Board of Missions for Indiana, is a splendid house, containing an audience room twenty-seven feet square on the first floor, and a number of elegant rooms for lodging purposes on the second floor.

This house, with its eight foot veranda on all sides, presents a fine appearance, and does much toward ornamenting the grounds.

THE STANDARD PUBLISHING COMPANY

has an elegant cottage, well located, and is by many considered the gem of the park.

They keep a full supply of all the publications of the Church of Christ, together with Sunday school and Y. P. S. C. E. Supplies, etc.

The Bethany Park Post-office is in the Standard building, and their cottage always is headquarters for the mass of people who attend Bethany.

THE CHRISTIAN PUBLISHING COMPANY.

has also a beautiful building on the grounds, and they, too, keep on hand and for sale a full supply of books, stationary, etc. So it will be seen that our publishing interests will be well represented at Bethany.

BUTLER UNIVERSITY BUILDING.

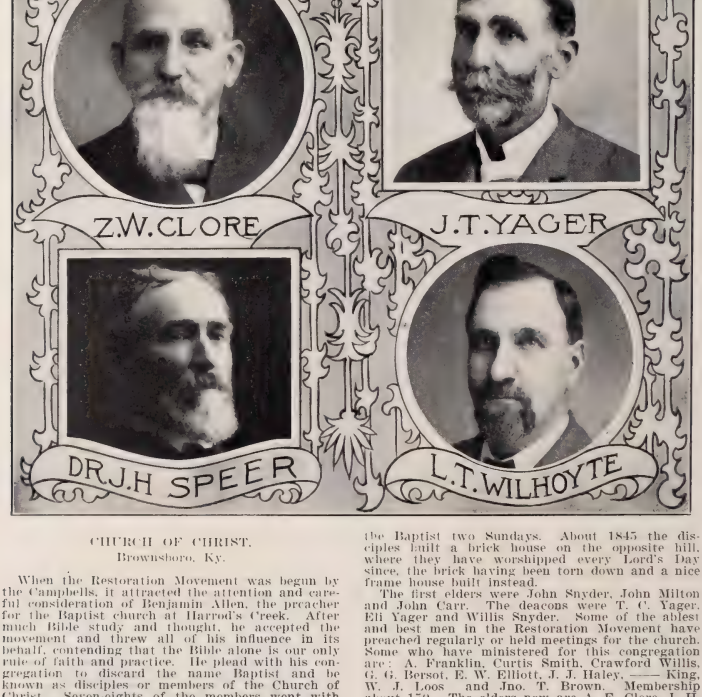
Butler University owns a handsome and commodious cottage on the crest of the hill, where the Butler boys and girls and the friends of the University are always made welcome. They have a fine reading-room, well supplied with college literature, magazines, daily papers, etc. It is a beautiful retreat.

Y. P. S. C. E. COTTAGE.

The Y. P. S. C. E. of the state have erected a magnificent building on a beautiful lot for their headquarters. It is both elegant and commodious.

Here will be found an abundance of Endeavor literature, and of Endeavor work for "Christ and the Church."

ENGRAVINGS AND SHORT SKETCHES OF SOME OF OUR CHURCHES, MINISTERS AND WORKERS.



CHURCH OF CHRIST,
Brownsboro, Ky.

When the Restoration Movement was begun by the Campbells, it attracted the attention and careful consideration of Benjamin Allen, the preacher for the Baptist church at Harrod's Creek. After much Bible study and thought, he accepted the movement and threw all of his influence in its behalf, contending that the Bible alone is our only rule of faith and practice. He plead with his congregation to discard the name Baptist and be known as disciples or members of the Church of Christ. Seven-eights of the members went with him, and for several years they worshipped in the Old Stone Church two Sundays in the month and the Baptist two Sundays. About 1845 the disciples built a brick house on the opposite hill, where they have worshipped every Lord's Day since, the brick having been torn down and a nice frame house built instead.

The first elders were John Snyder, John Milton and John Carr. The deacons were T. C. Yager, Eli Yager and Willis Snyder. Some of the ablest and best men in the Restoration Movement have preached regularly or held meetings for the church. Some who have ministered for this congregation are: A. Franklin, Curtis Smith, Crawford Willis, G. G. Bersot, E. W. Elliott, J. J. Haley, —— King, W. J. Loos and Jno. T. Brown. Membership about 150. The elders now are A. E. Clore, I. H. Speer, J. T. Yager. The deacons are T. W. Ingram, J. T. Speer, Alvah Clore and Z. W. Clore.

IRA C. BALLARD.
Bessemer, Ala.

Born Trion, Ga., Dec. 3, 1868; farm raised; taught and attended school until 1895; graduated School of Evangelists, Kimberlin Heights, Tenn., 1897; degree B. L.; minister Ooltewah, Tenn., 1898-1900; graduated Chattanooga Medical College, degree M.D., April, 1900; city missionary Chattanooga until Oct., 1900; preached and practiced medicine Leesburg, Ala., until May, 1903. Now preaching and practicing medicine at Bessemer, Ala.

PENDLETON E. CHEEK.
Birmingham, Ala.

Born Weatherford, Texas; grew up at Birmingham, Ala.; graduated Bible College, Lexington, Ky.; married Mary Elizabeth Montague, Lexington, Ky., with whose assistance has been quite successful evangelizing. Some meetings nearly a hundred additions; now self-supporting missionary in Birmingham district, a work second to none in the South.

J. NEWTON JESSUP.
Little Rock, Ark.

Born Worthington, Ind., Aug. 30, 1866; student at Butler University, Indianapolis, Ind., graduating with degree of A. B., 1890; minister Covington, Ind., 1888-1889; Flatrock, Ind., 1892-1894; Vincennes, Ind., 1894-98; Little Rock, Ark., 1898.

BURTON STEVENS.
Little Rock, Ark.

Born Huron Co., O., Dec. 31, 1872; lived on farm until 18 years of age; three years in Chicago in business; member of Garfield Park church; attended Kentucky University 1894-1896; taught school 1896-1899; graduated from Kentucky University in June, 1902; preaching second year in North Little Rock.

A. R. MOORE.
Birmingham, Ala.

Born near North Middletown, Ky.; a member of the church at ten; graduated at Kentucky Classical and Business College at 18, and two years later received a classical diploma from College of the Bible; served as evangelist in Ala., as minister in Alabama, Richmond, Va., St. Paul, Minn., Memphis, Tenn., and Lancaster, Ky; was editor of *Missionary Weekly*, *Gospel Messenger* and *Christian Guide*.

BELT WHITE.
Anniston, Ala.

Born Georgetown, Ky., May 11, 1868; student at Bible College, Ky. University, Lexington, Ky., graduating in English course 1896; preached six months at Conyers, Ga., and adjacent churches; three years at Hagan and Guyton, Ga., and adjacent churches; assisted C. P. Williamson, Atlanta, Ga., one year; preached three years at Roanoke and Phœnix City, Ala.; minister church of Christ, Anniston, Ala., 1903.

J. M. RATCLIFFE.
Falcon, Ark.

Born in Kentucky, Feb. 20, 1844; educated in schools of Indiana; taught school in Ky. and Tenn.; ordained 1872; missionary S. Ky., Ladies' Board 2 years; District Board So. Ill., 2 years; State Board Mo., two years; selected to debate in Ky., Mo., Ill., Tenn.; minister churches in Ky., Illinois, Georgia, Arkansas, Texas; baptized many in various States; author of several tracts.

FRANK THOMPSON.
Pine Bluff, Ark.

Born at Harrodsburg, Ky., 1872; graduated at High School, winning the orator's medal and ranking highest in class; student at Kentucky State College; elected valedictorian in the class of 1900 at the School of Evangelists; evangelized in the Pacific Coast States; now minister of the First church in Pine Bluff, Ark.

C. C. CLINE.
Little Rock, Ark.

Born in 1848; student at Kentucky University; a most successful teacher; has ably filled chairs in some of our best colleges; compiled a number of song books, over two millions copies of Popular Hymns No. 1 having been sold; successful evangelist; uncompromising as to truth, yet gentle and pleasant in social life; now occupies the chair of science in Maddox Seminary, Little Rock, Ark.

ELI FISHER.
Pacific Grove, Cal.

Born Dillon, Ill., May 20, 1841; student Eureka College, Ill.; graduated 1863, degree A.B.; made A.M. 1866; district evangelist 1865, Ill.; principal Pawnee Seminary, Neb., 1867; minister in Ill. 1869-1883, Beatin, Neb., 1884; Missoula, Mont., 1887; state evangelist Oregon 1894; minister at Dallas and Medford, Oregon, Salinas, Petoluma and Pacific Grove, Cal.; married to Miss Anna B. Bradbury, Abingdon, Ill., 1866.

O. P. SHROUT.
Woodland, Cal.

Born in Madison county, Kentucky; educated in Christian University, Canton, Mo., and the Bible College, Lexington, Ky.; ministered to the following churches: Detroit, Ill.; Glasgow, Frankfort, Shelbina, Butler, Belton, Mo.; Greencastle, Ind.; last ministry was at South Prospect church, Kansas City, Mo.; now minister at Woodland, Cal.

JUDGE DURHAM.
Irvington, Cal.

Born Holmes Co., O., Aug., 1836; he and wife, Elvira Whitman, graduated in Abingdon College; professor in alma mater nine years; teacher over thirty years; settled near Golden Gate 1871; president Pierce College and Washington College, preaching all the time; never grows old; from under his vine, fig tree and among the flowers goes weekly with the Gospel message. Visited Jerusalem. Phil 4:8.

WALTER G. CONLEY,
Redlands, Cal.

Born at Alamo, Tenn., Jan. 21, 1864; graduated with honors, A.B. degree Kentucky University in 1885; A. M. degree in 1887; valedictorian College of the Bible in 1886; professor in Kentucky University 1886-1901; preached at Antioch, Fayette Co., Ky., 1891-98; at Chestnut-St., Lexington, Ky., 1898-1901; Redlands, Cal., 1901-04; treasurer Kentucky Board of Missions five years; member Southern California Board, 1902-4.

MARY LOVE YANTIS,
Paragould, Ark.

Born Lancaster, Ky., July 12, 1840; confessed Christ while in school at Daughters' College, Harrodsburg, Ky., 1858; has been a teacher in Sunday-school and worker in church of Christ since she was eighteen years old; is president of local C. W. B. M. Society in Paragould, Ark.

J. J. EVANS,
Palo Alto, Cal.

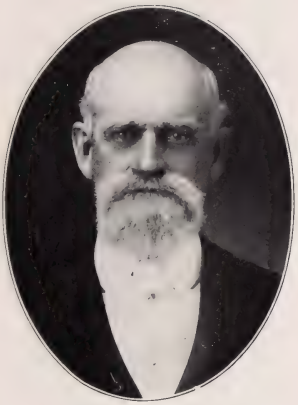
Born Monroe Co., Mo., Dec. 28, 1870; graduated from College of Bible, Lexington, Ky., 1893; preached in Missouri, at Monroe City and Lebanon from January, 1894 till July, 1897; past six years minister at Salem, Ore., and Red Bluff, Cal.; now serving the new church at Palo Alto, California.

WILLIAM EDGAR CRABTREE.
San Diego, Cal.

Born Madisonville, Ky., Aug. 10, 1868; graduate Madisonville Normal Institute 1886; graduate College of the Bible, Lexington, Ky., 1891; graduate Kentucky University, degree A. B., 1893; was student-minister at Glencoe, Mt. Carmel, Mooreñeld and Carlisle, Ky.; minister Chestnut St. church, Lexington, Ky., 1893-5; minister Central church, San Diego, Cal., from 1895 to the present time.

C. E. EDGMAN.
Yountville, Cal.

Born Jan. 6, 1870, Portland Mills, Indiana; set apart for ministry by Park church, New Albany, Ind.; preached in Indiana two years and in California past twelve years at different points; at present minister at Yountville and a chaplain of the Veteran's Home; also editor *Christian Worker*; Yountville is a missionary work; there are more that eight hundred veterans at their home.



GUILFORD D. KING.
Concord, Cal.

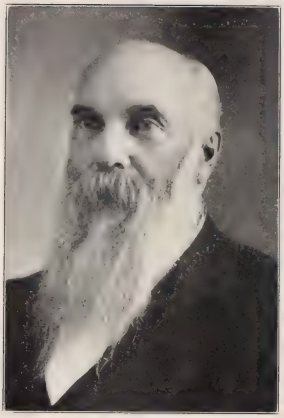
Born in Ohio county, Ky., July 22, 1830; educated at country school house; ordained to the ministry in Tulare, California, June 22, 1893; has been preaching for twelve years; first charge Selma, Cal.; second charge, Bakersville, Cal.; now located at Concord.

ISAAC HARVEY HAZEL.
San Jose, Cal.

Born Feb. 8, 1866, near Bloomington, Ind.; was five years a Hoosier schoolmaster; entered the ministry 1889; moved to Oregon 1893; entered Berkeley Bible Seminary and the University of California in 1896; Bro. Hazel and his wife were the first graduates of Berkeley Bible Seminary; since February 1, 1901, minister First church San Jose, California.

PRINCESS C. LONG.
Long Beach, Cal.

Born at Van Wert, Ohio; graduated at Van Wert High School and Fort Wayne, Ind.; studied for the operatic stage at Chicago and Cleveland, O.; married Mr. E. C. Long, and moved to Paris, Ky.; became a Christian only in 1888; moved to California in 1896; gave up opera and went into evangelistic work, her speciality being to prepare singers for evangelistic work.



JOSEPH LOWE,
Los Angeles, Cal.

Born Greensburg, Ind., 1835; left college and married Persis M. Riggs 1858; preached in Iowa, Ill., Minn., Neb., Mo., Cal.; minister in Iowa City, Quincy, Beatrice, St. Peter, Savannah, Healdsburg, Hollister, Bakersfield, E. Los Angeles; at present evangelizing; edited the *Golden Era*, Kansas City, 1884-5; identified with all missionary and educational interests; lives in the present; always employed; baptized about five thousand.

THOS. J. LOCKHART,
Los Angeles, Cal.

Born Belleville, Ind., Dec. 10, 1837; youngest son of Thomas Lockhart, pioneer preacher of Indiana; joined the church in 1855; served in the Union Army in Company B, Seventh Indiana Volunteers; deacon at Hazelwood, Pa.; charter member and deacon at Orange, California; now deacon in First church, Los Angeles, Cal.

NICHOLAS BOIS McGHEE,
Los Angeles, Cal.

Born Girard, Ill., Sep. 1, 1857; educated at Eminence College, Eminence Ky.; made a tour of Europe, Egypt and the Holy Land in 1889; Butler, Mo., Oklahoma City, Ft. Scott, Ks., and Chester, Eng., are among some of the pulpits he has held; he has evangelized but very little, yet his frequent reports show his power to win souls to the Master.

JAMES H. McCOLLOUGH,
Irvington, Cal.

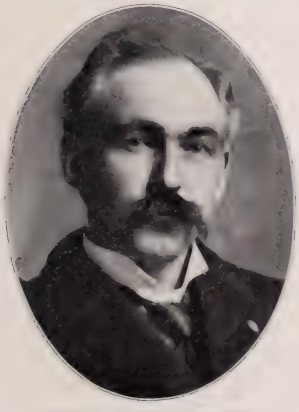
Born Nov. 20, 1829, Crawfordsville, Ind.; ordained in 1858; graduated in classical course Butler College 1865; later took A.M. degree; minister, Bloomington, Terre Haute, Rushville, Ind.; Dayton, O., Quincy and Bloomington, Ill., Denver, Colo., San Francisco, Cal.; edited *Pacific Church News*, also *The Truth;* at one time president of Washington College; still preaching every Lord's day.

J. W. KELSEY,
San Francisco, Cal.

Born Ithaca, N. Y., Sep. 21, 1840; student at Seneca Co. Academy, Ohio, 1860-3; student at Oskaloosa College, Iowa, 1872-4; graduated from Bible department June, 1874; preached four years in Holt Co., Mo.; minister for the church at Hamlin, Kansas, five years; preached for the church at Monmouth, Illinois, between four and five years, and for the last sixteen years in California.

ROBERT L. McHATTON,
Santa Rosa, California.

Born Louisville, Ky., Oct. 30, 1855; educated in the Public School and in Jones' Commercial College, St. Louis and Independence, Mo.; minister and evangelist in Missouri and Kansas; first state evangelist in California; minister at Sacramento, Eureka Santa Rosa and Santa Cruz, Cal.; has received about 4,000 into the church; now evangelizing, with Santa Rosa as headquarters.



SAMUEL BRISBIN LETSON,
Los Angeles, Cal.

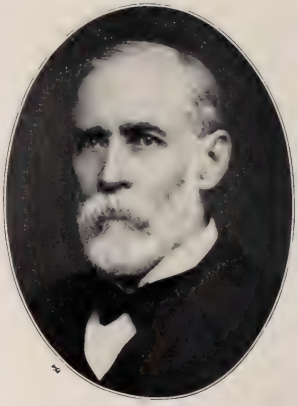
Born Moores, N. Y., Sep. 19, 1854; taught school 2 years; student 8 years, Green Mountain Seminary, New Hampton Literary Institution, graduating 1881; Nebraska State Univ. and Drake Univ., Des Moines, Ia., graduating with degree of B.D. 1886; crayon artist; author of books "Prince of Peace" and "Sure Foundation" and of many songs; since 1885 served as minister churches in Iowa, Dakota, Washington and Oregon.

THOMAS G. PICTON,
Chico, California.

Born April 4, 1867; reared to young manhood at Plymouth, Pa.; student Bethany College, W. Va., graduating with degree of A. B., 1896; ministered two years at West Rupert, Vermont; one year missionary work in Maine; ministered two years at Everett, Mass., meanwhile studied at Boston University, receiving A. M. degree; began work in Chico, Cal., in 1901; just entered upon third years' work.

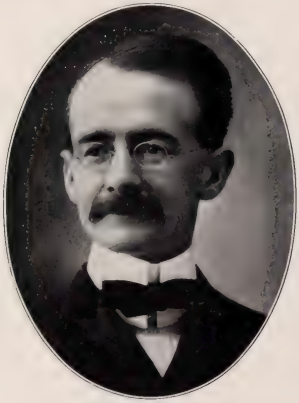
R. H. SAWYER,
Watsonville, Cal.

Born in Kentucky; educated in Missouri; ordained at Kansas City, Mo., in 1890; as the special delegate of the Colorado Convention he memorialized the National Convention at Richmond in 1894 on the necessity of providing some plan of ministerial relief, and from this suggestion the present work in behalf of our aged ministers began; now minister of one of the strongest churches on the Pacific Coast.



FRANCIS M. KIRKHAM,
Los Angeles, Cal.

Born Schuyler Co., Ill., July 26, 1836; reared in Iowa; graduated from Eclectic Med. Inst., Cin., Ohio, 1859; a student and teacher in Oskaloosa College, also in Bible College, Lexington, Ky.; minister at Centerville, Bedford, Marshalltown, Ia., Chicago and Los Angeles; editor *Christian Oracle* and of *Pacific Christian;* resides in Los Angeles and preaches at Santa Paula; married in 1857 to Miss Harriet Jane Drake.



JOHN RICHARD SHIE,
San Bernardino, Cal.

Born August 26, 1867, at Nashville, Tenn.; studied in the public schools of his native city; took a private course of four years' study in logic, literature and the languages, under Prof. T. P. Brennan, of the Brennan Select School, of Nashville; entered the Baptist ministry, continued therein two years, and then became a disciple of Christ; first charge in our brotherhood, San Bernardino, Cal., where he has been for two years.

GEORGE RINGO,
Riverside, Cal.

Born Paris, Ill., June 27, 1872; graduated from Central Normal College, Indiana; three years a teacher in Illinois; student in Kentucky University 1893-6 and 1898-1901, graduating from College of the Bible 1896, and with degree of A. B. 1901; as student preached for various churches; married Sarah V. Crabtree 1896; resident minister, Ladoga, Ind., 1896-7; Falmouth, Ky., 1899-1901; Riverside, Cal., 1901.

W. F. REAGOR
Sacramento, Cal.

Born Singleton, Tenn., October 29, 1865; student at Winchester Normal, Tenn., 1885-7; student Kentucky University 1889-91, graduating from The College of the Bible 1893; teacher Winder Institute, Georgia, 1893-5; president Pierce's College, College City, Cal., 1896; preached for Colusa church, Colusa, Cal., 1897-1901, with interim of eight months in 1899 for Acworth church, Georgia; minister Sacramento church 1901—.

S. M. IRVIN.
Los Angeles, Cal.

Born Sabina, O., Oct. 18, 1845; moved with father and mother to Drakesville, Iowa in the fall of 1853; lived in the southern part of the State until the fall of 1882; moved to Marshalltown, Iowa; in the fall of 1886 came to Los Angeles, California; has been identified with the church of Christ since August 14, 1859.

ALLEN M. ELSTON.
Berkeley, Cal.

Born Ralls Co., Mo., Dec. 24, 1845; graduate of Missouri University with degrees of A.B. and A.M.; graduate of the Bible College of Kentucky University; for eighteen years president of Hesperian College, Woodland, Cal.; for seven years minister of the church at Berkeley, Cal.

RICHARD HENRY LAMPKIN.
La Junta, Colo.

Born Georgetown, Ky., June 11, 1866; received common school education Jacksonville, Fla.; student at College of the Bible, Lexington, Ky., graduating in 1894; minister at Lawrenceburg, Ky., 1894; at South Elkhorn, Ky., 1895-7; at Little Rock, Ky., 1898; at Athens, Ky., 1899-1900; at Cripple Creek, Colo., 1901; at La Junta, Colo., 1902-3, where he is at present.

R. A. HOPPER.
La Habra, Cal.

Born near Millersburg, Ky., in 1834 ;was converted by John A. Gano; baptized by John I Rogers at the age of 20; was ordained when 29; he spent much time evangelizing under Mission Boards, state and general; his converts were numbered by the thousand; was equally successful as minister. He is spending the evening of his life in California; preaches with unabated force.

JAMES FOSTER STEWART.
Santa Paula, Cal.

Born at Beeler Station, W. Va.; educated at Eureka College, Eureka, Ill.; minister at Louisville, Ingraham, Athens, Taylorville and Belle Plain, Ill., Albany and Portland, Ore., Fortuna, Orange, Corona, Whittier and Santa Paula, Cal. He has been twice married; to Addie Caldwell and Flora Hopkins, both deceased. In his labors he has proven an excellent minister. He has built churches at Fortuna, Athens and Santa Paula.

CHURCH OF CHRIST.
Boulder, Colo.

Located twenty-nine miles from Denver, on Colorado & Southern railroad, within five blocks of the University of Colorado, short distance from the Colorado Chautauqua Grounds. Boulder is a city of 10,000, with splendid educational and health advantages. Present membership of church, 450. Samuel M. Bernard, minister.

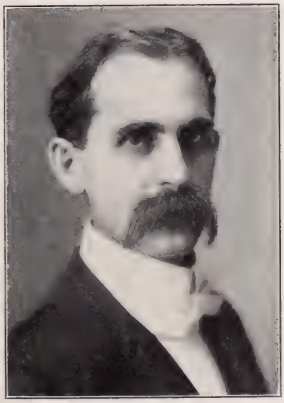
SAMUEL M. BERNARD.
Boulder, Colo.

Born Louisville, Ky., December 12, 1873; student in educational institutions of Louisville, Ky., graduating with degree of A. B., 1892; student Kentucky University 1892-1895, graduating from College of the Bible 1895; preached at Ford, Ky., and Warsaw, Ky., while in the University; minister Meridian, Miss., 1896-1898; Parkland church, Louisville, Ky., 1898-1902, nearly five years; Boulder, Colo., 1903.

FIRST CHURCH, JACKSONVILLE, FLA.

WILLIAM ALLEN CHASTAIN,
College Park, Ga.

Born near Morganton, Fannin county, Ga., April 10, 1855; graduated in the College of the Bible, Lexington, Ky., 1889; minister Pulaski Street church, Athens, Ga., 1893-1900; president Georgia Christian Missionary Society 1899-1901; minister Second church, Augusta, Ga., 1900-1903; treasurer Georgia Christian Education Society 1903; minister East Boulevard church, College Park, Ga., at the present date—1903.



JOHN T. BOONE,
Jacksonville, Fla.

Born Smith county, Tenn., June 10, 1860; raised on a farm; obeyed the gospel when 16; began preaching when 22; student at Mars Hill, Ala., Lexington, Ky., and the University of Chicago; minister churches in Missouri as follows: Joplin and Rich Hill, Franklin, Fourth church, St. Louis, Jefferson City, Neosho, Memphis; minister First Church, Jacksonville, Fla.

WILLIAM E. DAUGHERTY.
Fitzgerald, Ga.

Born in McMinn county, Tennessee, May 13, 1867; made the confession when seventeen, and was baptized by President Ashley S. Johnson; preached his first sermon in his nineteenth year; ministered to the churches at Austell, Rockmart and Cedartown, Ga.; spent seven years in Florida as minister and general evangelist under the State Board of Missions; now minister First church, Fitzgerald, Ga.

EBAL E. VIOLETT.
Loveland, Colo.

Born Merritt, Ill., February 17, 1880; took Bible course under Prof. C. J. Burton; taught school in Warren county, Illinois; minister at White Hall, Ill., 1899-1900; Roseville, Ill., 1900-1902; Loveland, Colo., and representative National Benevolent Association in Colorado and Montana 1902. Degree "Doctor of Literature" 1903. Portion of time in evangelistic field, both preaching and singing.

JAMES H. CRANSTON.
Augusta, Ga.

Born April 22, 1846; true to the South, followed the Starry Cross in its brief, but glorious, career for Constitution and Liberty in the "Sixties," as a private in the famous Washington Light Artillery of Charleston, S. C.; united with the church at Augusta, Ga., under the preaching of J. S. Lamar, May 19, 1867; now secretary of the board, and clerk of the church at Augusta, Ga., 1903.

R. A. HELSABECK.
Watkinsville, Ga.

Born Rural Hall, N. C., January 1, 1870; student at Dalton's Academy before entering Bible College, Lexington, Ky., 1887; graduated in 1891, going at once to Virginia as evangelist for district; minister Pembroke, Va., 1892-97; preached since at Griffin, Ga., and three years in present charge.

J. P. ROWLISON.
Macon, Ga.

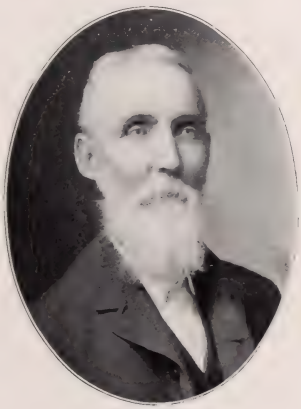
Born in Indiana in 1866; reared and educated in that state; principal of schools at Flanagan, Ill., 1889-91; minister at Stuttgart, Ark., and principal of schools 1891-93; served as minister at Marion, Ill., Madison, Ind., and Perry, Iowa; evangelist, Central District of Iowa; at present minister at Macon, Ga.

JOHN H. WOOD.
Augusta, Ga.

Born near Covington, Ga., September 23, 1865; student at College of Bible, Lexington, Ky., from 1886 to 1891, graduating in 1891; district evangelist of Northeast Georgia in 1891; minister at Winder, Ga., four years, at Watkinsville, Ga., four years; minister Second church, Augusta, Ga., 1905.

E. L. SHELNUT.
Atlanta, Ga.

Born and reared on a farm near Walnut Grove, Ga.; graduated, Bible College, Kentucky University, 1891; evangelized in Northeast Georgia District in 1892; minister in 1893-94; State evangelist for Georgia and South Carolina; edited the Evangelist for two years; minister in Athens and Valdosta, Ga.; ministry confined to Georgia and South Carolina, Alabama, Florida and Mississippi; entered evangelistic field in 1902



J. F. BERRY.
Quitman, Ga.

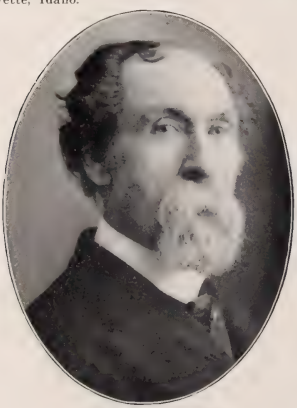
Born near Washington, Ill., November 20, 1836; schooled at Eureka, Ill., and Bethany, W. Va.; graduated at the latter college in 1867; commenced preaching at twenty-three, preaching in Wisconsin, Illinois, West Virginia, Iowa, Kansas, Nebraska, Georgia and Florida.

GREEN LEE SURBER,
Payette, Idaho.

Born near Somerset, Ky.; educated in Home College, Bible College and Kentucky University; missionary to Australia; minister for the church at Christian Chapel, Lygan Street, Melbourne, six years; minister for the church at Harrodsburg and Mt. Sterling, Ky., also for church at Waco and Dallas, Texas; president of Southern Christian College for two years; minister at Boise City and Payette, Idaho.

WEST END CHURCH,
Atlanta, Ga.

The pioneer work was a prayer meeting in J. J. Logue's home. Early in 1896 A. E. Seddon began preaching, organizing that fall. He was succeeded by M. F. Harmon, W. M. Taylor, J. J. White and the present minister, R. Lin Cave. The handsome edifice was opened by the first minister in May, 1901. The church is making its progress felt not only in the city, but throughout the state.



AARON PRINCE ATEN.
Roseville, Ill.

Born in Ohio; graduated Bachelor of Arts at Abingdon College 1860; Master's degree 1864. Principal of Rochester Seminary three years; Professor of Belles Lettres Abingdon College six years; President of Lampasas College eight years; President of Kansas Christian College two years; minister at Monmouth and Abingdon, Ill., Hannibal, Mo., Austin, Tex., Murfreesboro, Tenn., Owingsville, Ky., Hutchinson and Eldorado, Kansas.

ALEXANDER WELLS,
Payette, Idaho.

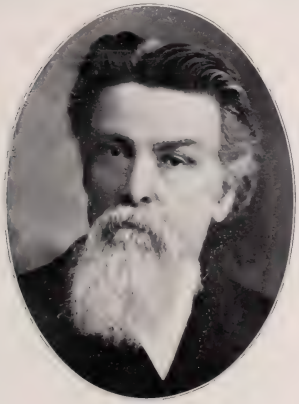
Born in Brook county, West Virginia, near Bethany, February 5, 1828; grew to manhood in Ohio; became a Christian in 1850; taught school four years in Ohio, Illinois and Iowa; began preaching 1855; married 1861; three sons were born in this relation. Preached several years in Illinois; removed to Iowa 1867; preached in DeWitt and other places. Moved to Payette, Idaho, 1899, where he and wife now reside.

H. M. POLSGROVE,
Metropolis, Ill.

Born in Owen county, Kentucky, August 27, 1863; spent early life on the farm; graduate of Central Normal College, Danville, Ind., 1885; Bible College, Lexington, Ky., 1893. Since graduation has preached for churches throughout Kentucky. Now minister of church at Metropolis, Illinois.

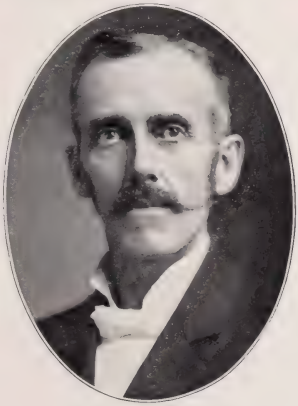
JAMES I. JUDY,
Emden, Ill.

Born Mackinaw, Ill., September 16, 1832; his education was obtained in the district schools. First charge Boynton, Ill., 1865; ordained to the ministry by Elder James A. Lindsey in 1870; second charge at Quiver Chapel, in Mason county, Illinois. Most of time has been spent in evangelistic work, having held meetings in Illinois, Missouri, Arkansas, Nebraska and Iowa.



CLARK BRADEN,
Cairo, Ill.

Born August 8, 1831, Gustavus, Ohio; graduated Farmer's College, Cincinnati, Ohio, 1860. President Southern Illinois College 1866-70; president Abingdon College, Ill., 1876-7; president Southern Illinois Christian College 1899-1900; author of Problem of Problems, Braden-Hughey Debate, Braden-Kelly Debate, Ingersoll Unmasked, Trials of Christ; preached 48 years; taught 23 years; lectured 20 years; delivered 5,000 lectures.



ROBERT A. GILCREST,
Niantic, Ill.

Born Xenia, Ohio, May 28, 1850; educated at Eureka College and Butler University; graduated Butler, A. B., 1886. President West Kentucky College 1888-90; professor of Philosophy and Sacred Literature, Eureka College, 1895-1900; minister at Albion, Lincoln and Watseka, Ill., and Centerville, Lake City and Humeston, Iowa. Assistant editor *Christian Union* 1902-1903.

A. B. HERRING,
Lake Park, Ga.

Born Spalding county, near Griffin, Ga., Sept. 12, 1854; graduated at Burrett College, Spencer, Tenn., 1884; returned to Georgia and served the following churches: Wrightsville, Tennille, Sandersville and Valdosta; planted the one at Harrison; served out of the state: Orange, Cal., one year; Phœnix, Ariz., two years; Ocoee, Fla., two years. Married Mattie E. Carter, Lake Park, Ga., 1897. His labors are largely mission work.

R. H. ROBERTSON,
Henderson, Ky.

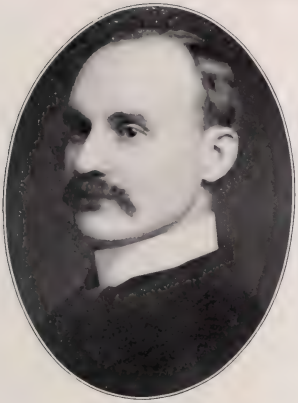
Born Monterey, Ky., January 26, 1862; student College of the Bible, Lexington, Ky., graduating 1893; preached for church at New Liberty 1893-4; Lawrenceburg, Ind., 1895; Milford, Ill., 1896-7; Hoopeston, 1898-1900; DuQuoin, 1900-3. Organized three congregations; built three churches. Married Mattie B. McGhee May 24, 1894. Two sons, Julius Barbee and Robert McGarvey.

RUSSELL F. THRAPP,
Jacksonville, Ill.

Born Tallula, Ill., January 31, 1867; student at Eureka College, Illinois, graduating with degree of A. B. 1887; post-graduate course with degree of A. M. 1889; minister at Atlanta, Ill., 1889-1892; Gibson City, Ill., 1892-97; Pittsfield, Ill., 1897-1901; Jacksonville, Ill., 1901.

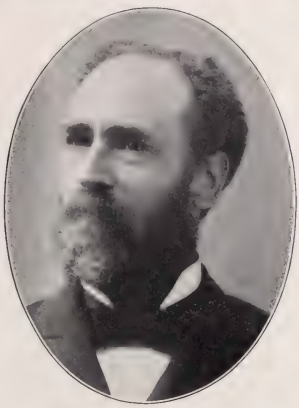
L. H. STINE,
Lawrenceville, Ill.

Born in Brooke county, West Virginia, October 7, 1849; baptized by Isaac Errett; graduate of Bethany College, class of 1873, Classical Course. Minister of church, Lawrenceville, Illinois.



CHAS. A. LOCKHART,
Chicago, Ill.

Born September 25, 1867; student at Bible College, Kentucky University, 1887-91; student Drake University 1896-8; student at Christian University, graduating with the degree of A. B. 1901; post-graduate student Drake University, graduating with degrees of A. M. and B. D. 1901-3; graduate student in Semitics and Biblical Literature in the University of Chicago 1903.

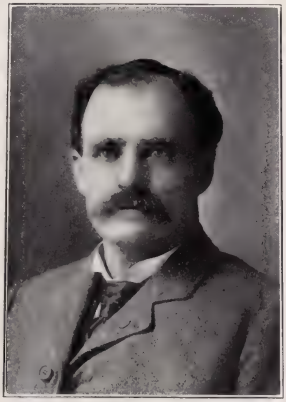


JOHN GARLAND WAGGONER,
Eureka, Ill.

Born near Mattoon, Ill., April 22, 1844; an orphan at two years; raised by A. H. Edwards as a tanner-farmer. Took the degree of A. B. in Eureka College in 1872, and degree of A. M. in 1875; taught several schools; minister at Harristown, Shelbyville, Pittsfield, Eureka and Princeton, Ill., Greencastle, Ind., Buffalo, N. Y.; now trustee and Field Secretary of Eureka College.

WILLIAM HIRAM WAGGONER,
Eureka, Ill.

Born March 15, 1868, in Princeton, Ill.; he attended the public schools of Harristown, Shelbyville and Pittsfield, Ill., and graduated from Eureka College, Eureka, Ill., classical course, 1892, and Bible course 1893, and from Yale Divinity School 1895. In 1892 he began preaching, and since 1895 has given his entire time to holding missionary institutes.



WILLIAM W. JACOBS,
Kansas, Ill.

Born at Ripley, Ohio, September 15, 1844; student of Bible College, Lexington, Ky., and N. W. University, Indianapolis, Ind. Served in the Union Army four years during the rebellion. Has preached and held meetings in almost every State in the Union and Canada. Immersed over two thousand persons. Located at Kansas, Ill., in 1885, where he still lives, and preaches for neighboring churches.

CRAWFORDSVILLE (IND.) CHURCH.

W. T. BROOKS,
Ladoga, Ind.

Born near Paris, Mo., Dec. 28, 1869; second son of E. S. and M. K. Brooks; graduated from Perry Mo. College, and Bible College, Lexington, Ky.; editor of *The Transylvanian* and associate editor of the *Messenger*; minister at Beattyville, Independence, Berea, Bridgeport and Turnersville, Ky.; began at Ladoga, Ind., Jan., 1898, and closed this work, December, 1903, to enter the evangelistic field.

JOHN A. BOOE,
Crawfordsville, Ind.

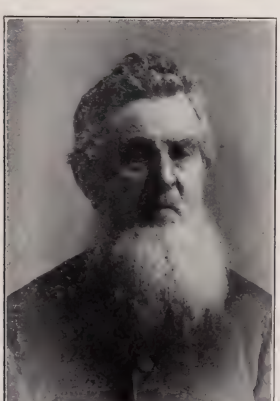
Born on Scott's Prairie, Fountain county, Ind.; he left the farm when twenty-four and came to Crawfordsville in 1866; has been in the drug business continuously ever since. Mr. Booe has been an active elder in the church at Crawfordsville for thirty-five years.

PETER C. CAUBLE,
Vincennes, Ind.

Born Salem, Ind., March 25, 1849; student at Lexington, Ky., 1873-4; student at Indianapolis, Ind., 1875-6; located as minister at Robinson, Ill., 1876; at Lawrenceville, Ill., 1878; at Newman, Ill., 1879; at Carlisle, Ind., 1880-89; Palestine, Texas, 1890; at Lawrenceville, Ill., 1891-96; at Vincennes, Ind., 1896-1903; has baptized three thousand.

W. H. ALFORD,
Ladoga, Ind.

Born in Scott county, Miss., January 11, 1867; entered College of the Bible, Lexington, Ky., Jan., 1891, graduated 1896; minister New Liberty, Ky. church until 1900; came to Indiana January, 1900, and has been very successful as minister and evangelist.



JOHN D. CARR,
New Albany, Ind.

Born Clark county, Ind., March 1, 1818; united with the church at Silver Creek, August, 1843; was elected elder of the Macedonia church when it was organized in 1851; served as elder of that church about twenty years, when he moved to New Albany, Ind; has served as elder of the Park church since August, 1891.

URBAN C. BREWER,
Hall, Ind.

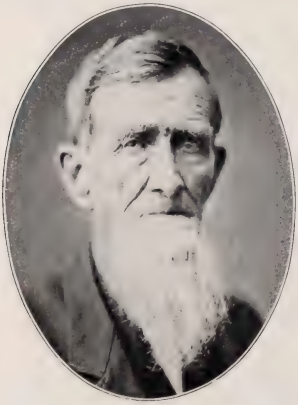
Born in Monrovia, Ind., June 27, 1837; student Northwestern Christian University (now Butler) 1856-9; graduated from law department University of City of New York 1862; minister of First church, New York, 1860-9; afterwards minister at Indianapolis, Greensburg and Danville, Ind; still (1903) in the active ministry.

W. H. BOLES,
Alma, Ill.

Born DuQuoin, Ill., June 23, 1850; student in Illinois Soldiers' College, Ewing College and in Butler College; began preaching January 1, 1870; minister at Marion, DuQuoin, Pekin and Petersburg, Ill., Martinsville, Ind., and Topeka, Kan.; evangelized eleven years. President Alma College one year; national organizer and lecturer for Prohibition party.

H. J. HOSTETLER,
Blue Mound, Ill.

Born at Solon, Clark county, Indiana, 1869; graduated from public school in 1890; entered the College of the Bible, Lexington, Ky., in 1892, and graduated in 1896. Spent some months in evangelistic work; began first ministry at Tower Hill, Ill., in 1897; in 1898 was married to Miss Rosa M. Crook, of Tower Hill. Preaching all time as regular minister.



JAMES CONNER,
Indianapolis, Ind.

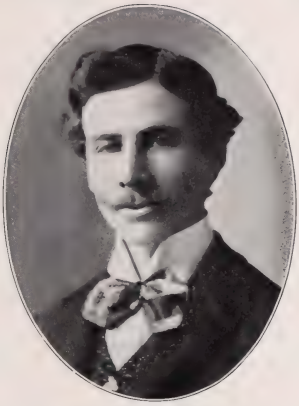
Born in Tennessee, Dec. 24, 1810; came to Indiana 1812; in 1825 he was baptized on a confession of his faith; began preaching in 1828 and continued till his death at Irvington, Dec. 5, 1893; was the father of eight sons, three of whom, Jas. W., Samuel M., and Americus W., are preachers in Indiana; one grandson, Erastus S. Conner, is minister at Pomona, Cal.

AMERICUS WOOD CONNER,
Indianapolis, Ind.

Born Morristown, Ind., June 19, 1854; educated Eureka College, Ill.; began preaching 1872; married Mary Cadwallader 1875; minister Milroy, Edinburg, Columbus, Franklin and Danville, Ind., Somerset and Jamestown, Pa., and Toronto, Can.; in 1896 began delivering "Character Building Lectures" in Interest of Boys and Young Men; author "Crowning Prince," "Unseen Friend" and "Boggs Boys." Writes for *The Boys' World*, Chicago.

ALBERT B. CUNNINGHAM,
Flora, Ill.

Born LaFayette, Ind., May 4, 1858; educated Wabash College, Crawfordsville, Ind.; taught two years; spent ten years in journalism; ordained 1887; his ministries cover a period of fourteen years at Washington, Spencer, Danville and Alexandria, Ind., and Flora, Ill.; two magnificent church houses mark his work in these cities. Married to Nettie Elliott, Crawfordsville, Ind., 1881; they have two children.



L. D. HICKMAN,
Princeton, Ill.

Born in Adair county, Missouri; educated at Kirksville, Mo.; graduated from the American School of Osteopathy in 1899, and from the National College of Electro-Therapeutics in 1901. Located in Princeton, Ill., in 1899 for the practice of the profession. United with the church when 14 years of age, and was elected deacon in 1900. In 1903, with his brother, established the Princeton Hospital.

BENJ. S. FERRALL,
Buffalo, N. Y.

Born Pleasantville, Iowa, November 15, 1865; student Tri-State Normal College, Angola, Ind., 1885-8; graduated from Bethany College, W. Va., with degree of A. B. 1890; degree of A. M. from same college 1895; minister at Newark, Ohio, one year (1891), New Cumberland, W.Va., over 5 years (1892-97), Watseka, Ill., almost seven years (1897-1903), Buffalo, N. Y., (Jefferson Street church) November 1, 1903.

LEW D. HILL,
Cairo, Ill.

Born in a log house, on a farm, in Marion county, Exchange, Ill., January 18, 1875; left an orphan quite young; attended district school, colleges at Valparaiso, Ind., Citronelle, Ala., Alma, Ill.; began preaching September, 1898; did rural work; was 7th district evangelist of Illinois; minister at Pratt, Kansas; called to church at Cairo, January 1, 1903.

JOHN B. W. HILTON,
Chicago, Ill.

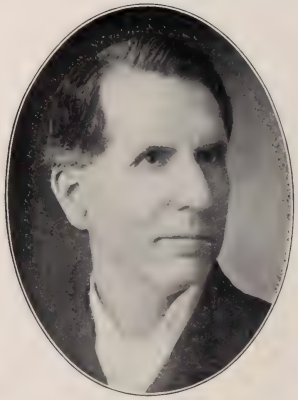
Born in New York City July 24, 1844; subsequent to a removal from Boston, Mass., to Dorchester, Neb., he, his wife and three sons became identified with the Church of Christ. At present he is an elder of the Jackson Boulevard church, Chicago.

C. B. DABNEY,
Rushville, Ill.

Born near Barry, Ill., September 7, 1859; reared on the farm; two years a teacher in country schools; entered Eureka College 1883; graduated A. B. in 1888; continued in special Bible studies 1889; student preacher 1885-9; minister Stanford, Ill., 1889; Mt. Pulaski, Ill., 1893; Milton, Ill., 1900; Mound, Ill., 1902; Rushville, Ill., 1903.

JEPHTHAH HOBBS,
Eureka, Ill.

Born Adams county, Illinois, January 29, 1831; student at Bethany College, W. Va., 1852, graduating with the degree of A. B., and the first honor, 1858; received the degree of A. M. in 1863 for meritorious work in the teacher's desk; principal of the public schools Mount Sterling, Ill., Kansas, Ill., Paris, Ill., Shelbyville, Ill.; first active president of the Southern Christian Institute of Mississippi. Now retired from active public work.

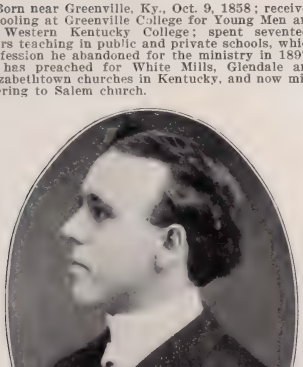


JEROME HENRY SMART.

Born in Greene county Mo., March 15, 1842; in Union Army 1861-5; student in Abingdon College, Ill., graduating with degree of A. B. 1868 and A. M. 1871; minister at Holden, Mo., 1870-3, and Macomb, Ill., 1874-5; associate editor *Christian-Evangelist* 1876-84; business manager Christian Publications, Kansas City, 1885-88; minister Colfax, Ill., 1893-5; Centralia, Ill., 1896-9; Winchester, Ill., 1899-1902; Waukegan, Ill., 1903.

WYATT Y. ALLEN,
Salem, Ind.

Born near Greenville, Ky., Oct. 9, 1858; received schooling at Greenville College for Young Men and at Western Kentucky College; spent seventeen years teaching in public and private schools, which profession he abandoned for the ministry in 1897; he has preached for White Mills, Glendale and Elizabethtown churches in Kentucky, and now ministering to Salem church.



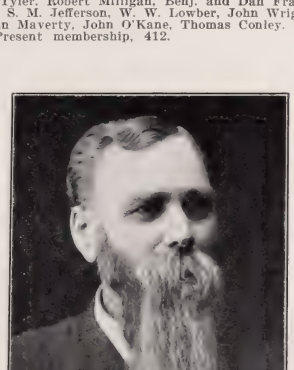
AUSTIN HUNTER,
Indianapolis, Ind.

Born at Bradford, Ohio, April 2, 1872; attended Ohio Normal University 1889-91; Hiram College, A. B. degree, 1894, A. M. degree in 1898; University of Chicago 1900-1902, D. B. degree. Minister at Washington C. H., Ohio, 1895-97; Ada, Ohio., 1897-99; Cleveland Ohio, 1899-1900; Indianapolis, Ind. (North Park church), 1902.

SALEM, INDIANA.

This church was organized September, 1842. House built 1849. Parsonage built 1884, by Jonas B. Berkey. He and William Clark, now deaeased were great supporters of this church. This church has had such min.: Wright, Wesley Hartley, Lemuel Martin, J. M. Matthes, Aaron Hubbard, John Hamilton, Samuel Moor, Allen and Mack Philputt, M. Pitman, J. F. James, C. H. Devoe, C. R. Hudson, E. H. Mahan, John T. Brown, W. H. Alford, and W. Y. Allen, its present minister. As evangelists: Alexander Campbell, Milton Hopkins, Henry Pritchard, Walter Scott, J. S. and Z. T. Sweeney, F. D. Power, B. F. Treat, B. B. Tyler, Robert Milligan, Benj. and Dan Franklin, S. M. Jefferson, W. W. Lowber, John Wright, John Maverty, John O'Kane, Thomas Conley.

Present membership, 412.



W. H. KERR,
Crawfordsville, Ind.

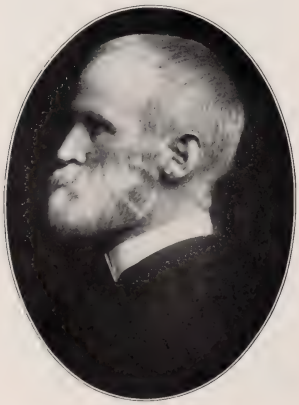
Born in Cumberland county, Kentucky, Sept. 6, 1852; graduated and taught in the schools of that State; spent four years in the Correspondence Bible College of Kimberlin Heights, Tenn., Preached at Fortville, Indiana, twelve years, and same at Antioch, Ill., where he built up two large churches; preaching regularly all the time.

IRA BILLMAN,
Indianapolis, Ind.

A. B. and A. M. of Wittenberg in 1867-8; came from Congregationalists in 1892; minister First churches, Saginaw, Mich., and Evansville, Ind.; author of Bluebird Notes. "Many of these stanzas have a swinging rhythm and sweet, tender flow only the true poet can catch."—Zion's Herald, Boston, Mass.

FRANCIS E. ANDREWS,
Jeffersonville, Ind.

Born Oct. 20, 1851, at McConnelsville, O.; student at Marietta College, Ohio, graduating with degree of A. B. 1874 and A. M. in 1884, taking the literary honor of class; student at Indiana State Normal in 1893, graduating in 1894; teaching as principal of schools; ordained in 1883; minister Frankfort, Ind., church in 1892, 1893, teaching and preaching in Clark county, Indiana.



GRAHAM N. BERRY,
Logansport, Ind.

Born in Cass county, Ind., Nov. 16, 1848; educated in public schools and in Logansport high school; taught twenty-seven years, the greater part of the time as principal of ward schools in the city of Logansport; spent number of years as a historical writer; united with the church in 1878; elder and clerk of First church, Logansport.

J. TAYLOR SHARRARD,
Paris, Ky.

Born Paris, Bourbon county, Kentucky; student at Southern Baptist Theological Seminary, Louisville, Kentucky, 1878-79, and Bible Institute, Chicago, Ills., 1894. Preached two and half years at Millersburg, Ky.; State evangelist of Colorado 1882-88; preached two years in California; two years at Stanford, Ky.; seven years at Old Union, Fayette county, Kentucky, and Leesburg, Ky.

N. D. BOOTHBY,
Vevay, Ind.

Born near Georgetown, O., March 20, 1847; educated at Delhi, Ohio; entered the ministry in 1893 in Eastern Kentucky; first charge, Three Prong, Ky.; second, Leatherwood, Ky.; third, Upper Grassy, Ky.; during his ministry has received 300 confessions and baptisms; remainder of ministry up to present time has been devoted to evangelical work; now in his fifty-seventh year of age.

ARTHUR A. BROWN,
Portland, Ind.

Born at Alamo, Tenn., July 8, 1876; raised on a farm; confessed Christ at the age of fourteen; entered Bible College at Lexington, Ky., February 1896; June, 1901, accepted the work at New Paris and Campbellstown, O.; March, 1903, minister West Walnut Street church, Portland, Ind.

ABRAM PLUNKETT,
Crawfordsville, Ind.

Born Maysville, Putnam county, Indiana, January 16, 1839; soldier in Civil War 1862-65; Ladoga Academy 1865-69; minister 1866.

WILLIAM H. JACKS,
Logansport, Ind.

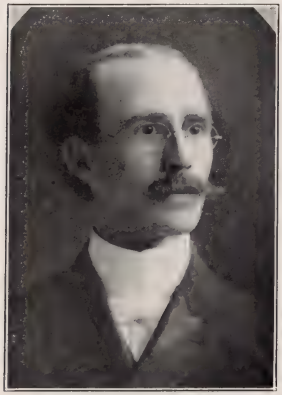
Born in Rush county, Indiana, Jan. 2, 1831; educated in the common schools; moved to Francisville, Ind., 1857; elected Clerk Pulaski Circuit Court 1860; moved to Logansport, Ind., July, 1869 to be deputy clerk Cass Circuit Court; 1893 appointed by the President United States Consul at London, Ontario, Canada. Joined Church of Christ at Winamac in 1862; united with the church at Logansport, Ind., June, 1870.

ADDISON MONROE HOOTMAN,
Logansport, Ind.

Born Jeromeville, Ohio, Sep. 22, 1857; reared in Defiance county, Ohio; early education consisted in helping clear and farm 80 acres, blacksmithing, common school, private school, Hicksville Public School, Bryan College 1877-8; Valparaiso, Ind., Normal University 1879-1883. Minister and evangelist at Valparaiso, Ind., Lowell, Ind., Union City, Ind., Tonawanda, N. Y.; now on third year as minister at Logansport, Ind.

OSCAR F. LANE,
Bainbridge, Ind.

Born near Bainbridge, Ind., May 5, 1848; was graduated from Butler College 1871; began preaching in his 17th year; his work has been mainly in Indiana and Illinois. For several years he was a regular contributor for our church papers. "His ability is of a high order; being logical, practical and impressive."



FRANK C. HUSTON,
Indianapolis, Ind.

Born at Orange, Ind., 1871; comes from a family of singers; was always musically inclined; married Miss Bertha Martin in 1894; became a "Christian only" in 1894; entered evangelistic field in 1896; has been eminently successful; has written some good music.

BASIL L. ALLEN,
Indianapolis, Ind.

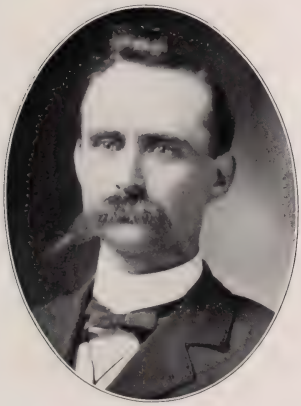
Born in Daviess Co., Ind., Nov. 12, 1865; educated at Bloomfield Normal, Valparaiso College and National Normal University, graduating at the latter institution in 1888; also a student at the University of Illinois and the University of Chicago; began preaching in 1891; minister at Brazil, Ind., Champaign, Ill., Lowell, Ind., and at the Morris St. church, Indianapolis, Ind. State Supt. of Christian Endeavor in Indiana for seven years.

L. C. HOWE.
Elwood, Ind.

Born Mayslick, Ky., November 15, 1866, on a farm; united with Church of Christ at Poplar Plains, Ky., New Year's Day, 1882; student in Bible College, Lexington, Ky. Main ministries: Stockton, Kan., Girard, O., Richmond, Ind., 1891-1894; Elwood, Ind., 1896 to present date. Built new church, Elwood, and membership trebled.

T. J. LEGG,
Indianapolis, Ind.

Born Raleigh, Ind., April 12, 1849; reared on farm; educated common schools, Normal College, private tutelage, and Business College; graduated 1879; taught, intermittently, 1869-1884; Government Pioneer Corps 1868-1869; railroad locomotive service 1871-1875; traveled in Eastern Continent 1891 and 1895; Indiana Christian S. S. evangelist 1892, still serving; Missionary Field Secretary and Evangelist 1897, still serving.



JOHN M. CROSS,
Nineveh, Ind.

Born Houston, Ind., April 19, 1868; educated at Butler College; has been preaching for twelve years; first charge with churches in Jackson Co., Ind.; afterwards with churches in Johnson and Shelby counties, Ind.; has engaged in evangelistic work in different parts of Indiana, resulting in about 2,000 additions, 1,500 by immersion.

THOMAS J. CLARK,
Bloomington, Ind.

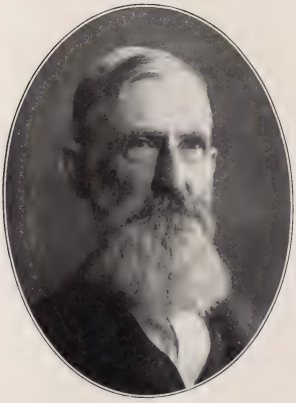
Born in Knox county, Ind., April 19, 1846; graduated from Indiana University 1872; principal of Vincennes, Ind., High School one year; preached for church at Vincennes from 1872 to 1894; minister at Bloomington, Ind., Kirkwood Avenue Church since 1894. His ministry has been very successful.

E. L. FRAZIER,
Marion, Ind.

Born Shelby Co., Ky., May 17, 1838; married Jennie Miller Sept. 24, 1861; commenced preaching 1866; spent one year in College of the Bible, Lexington, Ky.; preached as settled minister at Mattoon, Ill., Kokomo, Ind., Dayton, O., Alliance, O., Franklin, Ind., Greenwood, Ind., Rocklane, Ind., Mattoon, Ill. (2d time), Kokomo, Ind. (2d time), Erie, Pa., Irvington, Ind., Ashtabula, O., Morristown and Groynville, Ind., Marion, Ind.

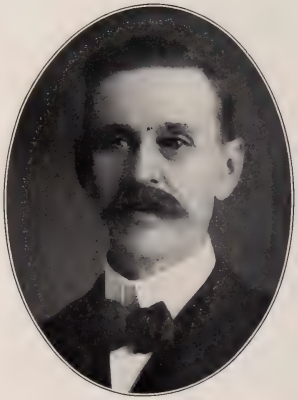
W. W. DENHAM,
Elkhart, Ind.

Born Bloomington, McLean Co., Ill.; reared on farm; took Bible Degree at Eureka College; completed elocution, scientific and classical courses, Valparaiso, Ind.; minister-evangelist; served Mishawaka and Elkhart, Ind; his chief success has been as an evangelist and in assisting congregations to pay off heavy indebtedness—a "debt lifter."



I. A. CRAIG,
New Albany, Ind.

Born Orange county, Ind., March 18; elder Central church since 1892.



RICHARD R. GALE,
Elwood, Ind.

Born Angola, Ind., April 2, 1846; united with church of Christ at Flint, Ind., Feb. 2, 1864; enlisted in the army of the rebellion Jan. 25, 1865, and served until the close of the war. Has served as an elder at Alexandria and Elwood, Ind., for a period of twelve years. Present residence is 1801 North C. Street, Elwood, Ind.

HENRY GOODACRE.
Flora, Ind.

Born Leicester, England; when a youth moved with parents to New Zealand; united with church at Auckland, N. Z. Became evangelist in Castlemaine, Victoria, Australia; missionary to Queensland; minister at Cheltenham, Victoria; studied four years at Lexington, Ky. Corresponding Secretary for State Board of Wisconsin, also State evangelist; first Cor. Sec. of the State and National Sec. Ass'n. of the Churches of Christ.

N. R. DALE.
New Albany, Ind.

Born Versailles, Ky., Nov. 29, 1834; completing the public high school courses in Kentucky, entered Bethany College in 1855, graduating with degree of A. B. in 1859; two years as state evangelist; minister Cane Run, Ky., Bethany, Salem and mother church of New Albany, Ind., Clarksville, Tenn., Eldorado, Kan., Huntsville, Montgomery City and Sturgeon, Mo. Now located at New Albany, Ind.

JAMES S. GRANT.
Alexandria, Ind.

Born of Scotch stock near Shelbyville, Ind., July 23, 1863; since a child he made his own way; educated at Butler University; raised and sprinkled a Methodist; baptized into Christ February, 1888, by Robt. Howe, at Cave Mills, Ind; served several Indiana churches; evangelized under Wabash County Missionary Board; traveled the Bible Lands; now minister of First church, Alexandria, Indiana.

STANLEY ROBERTS GRUBB.
Corydon, Ind.

Born Rush county, Indiana, January 8, 1876; student at College of the Bible and Kentucky University, Lexington, Ky., and Butler College, Indianapolis, Ind., graduating from the latter with degree of A. B. 1899. Minister church at Rising Sun one year; student at Butler 1901; minister church at Corydon since May, 1901.

GEO. L. BROKAW,
Des Moines, Iowa.

Born near Princeton, Ill., July 18, 1849; graduate Abingdon College 1873, with degree of B. S.; degree A. M. from Eureka College; minister Rutland, Ill., 1871; Liscomb, Iowa, 1874; Roseville, Ill., 1877; State evangelist of Wis. 1880; State evangelist of Iowa 1883; minister St. Paul, Minn., 1886; Milwaukee, Wis., 1888; corresponding secretary, Iowa, 1890; editor *The Christian Union*, Des Moines, Iowa, 1895-1903.

W. S. WINFIELD,
Indiana.

Born in Nottingham, England, January 5, 1813; died May 22, 1889. Labored in Indiana and Ohio, where he was instrumental in leading many to righteousness; self was absorbed in his great love for others. He was a close Bible student and proclaimed the Word in such a way as to silence scoffers and skeptics.

C. NEWTON MARTIN,
Wapanucka, I. T.

Born at Mount Ida, Arkansas, July 13, 1867; educated in Arkansas and Missouri; ordained an evangelist in 1899; member of Indian Territory Board of Missions; minister First church Haileyville and Tishomingo, Indian Territory.

LOUIS C. WILSON,
Elwood, Ind.

Born Fayette county, Indiana, October 20, 1837; graduated from common schools; first lieutenant war of 1861; a prisoner in Libbie and on Belle Island. State evangelist in Iowa; lived at Brighton, Ia., 25 years, and preached a number of years for the church. Editor *Twentieth Century Sermons and Addresses;* author *History of Sprinkling, Great Cloud of Witnesses* and several tracts.

WEBSTER O. MOORE,
Indianapolis, Ind.

Born in Rupert, Vermont, June 24, 1840; became a member of the Church of Christ November, 1860; was educated for the ministry at Hiram and Butler Colleges; has labored many years as minister of churches in New York, Ohio and Indiana, but is most extensively known as a writer for our church papers. He now resides in Indianapolis, Ind.

HENRY B. SHERMAN,
Greensburg, Ind.

Born in Switzerland county, Indiana, Nov. 21, 1847; educated in the common and Normal schools; preached as evangelist and minister since 1875; was Provincial Evangelist of Ontario; State Evangelist of Pennsylvania. Elected a member of the 63rd General Assembly of Indiana as representative for Decatur county, and took a leading part in that session.

JAMES G. ENCELL,
Marion, Iowa.

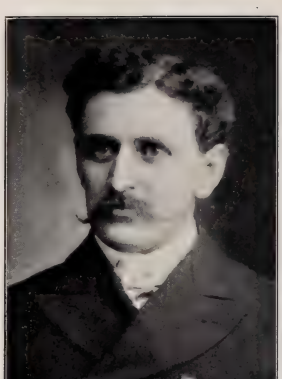
Born at Wellsburg, W. Va., Jan. 28, 1834; educated at Hiram, O.; a success, or eminent critics have been intemperate in their eulogies; he is author of a work entitled "The Exiled Prophet," and is still active, especially as lecturer on Biblical, historical and scientific subjects.

A. R. ADAMS,
Knoxville, Iowa.

Born Durham, Mo., September 27, 1871; educated at Palmyra, Mo.; been preaching twelve years; first charge Blandensville, Ill.; second Astoria, Ill., and Clarksville, Iowa. At the beginning of ministry was member of Methodist church and preached for them two years.

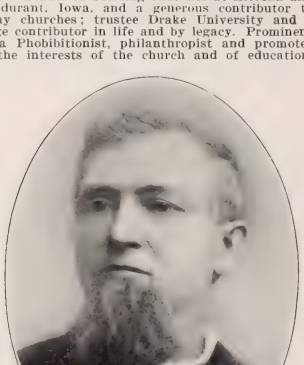
A. C. BONDURANT,
Founder of the town of Bondurant, Iowa.

Born in Sangamon county, Illinois, September 1, 1829; died at Bondurant, Iowa, September 17, 1899. Leader in building churches at Altoona and Bondurant, Iowa, and a generous contributor to many churches; trustee Drake University and a large contributor in life and by legacy. Prominent as a Phobibitionist, philanthropist and promoter of the interests of the church and of education.



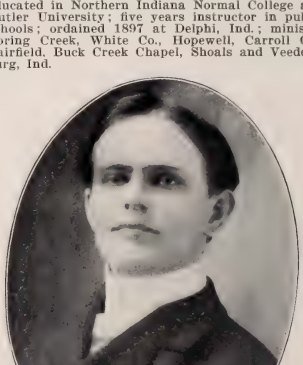
A. W. GEHRES,
Veedersburg, Ind.

Born Carroll Co., Ind., July 6, 1869; reared on farm; followed manual pursuits for support of younger children and widowed mother until 21; educated in Northern Indiana Normal College and Butler University; five years instructor in public schools; ordained 1897 at Delphi, Ind.; minister Spring Creek, White Co., Hopewell, Carroll Co., Fairfield, Buck Creek Chapel, Shoals and Veedersburg, Ind.



JAMES D. CRAIG McFARLAND,
Des Moines, Iowa.

Born 1836, Jefferson Co., O., and brought up in Belmount Co.; baptized 1851; came with parents to Iowa 1857; married Almira Hull, Oskaloosa, 1861; resided in Jackson Co., Mo., 1865-1880; moved back to Iowa 1880, and to Des Moines 1884; copyrighted and issued same year "Pioneers in the Great Religious Reformation of the 19th Century." 1902 Prohibition candidate for Congress in Des Moines District.



LESLIE WOLFE,
Des Moines, Iowa.

Born at Kenton, O., May 2, 1876; reared on a farm in Lawrence county, Ill.; student at Eureka College 1894-98; minister at Louisville, Ill., 1899, and at Lewisville, Minn., 1900-1903; married to Miss Carrie Austin, Amboy, Minn., 1903; student at Drake University 1903.

CLINTON LOCKHART,
Des Moines Iowa.

Born Lovington, Ill., 1858; high school, Carthage, Mo.; graduations, Bible College and Kentucky University, A. B., 1886, A. M. 1888, Ph.D., Yale University, 1894; professor of Ann Arbor Bible Chair 1893; President Christian College, Columbia, Ky., 1894; President Christian University, Canton, Mo., 1895; Professor Semitic and Biblical Literature Drake Univ. 1900 to date; author of "Principles of Interpretation," "Messianic Prophecy," etc.; editor of *Christian Union* 1902, now associate editor.

CHARLES S. MEDBURY,
Des Moines, Iowa.

Born Warren, O., Nov. 19, 1865; school life, Warren and Cleveland; five years' business life, Cleveland, Erie, Pa., and Chicago; one year with *Christian Oracle*, Chicago; student Eureka College; preached Nunda and Carlock, Ill.; minister El Paso, Ill., 4 years; Angola, Ind., 7 years; President Indiana C. E. U. 1901-04; minister University Place church, Des Moines, January, 1904.

E. E. LOWE.
Fort Madison, Iowa.

Born Camp Point, Ill., July 21, 1872; educated at Maple Wood High School, Camp Point and Drake University; graduated 1900; been preaching five years. While student at Drake, preached at Sheridan, Mo., and Batavia, Ia.; now at Fort Madison.

MISS EDITH L. PELLEY.
Brandon, Iowa.

Born in Buchanan Co., near Brandon Iowa, Nov. 17, 1883; confessed her Savior and united with the Church of Christ at the age of fourteen; received musical instruction of Prof. Wm. J. Hall and wife, of Minneapolis, Minn. Miss Pelley entered the work of a Singing Evangelist at the age of seventeen.

LUCIAN W. SPAYD,
Algona, Iowa.

Born Washington Township Snider county, Pennsylvania; educated High School, Centerville, Mich.; been preaching 21 years; minister at Bloomingdale and Three Oaks, Mich., and Shreve, O.; preached three years for Baptists; Corresponding Secretary and State Evangelist three years; was first missionary to South Africa, locating in Bulwayo, Rhodesia, the capital of the country, where Livingstone and Moffat labored.

HERBERT W. CIES,
Hamburg, Iowa.

Born Fairfax, Mo., January 14, 1874; student at William Jewell College, Liberty, Mo., 1893; student Cotner University, Lincoln, Neb., 1894-96, and Nebraska University 1896; minister at Rockport and Craig, Mo.; organized churches at Hamburg and Riverton, Iowa; preached three years for the church at Hamburg, Iowa; evangelizing under the direction of the I. C. C. 1903.

CARL L. ORGAN,
Des Moines, Iowa.

Born Lawrence Co., Ill., Nov. 18, 1873; student at Vincennes University 1892-94; student at Eureka College, Eureka, Ill., 1894-96; minister of Iowa churches four years; entered Drake University, Des Moines, Ia., 1900, will graduate with class of 1905; while in "Drake" he preaches in Weldon, Ia.; about 200 souls have been added to the church there.

J. H. WRIGHT,
Woodbine, Iowa.

Born in Morgan county, Ill., in 1852; in 1876 he was graduated from the College of the Bible, Lexington, Ky., with first honors; has been a successful minister, having spent four years each at Sterling and Rock Island, Ill., and seven at West Liberty, Ia; served as State Evangelist in Illinois for a time until called to Chicago; he has also served churches at South Bend, Ind., Normal, Ill., and Osceola, Shenandoah and Woodbine, Iowa.

CHARLES EDWARD WELLS,
Cherokee, Iowa.

Born Dalton, Mass., July 10, 1848; left an orphan at twelve; baptized at Berlin, N. Y., 1864; attended Troy, N. Y., Academy 1866 and earned Regents' Certificate; student Kentucky University 1867-71; worked his way; has preached in Vt., N. Y., Pa., Ind., Iowa; Sec., Ind. S. S. Association two years; Rec. Sec. Iowa Christian Convention three years; now Sec. Northwest District and minister of church, Cherokee, Iowa.

GEORGE M. REED,
Whiting, Kansas.

Born Huntington Co., Ind., June 17, 1859; married Fannie Callarman, May 27, 1884; student of Cobb's College 1878; graduate of Correspondence Bible College, Christian University, Canton, Mo.; began preaching the gospel October, 1889; his fields of labor have been Kansas, Oklahoma Territory and Nebraska.

SAMUEL R. DRAKE,
Columbus Junction, Iowa.

Born Moscow, Ia., Sep. 16, 1854; reared on the farm; began preaching 1875; ordained August, 1878; student at Oskaloosa Christian College short time 1886-7; student C. B. C., Kimberlin Heights, Tenn., to which he is indebted more than to any other institution. Matt. 28:19; Mark 16:15.

S. GEORGE GRIFFITH,
Cedar Rapids, Iowa.

Born in Nelson, New Zealand, Nov. 20, 1872; came to United States and entered Kentucky University, Sept., 1893, in which institution he spent three and a half years, preaching for Kentucky churches the while; Ironton, O., church 1897; Coal Run, O., 1898; Stafford, O., 1899; Cedar Rapids until 1902, when he was asked to become State Evangelist for Iowa, in which capacity he has been employed since that time.

WALLACE CLAIRE PAYNE,
Lawrence, Kansas.

Born Brownsville, O., Dec. 6, 1863; A. B. Bethany College 1886; A. M. 1887; B. D. Yale University 1889; graduate student University of Chicago 1899-1901; minister North Eaton, O.; Greensburg, Ind., Fergus Street church, Cincinnati; Third church, Philadelphia; West 56th St. church, New York City; Instructor Kansas University Bible Chair since April, 1901.

MELANCTHON MOORE,
Garnett, Kansas.

Native of Belmont county, O.; was raised on the farm; when a lad he began teaching in the public schools; student at Bethany College, W. Va. 1886-90; graduating, he accepted a call to the historic old Carthage church, in his native state. Thence he went to Troy, N. Y., and from there west to Joplin, Mo. He is at present minister of the Church of Christ, Garnett, Kansas.

G. D. SELLERS,
Haddam, Kan.

Born in Putnam county, Indiana, June 2, 1837; educated at Gilmore Academy, Ind.; ordained an evangelist at Leon, Iowa, 1876; preached at Leon and other points in Iowa; moved to Kansas in 1878; held many successful meetings and had ministries at Jewell City, Randall, Kensington, Agra, Phillipsburg and other points. Preached one year for the church at Van Couver, Wash.

CHARLES W. YARD,
Grenola, Kan.

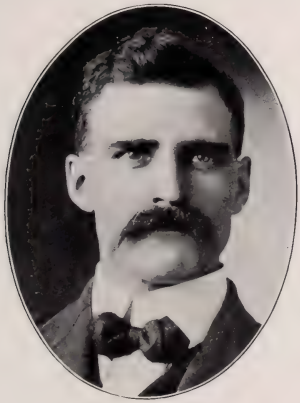
Born Venango county, Pa., July 11, 1848; after teaching public schools spent one year in Oskaloosa College; there, under B. W. Johnson, began a life-long study of the Bible. Minister in Kansas churches, continuously, twenty-four years. Longest terms, Holton 1885-1890; Columbus 1893-1897. He and wife are Life Directors in F. C. M. S.

THOMAS MILLER,
Altoona, Kansas.

Born Fleming county, Ky., April 28, 1830; student at the public schools of Kentucky; emigrated to Indiana in the fall of 1852; thence to Kansas in 1868. Began preaching in the spring of 1869, and his field has been Wilson, Montgomery, Woodson, Allen and other counties in Kansas.

E. L. POSTON,
Howard, Kansas.

Born Athens Co., O., April 9, 1840; preached at Inland and Dixon, Ia., 1872-76; Tiffin and Marengo, Ia., 1877-78; graduated from Oskaloosa College, Oskaloosa, Ia., 1881; preached at Center Point and Olin, Ia., 1881-3; organized Olin church; preached for churches, Missouri Valley and Woodbine, Ia., 1884-7; Humboldt and Pawnee City, Neb., two years; preached in Missouri and Kansas; Moline, Kas., present field, is a strong church.



DUNCAN McFARLANE,
Le Roy, Kansas.

Born Oct. 26, 1868, Tara, Ontario, Can; from 1875 to 1891 was spent near Winnepeg, Manitoba, the greater portion of this time was spent on the farm; 1891-94 in Great Falls, Mont., contracting and building. Attended and took studies in Cotner University 1895. In the ministry has occupied the places of singing evangelist and minister; in present work four years.

A. E. DUBBER,
Wichita, Kansas.

Born in North Royalton, Cuyahoga Co., O., Jan. 12, 1863; student at Berea and Hiram Colleges, O., minister of the church in Carmi, Illinois, one year; in Fairfield, Illinois, two years, and in Paris, Illinois, five years; Became minister of the Central Church of Christ, Wichita, Kansas, on March 1st, 1898.

F. HEY LEMON,
Lake City, Iowa.

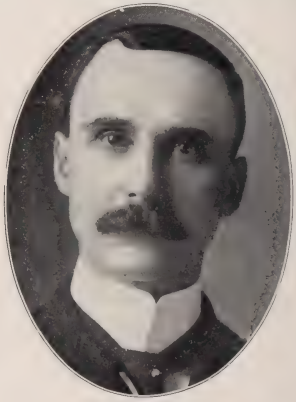
Born at Evansville, Wis.; Scotch ancestry; reared on farm; student at Drake University 1884-91, graduating with "highest honors," degree of B. D.; evangelist-pastor type; missionary in Canada; evangelist in Iowa, Ill., Neb., Minn., Cal.; minister at Carson-Oakland, Altoona, Lake City, Ia.; received about 1,200 additions built five churches; church dedicator; V. P. Iowa Christian Convention; trustee Drake University.

WALTER STAIRS,
Des Moines, Iowa.

Born in Bracken Co., Ky., 1861; student Ky. Univ. 1880-87, graduating in classical-Biblical course, and with A. M., 1888; preached Connersville, Ind., 1889-90; student Yale Univ. 1890-91; preacher Newport and Harrodsburg, Ky. 1891-94; student Univ. Chicago 1894-95; professor Classical Greek Christian University, Canton, Mo., 1895-99; preacher Little Flat Rock church, Indiana, 1899-1901; professor N. T. Greek in Drake Univ. 1901.

ERNEST W. ELLIOTT,
Eminence, Ky.

Was born at Murfreesboro, Tenn., Dec. 4, 1867. He spent six years in Kentucky University and Bible College, Lexington, Ky., graduating in 1892. Since graduating he has preached in Henry and Oldham counties, Kentucky, and held many meetings. He is at Eminence, Ky., and is called for an indefinite number of years. His wife is a great blessing to him in his ministry.



E. J. WILLIS,
Bristol, Va.-Tenn.

Born near Lancaster, Ky., Jan. 9, 1865; taught seven years in the common schools of Shelby Co.; student at Kentucky University and the Bible College 1890-93; minister Parkland church, Louisville, 1893–7; minister church at Henderson, Ky., 1897-1901; general evangelist of West Kentucky 1900-1903.

T. T. ROBERTS.
Morganfield, Ky.

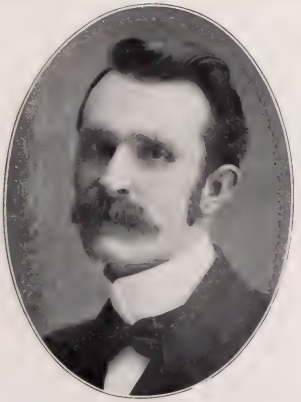
Born near Hume, Ill., August 11, 1874; student at High School, Hume, Ill., 1895; read medicine two years; student at Kentucky University 1898-1902, during which time preached for the churches at Gratz, Ky., Mt. Moriah, Ky., and Fairview, Ky. Married Miss Bea Allen, Cincinnati, Ohio, January 1, 1903. Began work at Morganfield, Ky., January 4, 1903.

WILLIAM W. STEPHENSON,
Harrodsburg, Ky.

Born Madison county, Kentucky, October 24, 1857; student at Kentucky University 1876-8; graduated with highest honor at Bethany College, W. Va., 1879; principal of Harrodsburg Academy 1880; licensed lawyer 1881; editor *Harrodsburg Democrat* 1884; State Senator 1894-98; superintendent Harrodsburg Sunday School 1897; elder Church of Christ 1898; Master Warren Lodge 53 F. & A. M. 1902; son of the Revolution.

R. E. COOKSEY,
Bowling Green, Ky.

Born Warren county, Kentucky, January 23, 1837; united with the Church of Christ 1850; led farm life until 1885, then moved to Bowling Green, Ky., entered harness business. Elder at Rich Pond for ten years; elder for past four years at Bowling Green, Ky.



WILLIAM T. WELLS,
Bowling Green, Ky.

Born Bethlehem, Ky., Oct. 28, 1861; student at College of the Bible, Lexington, Ky., 1883, graduating 1888; minister Church of Christ, Selma, Ala., 1888; Owenton, Ky., 1890; student at Kentucky University, Lexington, 1892-94; minister First Church of Christ, Jeffersonville, Ind., 1895; Huntington, Ind., 1898; Bowling Green, Ky., 1902, present field of labor.

HOPKINSVILLE, KY., CHURCH.

This church was organized on the fourth Lord's day in November, 1832. Isaiah Boone, who assisted and advised in the organization, became the church's first regular preacher. Mr. Boone was an orator and a fearless champion of the ancient gospel. The love of that gospel, which still lives in its heart, the church first derived from his ministry. Not long after him Henry T. Anderson became the regular preacher. He was a scholar and teacher. He taught the church not only to love, but how to search the sacred Scriptures. The influence of his Christian scholarship was profound, and lasts until now. About 1850 Enos Campbell became the regular preacher. He also was a teacher and led the church and neighboring churches to found, in 1851, South Kentucky College. In 1853, in Mr. Campbell's ministry, Alexander Cross, a negro slave, was purchased, educated and sent as a missionary to Liberia by this and neighboring churches. Cross was the first missionary from our people to a heathen people. The church has largely fulfilled, and is daily fulfilling, the ample prophecies of its beginnings. It has been characterized by a love of missions and a love of education, and an exceptional internal peace. It owns a good house, built in 1850, and a good parsonage, built in 1902, and has now more than 500 members.

HARRY D. SMITH,
Hopkinsville, Ky.

Born Hamilton, Mo., January 22, 1866; student at Missouri State University and Kansas State University, graduating with degree of A. B. 1887; degree of A. M. from Kentucky University 1903. Minister Olathe, Kan., 1886; West Side church, Kansas City, Mo., 1890; Eureka Springs, Ark., 1891; Marshall, Mo., 1893; Hopkinsville, Ky., 1896; teacher of Bible and Evidences of Christianity in South Kentucky College, 1897.

CHURCH OF CHRIST, JENNINGS, LA.

DAVID C. BROWN,
Jennings, La.

Born Alamo, Tenn., March 19, 1861; moved to Louisiana 1893; very active in the cause in Louisiana; made President of State Board in 1902. He is an elder in Jennings church, brother of Jno. T. Brown.

FREDERICK WILLIAM O'MALLEY.
St. Mathews, Ky.

Born October 29, 1872, at Wardsville, Ontario, Canada; graduated from leading Canadian schools and colleges; from Kentucky University, A. B., 1895, A. M., 1897; from the Bible College, Lexington, classical course, with honors, 1895. Preached for churches in Canada; Altoona, Pa.; for the last three years at St. Matthews (the eastern suburb of Louisville), Ky.

G. W. NUTTER.
Aberdeen, Miss.

Born Jefferson county, Ky., Nov. 24, 1866; educated at Simpsonville Academy, Eminence College and College of the Bible, Lexington, Ky. Married Miss Allie B. Morrison September 3, 1890. Has served in the ministry eighteen years; preached at Glendale, Elizabethtown, Carrollton and other points. Has been located for four years at Millersburg, Ky.

O. P. McMAHAN.
Somerset, Ky.

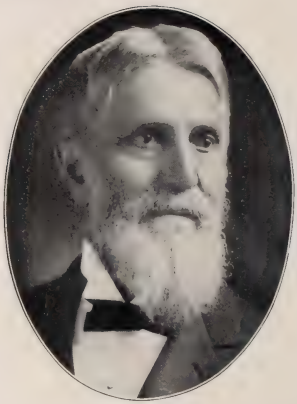
Born Milton, Ky., Sept. 9, 1870; graduated from Home College, Campbellsburg, Ky., 1889; entered Kentucky University 1890; graduated from the College of the Bible 1896. Minister Preston St. church, Louisville, 1896; called to Oklahoma City 1897; Butler, Ky., 1900. Present field of labor Somerset, Ky. He is still a young man and his work has been very successful. Has received in the church over six hundred.

WILLIAM R. JINNETT.
Earlington, Ky.

Born in North Carolina; graduate of Bethany College, W. Va., with degree of A. B., 1894. Is a successful minister and evangelist, and is also a lecturer of some note. Has held the following ministries: Atlanta, Ill., Kansas City, Mo., East St. Louis, Ill., Armington, Ill., Shirley, Ill., being at the present time minister of the church at Earlington, Ky.

I. B. GRUBBS,
Lexington, Ky.

Born in Todd county, Kentucky, May 20, 1833; commenced preaching 1852; entered Oakland Institute same year; after two years entered Bethany College; graduated 1857. Preached in Paducah, Eminence and Louisville. Professor of Ancient Languages in Flemingsburg College 1864-66. Removed to Lexington to edit *Apostolic Times*. Elected 1877 to Chair of Exegesis and Christian Doctrine, College of the Bible, which he still holds.



WM. S. GILTNER,
Covington, Ky.

Born Bourbon county, Kentucky, May 18, 1827; student at Bethany College, W. Va., graduating with degree of A. B. 1853, valedictorian; degree of A. M. from Bethany College 1858; took charge of Sylvan Academy 1853; the Tubman School and church in Paris 1854 to 1858; president of Eminence College from 1858 to 1894. Instrumental in building churches at Antioch, Paris, Eminence, Taylorsville, Russellville and Peak's Mills.

ROBT. M. HOPKINS,
Louisville, Ky.

Born Trenton, Ky., July 12, 1878; student at Christian University, Canton, Mo., 1894-6; student at the University of Michigan, Ann Arbor, Mich., graduating with degree of A. B., 1900; graduate student at the University of Chicago 1903. Assistant minister and chorister Ann Arbor 1896; assistant, The English Bible Chairs, Ann Arbor, 1898. State Sunday school evangelist of Kentucky 1900.

JOHN TILLMAN HAWKINS,
Lexington, Ky.

Born in Union county, Ky., April 20, 1847; studied in public schools and academies of his native county; entered Bible College at Lexington 1869, graduating June, 1872. Has preached for a number of churches in Kentucky and in Atlanta, Ga., 1877, and Dallas, Texas, 1882; besides this has done a great deal of evangelistic work.

WILLIAM IRELAN,
Topeka, Kansas.

Born Green Co., O., July 25, 1837; graduated from Northwestern Christian University, now Butler, with degree of A. B. in 1872; received the degree of A. M. in 1875; minister for the church at East Fairfield, O., 1869-70; Lawrence, Kan., 1885-89; Eureka Springs, Ark., 1889-91; North Topeka, Kan., 1891-95; President Southern Christian Institute 1880-81; Chaplain Kansas Legislature, 1897-98.

F. N. CALVIN,
St. Louis, Mo.

Born Paynesville, Mo., April 28, 1856. Educated at Eureka, Ills., Kentucky University, Christian University, and Chicago University. Began teaching and preaching at the age of eighteen. Minister of churches in New Albany, Ind., Worcester, Mass.; Kansas City, Mo.; Waco, Texas; Milwaukee, Wis.; Colorado Springs, Colo., Santa Ana, California, and is at present minister of the Compton Heights church, St. Louis, Mo.

FRANCIS H. CAPPA,
Louisville, Ky.

Born near Falmouth, Ky.; received common school education in Indiana, afterward taking college course in Kentucky and Chicago, Ill. Began study of music at twelve years of age; studied under the most eminent teachers of Louisville, Cincinnati and Chicago. During the fall of 1897 took up the evangelistic work; has sung in 29 states, with our leading ministers and evangelists.

EUGENE RICHARDSON CLARKSON,
Middletown, Ky.

Born 1876 in Birmingham, Ala.; educated in the public schools of his native state, and graduated from the College of the Bible with the class of 1898; labored in his native state for three years, later returning to Kentucky University for post-graduate work, and at the present is serving the historic Middletown church, Middletown, Ky.

THE CHURCH OF CHRIST IN DANVILLE, KENTUCKY.

As a distinct self-supporting organization, dates back to the year 1844, when an impetus was given the new faith by a series of meetings conducted by the brothers Carroll and Allen Kendrick, then living in Lincoln county. At this time the active membership embraced about fifteen names: James Graves and wife, Dr. Sumrell Ayres, Dr. Peter Mason and wife, Mrs. Robert Russell, Mrs. Robert Stewart, James Maers and wife, Dr. Jos. Smith, Miss Nannie Smith, James Harlan, Albert G. Talbot and Dr. Richard Dunlap.

Having no house of worship, this little group of disciples met each Lord's day at the homes of the members for the observance of the Lord's Supper.

The meeting held by the Kendricks resulted in the addition of nearly a hundred names to the membership. Coming mostly from the Baptists, they claimed a share in the ownership of the Baptist church building, and met there for worship on Sunday afternoons until their own house was completed, in 1845. This was a tasteful, comfortable brick structure on the site of the present building, was dedicated to God's service by Benjamin Franklin, in the summer of 1845. At that early date they had no regular preacher, but the simple service was conducted by the local members, with an occasional visit from President Shannon and Prof. Robert Milligan, of Bacon College, at Harrodsburg, only ten miles distant. Alexander Campbell visited the church and preached two sermons in 1855. The services were usually conducted by James Graves, and after his death, Dr. Sumrell Ayres was virtually the only preacher the church had for some years. He was a man of exalted charcter, of splendid mental gifts, and deeply devoted to the church. In the later years of his life his claim of certain prerogatives as senior elder was disputed, and troubles of a serious kind fell upon the church and crippled it for some years.

Unhappily, the records of the early history of the church are lost, and what is known of its younger life is largely traditional. The first regularly employed preacher, the writer believes, was Curtis Smith, not long after 1850, and since that time, save when interrupted by the Civil War, the congregation has had regular preaching.

The first building was destroyed by fire in 1860, but steps were promptly taken to rebuild, and the present house was far enough advanced by October, 1862, to be used by the Federal Army as a hospital for their wounded at the battle of Perryville. The interior had to be renewed after this occupation, and this house was dedicated in 1866, as was the first, twenty-one years before, by Benjamin Franklin, of Cincinnati Following is a list, complete, and in regular order, as far as can now be ascertained, of the ministers who have served this congregation:

Dr. Ayres, Curtis Smith, John I. Rogers, O. P. Miller, W. W. Carter, W. H. Blanks, A. M. Streater, John I. Rogers, (a second term) J. B. McGinn, J. C. Walden, W. R. Taylor, S. W. Crutcher, O. A. Bartholomew, Wm. H. Stanley, J. S. Kendrick, and H. C. Garrison, who has been with the church since October 1, 1899.

The present membership of the church is about 450. It is a "Living Link" church in Foreign, Home, and State missions.

J. F. MAHONEY,
Waddy, Ky.

Born in Trimble county, Ky., December 17, 1849; received a common school education; worked on the farm; March, 1885, entered the evangelistic field; 1886 he took charge of four churches, two of which he served four years; served as evangelist for Shelby and adjoining counties, where he has labored ever since.

HENRY C. GARRISON,
Danville, Ky.

Born Owen county, Kentucky, November 29, 1862; entered College of the Bible, Lexington, 1882, graduating June, 1886; graduated with degree of A. B. from Kentucky University 1889; received honorary degree of A. M. from same 1903. Minister at Newport, Ky., 1889-91; Roanoke, Va., 1891-95; Marshall Street, Richmond, Va., 1895-99; Danville, Ky., 1899.

JOHN W. LIGON,
Corydon, Ky.

Born in Daviess county, Kentucky, January 16, 1865; spent most of his boyhood on the farm as a laborer; entered the College of the Bible at Lexington, Ky., in September, 1886, remaining two years; taught a public school for two years and preached for small churches during the time; graduated in the Chautauqua Literary and Scientific Circle in the class of 1899. Now located at Corydon, Ky.

MILO ATKINSON.
Petersburg, Ky.

Born near Kansas City, Mo., September 3, 1874; student at Kentucky University, Lexington, Ky., graduating in the College of the Bible 1901. Minister First church, Vanceburg, Ky., 1902; preaching for church at Petersburg, Ky., 1903.

THE NEW CHURCH OF CHRIST AT GLASGOW, KY.

WILLIAM M. BAKER,
Glasgow, Ky.

Born Burkesville, Ky., October 15, 1868; student at Southern Normal School, Bowling Green, Ky., graduating with degree of B. S., 1887; student at College of the Bible, Lexington, Ky., 1890-1893; minister church at Burkesville, Ky., 1894-1897; minister church at Glasgow, Ky., 1898-1903. Just accepted a call to Meridian, Miss.

ARTHUR K. BROOKS,
Lexington, Ky.

Born in Monroe county, Missouri, August 9, 1878; graduated at St. Louis High School 1899; Bible College, Lexington, 1903. Receives A. B. degree from Kentucky University and classical diploma from Bible College in 1904. He is a nephew of Jno. A. Brooks, brother of C. S. Brooks, Jefferson City, Mo., and W. T. Brooks, Indiana. Preaches at Ruddels Mills and Bethlehem, Bourbon county, Kentucky.

THOMAS N. ARNOLD.
Frankfort, Ky.

Born Covington, Ky., 1828; parents Virginians; built the first Church of Christ in Covington; educated Bethany College, Transylvania Law School; began the practice of law at 21; entered the ministry at 28; preached in Indiana and Kentucky. Minister at Cynthiana, Leesburg, Millersburg, Frankfort, Louisville, Lexington, Ky., and Richmond, Va.; established 14 churches; educated 11 young men for the ministry.

JOSEPH WILLIS HAGIN.
Stanford, Ky.

Born near Simpsonville, Ky., March 9, 1875. Educated in private schools, College of the Bible, and Kentucky University. Preached at Turnersville, Lincoln county, and at Mt. Carmel, Bourbon county, while a student. Minister to the church at Stanford, Ky., since Jan. 1, 1901; married on Dec. 18, 1901, to Miss Roberta Lewis Cash, of Stanford, Ky.

STANFORD, KY.

This church was organized with eight members in 1834, since when it has ever grown in strength and usefulness, early taking it place among the stronger churches of the State, which were enlisted in the Restoration movement. Though free from financial obligations, yet this church realizes it is "debtor" to all men, hence alive to all missionary work. It has been blessed by the ministry of Carroll Kendrick, Simeon King, Jos. Ballou, Logan Williams, J. W. Cox, Jno. B. Gibson, W. E. Ellis, J. T. Sharrard, F. W. Allen.

D. W. VANDEVEER,
Stanford, Ky.

Born in Casey county, Ky., July 12, 1820. He was a faithful elder of the Church of Christ at Stanford, Ky., twenty years. In 1857 he married Martha Lunceford, and for years their home was the preachers' home. They delighted to tell of personal talks with Alexander Campbell, Moses E. Lard and other pioneers.

JASPER STAFFORD,
Clintonville, Ky.

Born in Carroll county, Ky., May 4, 1846; student at Eminence College, Ky., one year, 1866; entered College of the Bible, Lexington, Ky., 1869, remaining three years. Has been preaching most of the time in native state. Minister at Jeffersonville, Utica and Charlestown, Ind., one year each.

ROBERT EDMOND MOSS,
Maysville, Ky.

Born January 18, 1873, Nashville, Tenn.: educated at Bible College and Kentucky University. Been preaching seven years; principal public school, Paris, Tenn. Won the State Inter-Collegiate Oratorical contest, held in Lexington, Ky., 1899, and the Southern Inter-State contest at Austin, Texas, 1901. Now minister at Maysville, Ky.

CHURCH OF CHRIST, MAYSVILLE, KY

J. M. EWING.

Born DeWitt county, Ill., June 6, 1849; graduated in Oskaloosa College 1875; President of Bible College at Fairfield, Neb., one year. He has been a preacher thirty-four years, and has been editorially connected with the leading papers of the Churches of Christ.

E. P. BENTON,
Union City, Ky.

Born Estill county, Ky., 1844; began public school, Sunday school and church work 1863-4; led by this into the ministry 1880; married Miss Amanda Covington, 1865; ministered to churches in the counties of Estill, Madison and Clark for a number of years; was evangelist for the Estill, Jackson and Madison Co-operation of Churches for a time; now lives at Union City, Madison county and preaches occasionally.

COLEMAN WOODFORD DICK,
North Middletown, Ky.

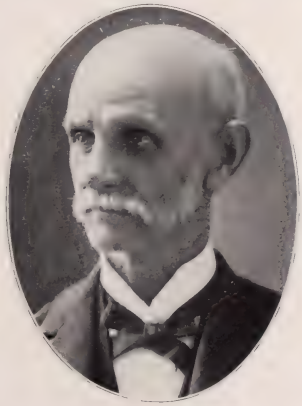
Born at Ballardsville, Oldham county, Ky., April 4, 1859; united with the Church of Christ at Harrod's Creek; entered Bible College at Lexington at age of 21; began preaching shortly after; studied Hebrew in the Baptist Seminary at Louisville. Preached in Louisville nearly twenty years, serving the churches at Parkland, Jefferson Street and Clifton. He is now preaching for the church at North Middletown, Bourbon county.

BENJAMIN CASSEL DEWEESE,
Lexington, Ky.

Born Jacksonville, Ill.; educated at Kentucky University; studied Hebrew at Missouri University; preacher since 1874, Cadiz and Henderson, Ky., Cincinnati, O., Columbia, Mo., and elsewhere. Professor in Cadiz High School; South Ky. College, Hopkinsville; Biblical Department, Eureka, Ill.; since 1895 College of the Bible. Writer for our publications. Vice-president Foreign Christian Missionary Society.

J. RANDALL FARRIS,
Lexington, Ky.

Born near London, Ky., January 19, 1880; graduated from the Bible College, Lexington, Ky., in 1903. Besides school duties he preached for the Crab Orchard, Oxford and Prospect churches. He will receive his A. B. from Kentucky University in 1905; he will then go as a missionary or give his time to evangelizing.



JOSEPH A. COPPAGE,
Covington, Ky.

Born in Bourbon county, Kentucky, September 9, 1849. I was not educated at the feet of Gamaliel, hence am not an Apostle Paul; nor at Bethany College, so am not an Alexander Campbell; I had not the advantages and benefits of Kentucky University, so am not a J. W. McGarvey. A little here and there, thus a little preacher of the Word. Psm. 119-130; 2 Tim. 4:2.

GEORGE DARSIE,
Frankfort, Ky.

Born Fayette county, Penn., Feb. 6, 1846; student Western University, Pittsburg, 1861; at Western Reserve Eclectic Institute, Hiram ,Ohio, 1862; student Bethany College, W. Va., 1865; degree of A. B. from Bethany 1868, degree of A. M. 1873. Minister Baltimore, Md., 1868; Tuscola, Ill., 1869-71; Ravenna, Ohio, 1871-76; Frankfort, Ky., 1876-86; Boston 1886-87; Frankfort 1887-1903.

M. D. CLUBB,
Watsonville, Calif.

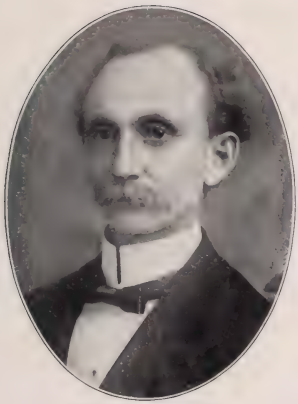
Born Franklinton, Ky., June 6, 1865; student at College of the Bible and Kentucky University, Lexington, graduating with the degree of A. B. 1892. While in college preached for church at Williamstown, Ky., five years, and Millersburg, Ky., one year. Since graduating has served the following churches: Danville, Va., 1893; Midway, Ky., 1894-6; Walnut Street, Chattanooga, Tenn., 1897-1900. Fin. Sec. College of the Bible 1901.

JOHN WRIGHT FOSTER,
Stamping Ground, Ky.

Born Owenton, Ky., September 6, 1831; attended common schools of that day; had a private tutor short while; went to Mexican War at 16; ordained to the ministry 1857; lived on farm and labored in the gospel continuously until 1863, when he was chosen evangelist for East Tennessee and Virginia; 1883 was called to evangelize Owen county, Ky.; afterwards serving various congregations, also organizing new churches.

ALBERT T. FELIX,
Lawrenceburg, Ky.

Born near Lawrenceburg, Ky., January 5, 1873; taught school in his native state and Texas; was a student of Kentucky University; graduated in the Bible College. Has served churches in Colorado, Tennessee and Kentucky. At present is preaching at Springfield and Bardstown, Ky.



WALTER S. WILLIS.

Minister of the church at Millersburg, Ky., was born in Shelby county, Ky., July 17, 1851. He attended private academies in his native county and taught two years. He then attended Kentucky University. He continued to teach several years before entering the ministry. He was married to Miss Rose M. Bryan, of Oldham county, Ky., July 17, 1879. He was minister for a period of years of the churches at Antioch, Oldham county, Sugar Creek, Beech Grove, Flat Rock, in Shelby county, New Castle, North Middletown, Flemingsburg, Falmouth and Morgan.

FALMOUTH CHURCH OF CHRIST.

The earliest records of the Church of Christ at Falmouth, Ky., were destroyed by fire. It seems, prior to 1850 meetings were held in Falmouth by William Patterson, John T. Johnson, and John A. Gano. As early as 1855 there was a congregation meeting in the court house, and it was ministered to by Bro. Jack Holton, of Bracken county, and others. John I. Rogers, Thos. Arnold and Thos. Munnell aided the work in its earlier history. In 1872 the present meeting house was begun. Through the liberality and untiring efforts of Thos. J. Oldham, elder and leader for years, it was completed. It was dedicated by Isaac Errett, Jan. 1, 1876. At this time, and for several years, H. B. Taylor ministered to the church. The church has steadily grown. It now has an official board of eleven excellent men, and its future is promising.

WALTER O. STEPHENS,
Crowley, La.

Born Durant, Miss., Feb. 18, 1871; student University of Texas 1889-95, graduating with degrees of B. Litt., B. Ped., and LL. B.; student Bible College Texas Christian University 1897-99. Is now, and has been since its organization, minister of the First church of Crowley, La., where he has received a permanent call.

J. RISK MEEK,
Falmouth, Ky.

Born Falmouth, Ky., December 9, 1879; early education received at high school and academy of that city; graduated in June, 1900, from Kentucky University with degree of B. A. In college, a member of Cecropian Literary Society, Kappa Sigma fraternity and Editor-in-chief of "Transylvanian." Asst. cashier Citizens Bank, officer in the church, teacher in Sunday school, an official Mason and a member of B. P. O. Elks.

MORGAN CHURCH OF CHRIST.

Sometime in the forties, Brethren Irvin and John A. Gano held a meeting in Callensville, Pendleton county, Ky., with near a hundred additions. Soon after, Samuel Rogers organized a Church of Christ there which met for some time in a school house. In 1856, after the railroad was built, Mr. Stowers gave ground and the church was built at Morgan. W. M. Tandy dedicated the house and held a meeting. The first elders were Wm. Kirkwood, Jerry Wells and A. E. Ames; the first deacons were Dr. J. B. A. Risk and Wm. Porter. The first house was burned in April, 1883, and the present brick building was erected that year and dedicated in November by J. B. Briney. The church has been a great blessing to the community. Its fine Sunday-school and Jr. and Sr. Y. P. S. C. E. make its future usefulness more promising.

WILLIAM S. HOUCHINS,
Cheneyville, La.

Born Burgin, Ky., Aug. 16,1854; entered College of the Bible, Lexington, Ky., 1875; graduated 1882; missionary to Jamaica, under C. W. B. M., 1883-85; evangelist at the Tabernacle, Dunedin, New Zealand, 1886-88; preached at various points in Australia 1888-1901; returned to United States 1901 and preached one year at Burgin, Ky.; entered upon present charge at Cheneyville, La., October, 1902.

HENRY ALVIN WINGARD,
Brownstown, Ind.

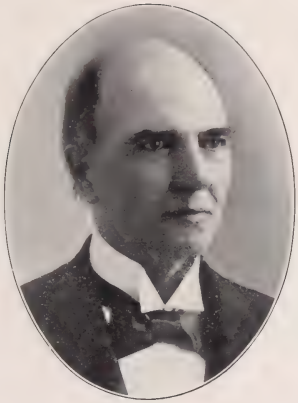
Born Delphi, Ind., October 31, 1865; graduated from Delphi High School 1888; taught 1888-1890; student at Butler College 1890-1892; taught 1892-1895; began preaching 1895.

ULYSSES GRANT SUTHERLIN,
New Albany, Ind.

Born Orleans, Ind., January 19, 1870; student at Southern Indiana Normal College 1887-9; student at Indiana University 1890; student Kentucky University (College of the Bible) 1891-4; graduated 1894. Minister Hancock Street church, Everett, Mass., 1894; Orleans, Ind., 1896; Liberal, Kan., 1899; Park church, New Albany, Ind., 1901; June 1, 1903, evangelist.

J. H. MADDOX.
Shelbyville, Ky.

Was born and reared in Shelby county, Ky.; educated at Eminence College. Made confession of faith in Christ when thirteen years of age, under the preaching of Bro. I. B. Grubbs. Removed his membership from the Eminence congregation to Shelbyville, Ky., in 1871; has been an officer in that body of Christians for twenty-five years. Served as deacon for several years; since then to the present has been an elder.



LOUIS CHOWNING, Deceased.
Shelbyville, Ky.

Born New Liberty, Ky., January 20, 1840; educated at New Liberty school. Merchant and secretary and treasurer of Shelby County Trust Company. A number of years elder of Shelbyville church. Died April 27, 1903.

CHURCH OF CHRIST, SHELBYVILLE, KY.
H. D. C. Maclachlan, Minister.

JOHN B. PEMBERTON, Deceased.
Shelbyville, Ky.

Born in Graefenburg, Shelby county, Ky., Dec. 8, 1854; died June 13, 1901. He confessed his faith in Jesus when he was twelve years old. He took an active part in all religious work; he was superintendent of the Shelbyville Sunday school for twenty years, and treasurer and secretary in the church. No voice could be missed more than his.

GEORGETOWN, KY.

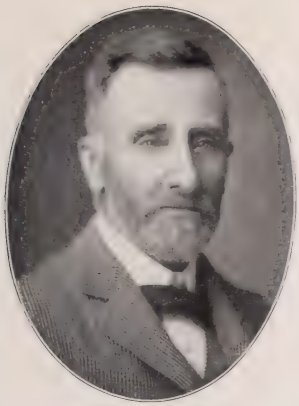
The Church of Christ in Georgetown, Ky., is the result of a union effected Christmas week, 1831, after many consultations between those who were seeking the restoration of the New Testament church with its Apostolic doctrines and ordinances, under the instruction of Alexander Campbell and others, and those under the instruction of Barton W. Stone and others, whose aims were of a strikingly similar nature. Consequently the Georgetown congregation claims to be the first congregation in Kentucky in what is known as the "Restoration," Main Street congregation, Lexington, being the second one. Those associated with Stone met on the present site many years previous to 1831, in quite an old house, but in 1845-6 a very good brick building was erected. This building had four large columns in front, and a seating capacity of about 600. This gave place to the present commodious and elegant building in 1894. This congregation was peculiarly blessed early in its history by the presence and ministries of the pioneers, and was noted for its zeal, brotherly love and knowledge of the Scriptures. Early in the history of the Restoration Movement a school was established here, which finally went to Harrodsburg, and later to Lexington, Ky., merging with the old Transylvania College, now Kentucky University. It was here, in 1838 and later, that the *Gospel Preacher*, a monthly magazine, was published by John T. Johnson and D. S. Burnet. This congregation has enjoyed the services of many preachers since its organization, some very able. It has been ministered to by B. W. Stone, John T. Johnson, Stephen Marshall, the Creaths, John A. Gano, —— Brown, Thomas Allen, B. F. Hall, "Raccoon" John Smith, — Carlton, now of Texas, — Swift, Curtis Smith, the Pinkertons, Robt. Rice, J. B. McGinn, Moses E. Lard, S. W. Crutcher, P. B. Wilds, R. C. Cave, J. B. Jones, W. J. Howe, James S. Fall, B. F. Clay, W. R. Loyd, L. H. Stine and the present minister, Victor W. Dorris, who came to this pulpit in September, 1896, and is in his seventh year here at this writing. The present membership is about 600, and the church enjoys a healthy growth and pays more for home and missionary purposes than at any time in its history.

VICTOR W. DORRIS,
Georgetown, Ky.

Born Sumner county, Tenn., May 1, 1860; schooling at common schools, private instruction in Tennessee, Green River College, Elkton, Ky. Preached as county and district evangelist in south Kentucky 1882-1889. Minister First church Macon, Ga., 1889-90; Jefferson Street church, Louisville, Ky., 1890-94; Nicholasville, Ky., 1894-96, and entered present charge, Georgetown, Ky., September, 1896.

LEE JENKINS,
Georgetown, Ky.

Born Georgetown, Ky., Jan. 18, 1864; educated public schools; at the age of ten was employed in the post-office as an assistant, serving in that capacity for four years. Is at present a member of the firm of Herring & Jenkins. Joined the church under the preaching of W. J. Howe in 1879. Secretary of Sunday school for eighteen years and a deacon for ten years.



ROBERT H. NUTTER.
Georgetown, Ky.

Born Fayette county, Ky., Dec. 27, 1840; educated in common schools; farmer and trader. Obeyed gospel under the preaching of W. H. Hopson in 1863; baptized by John A. Gano; deacon of Georgetown church 1892-1900. Prompt and active in all church work. A leading factor in the erection of the beautiful church building in Georgetown, and of this church he is justly proud, and supports it loyally.

W. GRAHAM WALKER,
Lexington, Ky.

Born Selma, Ala., Jan. 14, 1872; student at College of the Bible, Lexington, Ky., 1892-1894; preached in Kentucky and Virginia and re-entered college 1900; preached at Newtown, Ky., 1900-01; at Mt. Carmel, Bourbon county, and Simpsonville 1902; at Mt. Carmel and Waddy 1903.

GEO W. WADDY,
Waddy, Ky.

Born July 26, 1852, at the old Dr. Robert Thurston home in Shelby Co., Ky., near where the town of Waddy now is; acquired a common school education; obeyed the gospel late in the fall of 1871; became charter member and elder of the congregation formed at Waddy, Nov. 24, 1890, since when he has continuously served the congregation as elder.

WADDY, KY.

Congregation formed Nov. 24, 1890; charter members coming largely from Shelbyville and Graefenburg. First building, neat frame, 30x45 feet, burned June 13, 1895; rebuilt at a cost of $4,500; dedicated new house fourth Lord's day in August, 1896. Officers serving congregation: H. A. Campbell, Geo. W. Waddy, elders; J. W. Sullivan, J. J. Bullard, Earnest Proctor, deacons; M. W. Huss, clerk; T. Q. Martin, W. J. Loos, E. B. Barnes, M. A. Hart, B. W. Bass and W. G. Walker have served as preachers in order named. H. B. Self is serving congregation every Lord's day during 1904.

PARIS, KENTUCKY, CHURCH OF CHRIST.

PARIS, KENTUCKY.

Early in the 19th century, prior to 1827, and about the same time as the historic religious revival at old Cane Ridge, the same dostrines of primitive and simple New Testament teaching that were there advocated by Stone, Campbell, Purviance and others were being preached by these same men frequently at Paris. Quite a number of converts to their cause had been made, and in September, 1827, Elders John A. Gano and Thos. M. Allen held quite a successful meeting in Paris.

Before the end of the year these new converts banded themselves together and organized the congregation known as the "Christian Church or Disciples of Christ at Paris, Ky." The congregation worshipped for some time in the Court House, having no house of their own. By the following year they had so increased as to be able to erect a small brick building, located on the same site as the building used up to 1902.

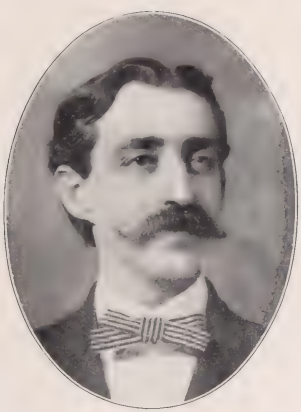
Elder Allen was employed as regular preacher, giving part of his time each month to this congregation. He was assisted from time to time by Elder Gano. The two had charge of the congregation up to 1835 or 1836, when they were succeeded by Elder Aylette Raines. He was succeeded in order by Elders R. C. Ricketts, David S. Burnet, John G. Tompkins, G. B. Moore, Wm. S. Giltner, L. L. Pinkerton, L. Pyron, John Shackleford, David Walk, C. K. Marshall, John S. Sweeney, S. L. Darsie, and C. E. Morgan.

In 1857-58, the congregation had grown so in numbers that a larger house was needed. The old building was torn down and the second building, a larger and more commodious building, was erected at a cost of about $25,000. This building was dedicated in June, 1859, and was used continuously until 1902.

Under the long and successful ministry of J. S. Sweeney, covering twenty-nine years, the congregation had so increased as to again demand a still larger house. Under the ministry and leadership of S. Lloyd Darsie, successor of Elder Sweeney, the present new stone building, with all the latest improvements, was planned, completed and furnished at a cost of about $55,000. It was dedicated December 21, 1902, with the entire debt provided for either in cash or good pledges. The congregation has steadily increased from a small band to a strong church of about 800. This is one of the strongest church of the disciples, and under the able leadership of its present minister, Carey E. Morgan, is still growing in strength and usefulness.

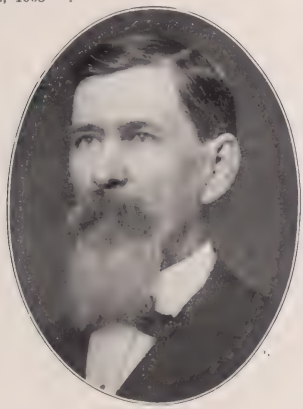
CAREY ELMORE MORGAN.
Paris, Ky.

Born near Franklin, Johnson county, Indiana, August 21, 1860. When he was twenty years of age, after teaching his old home district school for two years, he went to Butler College, where he took his Batchelor of Arts degree in 1885, and the degree of Master of Arts in 1885. Superintendent of Schools, Brownsburg, Ind., 1883-85. Minister of churches at Arcadia and Atlanta, Ind., 1886-87; Wabash, Ind., 1887-1894; Portland Avenue Church, Minneapolis, 1894-1899; Seventh Street Church, Richmond, Va., 1899-1903; Paris, Ky., 1903 —.



F. M. TINDER,
Lancaster, Ky.

Born Scott county, Ky., July 28,1862; educated in Kentucky University and College of the Bible, Lexington, Ky.; minister Mayslick church 1888; Carlisle church 1897; Lancaster church, July, 1903; President of Kentucky Christian Missionary Convention 1902; President Kentucky C. E. Union 1901-3.

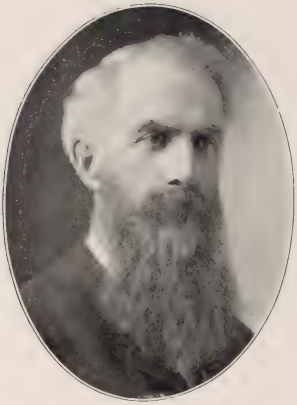


BOON INGELS.
Carlisle, Ky.

Born at Paris, Ky., March 20, 1843; confessed faith in Christ at sixteen years of age, under Bro. ——— Allen's (of Missouri) series of meetings upon occupancy for worship of the new church, at that time corner Main and Seventh Streets, Paris, Ky. Bro. O. P. Miller was the resident minister at that time.

JOHN G. POWELL,
Carlisle, Ky.

Born Nicholas county, Kentucky, May 29, 1842. With the exception of three years in Missouri has lived in Nicholas county, Ky. United with church at Bethel, Ky., when twenty-three years old, under the preaching of Bro. Black, of Indiana. Served the church at Carlisle, Ky., as deacon for a number of years, and three years ago was elected an elder.



A. B. WADE.
Morehead, Ky.

Born Trumbull Co., O., Aug. 6, 1846; educated at Willoughby College, O., and Kentucky Univer.; minister of the gospel for about 25 years, laboring in Ohio, Ill., Kan., Mo., and on the Pacific Coast; has received nearly 8,000 into the church; at present preaching in Eastern Kentucky, where he is manager of the Morehead Normal Publishing Company.

HARVEY BAKER SMITH.
Princeton, Ky.

Born near Sulphur, Henry county, Kentucky, April 21, 1877; student at Fairmount College, Ky., 1889-92; entered Kentucky University in 1892, and graduated in 1899; degree of A. B. from Kentucky University; also a graduate from the College of the Bible, Lexington, Ky., 1899. Minister of the Sulphur church and adjacent churches 1899-1903; now minister at Princeton, Ky.

J. D. WATERS.
Lexington, Ky.

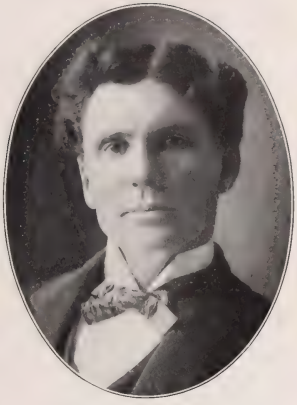
Born at Plymouth, N. C., Aug 13, 1870; student North Carolina Christian College 1895-8; student College of the Bible and Kentucky University 1898-1900; minister Washington church 1900-1902. Editor and proprietor of *The Watch Tower* 1901. State Evangelist and Corresponding Secretary of North Carolina 1902-1903.

GEORGE H. CASHEL STONEY,
Flemingsburg, Ky.

Born in Arran Island, Co. Galway, Ireland, March 1, 1868; educated in Dublin; came to the United States May, 1889; entered Kentucky University 1895, and was graduated A. B. with first honor June, 1901; classical diploma College of the Bible 1901; minister church at Germantown, Ky., 1900-1901; at Flemingsburg, Ky., 1902—

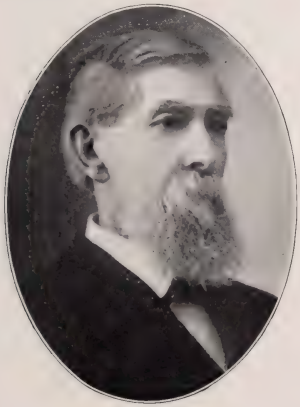
WILLIAM W. SNIFF,
Rushville, Ind.

Born Lee county, Iowa, 1866; graduated from Denmark (Iowa) Academy 1885; Tri-State Normal College, Angola, Ind., 1889; Eureka (Ill.) College 1893. Began preaching at Ligonier, Ind., 1889; minister Watseka, Ill., Compton Heights, St. Louis, Mo., Franklin Circle, Cleveland, Ohio, and Rushville, Ind.



JAMES LAUREL HADDOCK,
Baton Rouge, La.

Born Aug. 16, 1862, at Light, Tenn.; baptized by T. B. Larimore 1883; completed junior course at State Normal Col., Florence, Ala.; completed B. S. course at West Tennessee Christian College, Henderson, Tenn., June, 1891. He was in the evangelistic work eight successive years under Tennessee Mission Board; had over 4,000 additions, 174 in one meeting; received honorary degree A.M. at Georgie Robertson Christian College 1900. Married Miss Sara E. Snellings, Feb. 18, 1903.



L. C. WARREN,
Veedersburg, Ind.

Born April 5, 1830; "born again" August 17, 1843; married July 24, 1850; preached 35 years; field was Indiana, eastern Illinois and southern Michigan and part of Colorado, where he served as judge of the court. Organized and re-organized over 100 churches; baptized many thousands, and brought into the field twelve worthy preachers.

ALLEN T. SHAW,
Knightstown, Ind.

Born Clay county, Indiana, August 29, 1877; taught vocal music at nineteen; student at The School of the Evangelists 1897-1900; minister Kipton, O., and vice-president Eleventh Dist. O. C. M. S. 1901-2; minister Greenville, O., 1902-3. Minister Knightstown 1903.

J. MURRAY TAYLOR,
Washington, D. C.

Born Gallatin county, Kentucky, March 17, 1872; student at the College of the Bible and Kentucky University 1892-5; withdrew from college 1896 on account of ill health; became minister at Vevay, Ind., and Sanders and Crittenden, Ky.; re-entered college 1898, graduating the following spring; 1901 went to Madison, where he has done the best work of his life. Mr. Taylor has brought 1,000 souls to Christ.

C. H. TROUT,
LaFayette, Ind.

Born near Milton, Ky., November 15, 1859; student and graduate from Eminence College, Kentucky, with degree of A. B.; student in Kentucky University five years, graduating in 1886. Minister at Carrollton, Ky., Richmond and Greensburg, Ind.; Carrollton and Unionville, Mo.; Piqua, Ohio, and now minister for past two years of the First church of LaFayette, Ind.

ELI B. WIDGER,
La Porte, Ind.

Grew to manhood Louisville, Ky.; educated Bible College, Lexington. Minister Batovia, Ill., two years, which resulted in rebuilding church edifice; La Porte, Ind., eight years, rebuilt and enlarged church property; one year Grand Rapids, Mich.; Columbus, Ind., three years, where he erected a roof-garden church, first in the world. Built wo mission churches; has done much work in destitute places.

S. A. STRAWN,
Indianapolis, Ind.

Born New Cumberland, Ohio, July 18, 1864; teacher 1882-4; student in Kentucky and Drake Universities 1884-91; graduating in the English, Business College, and Classical Courses of Kentucky University and receiving degree of A. B. from Drake University; minister Elliott, Ia., Literberry, Mt. Carmel, Mattoon, Ill., and Owosso, Mich. Representative of N. B. A. of Church of Christ for Indiana and Michigan, 1902.

UNION CITY, INDIANA, CHURCH OF CHRIST.

UNION CITY, IND.

The Church of Christ at Union City, Ind., worships in the house as represented by the above cut. The congregation now consists of about 450 members, and the church house is one of the most beautiful in the State. This congregation stands as a monument to missionary effort on the part of some of the pioneer disciples of this section of our country. About the year 1848, Thomas Wiley was the missionary evangelist for the Northwestern Christian Missionary District of Ohio, which included several counties in Eastern Indiana. It was largely through the efforts of Bro. Wiley that Union City was made a mission, to which he gave much personal attention. Among other able and consecrated men of God who planted the seed of the gospel here prior to its being made a mission point, and preached and helped to establish the church here, were Valentine Harlan, Elihu Harlan and Hosea Tillson, of Bethel, Wayne county, Ind. The church was organized in the year 1858 by Thomas Wiley, who became its first minister. Among others who have served as minister of this congregation were Thos. Burnaw, Barnhill Polly, Dr. G. W. Thompson, Hardin Harrison, W. D. Moore, W. P. Aylesworth, A. A. Moore, W. J. Howe, J. C. Tully, J. F. Sloane, C. G. Bartholomew, L. A. Pier, W. L. Meele, W. D. Stone, W. G. Smith, M. W. Harkins, S. W. Brown, A. M. Hootman, Matthew Small, and J. L. Hill, the present minister. In the year 1875 the old frame structure was replaced by a handsome brick church at a cost of $18,000. This house was used until 1901, when it was remodeled and reconstructed at a cost of about $7,000, and in 1902 a handsome pipe organ was put in, costing $1,800. The church property, including the parsonage on lot adjoining the church, is worth not less than $25,000. Not least among the good works done by this church is the sending out of a number of able and consecrated ministers of the gospel. Among her sons who have served the Master in this capacity are Jacob Vinson, Jas. G. Harrison, H. A. Harrison, A. L. Orcut, Harry G. Hill, Owen Livengood and Geo. W. Stewart. The present condition of the church is better than ever before in its history. The church is free from debt, the missionary spirit is strong, peace and harmony prevail, and the outlook for the future is bright.

OFFICERS UNION CITY, INDIANA, CHURCH.

1. Humphrey Bailey. 2. Sanford Woodbury. 3. T. W. Ballinger. 4. Edmund L. Anderson. 5. Henry V. Hitz. 6. O. A. Bennett. 7. Jason Jackson Downing.

JOHN L. HILL,
Union City, Ind.

Born Gallatin, Tenn., April 16, 1872; graduated Cumberland University, with degree B. D., 1895; ordained in Cumberland Presbyterian church 1894; pastor Cumberland Presbyterian church, Princeton, Ky., 1896; renounced sectarianism and became a Disciple 1898; minister Church of Christ, Madisonville, Ky., 1898-1901; now minister at Union City, Ind.; degree of A. M. from South Kentucky College, Hopkinsville, Ky., 1903.

C. W. TRITT.

C. W. Tritt, chairman of the Board of Officers of the Church of Christ, Union City, Ind., was born at Fairfield, Green county, Ohio, Nov. 3, 1852. He has lived in Union City, Ind., since 1859. Was baptized into the Church of Christ by J. C. Tulley in 1875. He was married to Miss Elizabeth Reeves in 1880. Mr. Tritt is one of the most successful business men in Randolph county; has large means and contributes unstintingly both his business ability and money to the success of the church.

WILLIAM B. SMITH.
Logansport, Ind.

Born Logansport, Ind., January 5, 1859; attended the public schools at Logansport, Ind.; engaged in the buggy and harness business in 1890; member of Ninth Street church, Logansport, Ind.; one of the trustees of church and member of official board.

SIDNEY E. McNEAL.
Charlestown, Ind.

Born Elm Grove, Ohio, September 4, 1872; attended Business College, Lafayette, Ind.; student in Chicago Institute 1896; private instruction under W. L. Luck, Lafayette, 1897-8; ordained at Lafayette, Ind., by T. J. Shuey; ministered consecutively for the following named churches: Wyatt, Ind.; Lakeville, Ind.; Charlestown, Ind.

L. M. SNIFF.
Angola, Ind.

Born Hocking county, Ohio, November 30, 1849; educated private schools and Bethany College; been preaching twenty years; teaching twenty nine years; is now president of Tri-State Normal College, Angola, Ind., which college has great influence upon the churches.

J. E. POWELL.
Wabash, Ind.

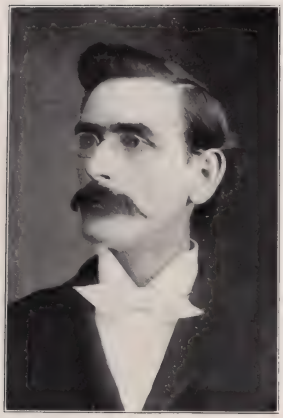
Born near Malvern, in the county of Worcester, in England; comes of a long line of ministers; his ancestors, for many generations, being ministers of the gospel; studied both in England and in New Zealand, where he lived for several years. Is honored with the degrees of M. A. and M. D. Now minister of the church at Wabash, Ind.

J. L. THOMPSON.
Hebron, Ind.

Born at Bargin, Ky., March 3, 1869; student Hoggsett Military Academy, Danville, Ky.; graduated from National Normal University 1892; teacher in public schools of Kentucky and the High School, Newport, Tenn. Has been minister at Odell, Neb., Concordia and Jewell City, Kan.; assumed present charge 1902.

H. RANDEL LOCKABILL.
Darlington, Ind.

Born near Russellville, Putnam county, Indiana, September 26, 1875; student of Wabash College, Crawfordsville, Ind.; graduated at Wabash College 1902, with degree of A. B.; receiving the highest oratorical honors of the institution; delivered the class Valedictory; graduate student Wabash College 1902; minister Meridian Street church, Indianapolis, Ind.; Woodland, Ill.; Darlington, Ind., 1903.



GRANT E. PIKE.
Lisbon, Ohio.

Born Lisbon, O., Oct. 5, 1863; student at Mt. Union College, Alliance, O., graduating with degree Ph. B., 1887; A. B. 1890; minister and evangelist Northeastern Ohio, 1891-95; ordained to ministry at Hiram, O., 1895; minister to the church at Barnesville, O., 1895-99; student at the University of Chicago, course B. D. 1899-1901; minister at Colorado and Sweetwater, Tex., 1901-1903.

WILLARD R. LOWE.
Shelbyville, Ind.

Born Orleans, Ind., August 10, 1870; student at Bible College, Lexington, Ky., graduating 1894; A. B. Indiana University 1897; student Yale Divinity School 1899; student Harvard University 1903. Minister Carbondale, Ill., 1894; Salem, Ind., 1897; Shelbyville, Ind., 1899. Died 1903.

ELAM T. MURPHY.
Lowell, Ind.

Born Marrowbone, Cumberland county, Kentucky, August 22, 1870; graduated Glasgow Normal School; received A. B. degree from Wabash College, Crawfordsville, Ind., and M. A. degree from the University at Indianapolis; studied at the University of Chicago and preached for the Park church. Minister at Lowell, Indiana, 1902-1903.

THOMAS AARON HALL.
Indianapolis, Ind.

Born Allegheny City, Penn., January 22, 1861; student Ligonier Academy and teacher in the public schools of Westmoreland county, Penn.; student Oberlin Telegraph School, Oberlin, Ohio; student Butler University, graduating with degree of A. B. 1892; post-graduate, ibid., 1893, with degree of A. M. Minister Centreville, Ind., 1893; Connersville, Ind., 1894; Milton, Ind., 1896; Oxford, Ind., 1899; Rensselaer, Ind., 1902; Indianapolis, Ind., 1904.

JOHN H. MacNEILL,
Kokomo, Ind.

Born Prince Edward Island, Canada, May 25, 1857; normal graduate 1875; taught school five years; entered Kentucky University 1882; Bible College graduate 1886; minister Central church, Louisville, Ky., 1886-88; Rushville, Ind., 1888-99; Muncie, Ind., 1899-1902; Kokomo, Ind., 1902, where he still ministers.

LUTHER ELMER SELLERS,
Terre Haute, Ind.

Born Franklin, Ind., May 6, 1868; graduate Butler College 1891; student Boston 1893, University of Chicago 1894-5. Minister at Tipton and New Albany, Ind., and at Emporia, Kan.; minister Central church, Terre Haute, Ind., 1900; first president Kansas Ministerial Institute; annual lecturer Indiana State Normal Students; president of various Indiana church and benevolent societies; member of Prof. Willett's Oriental party.

C. QUICK,
Frankton, Ind.

Born in Henry county, Indiana, September 14, 1831; reared on a farm; educated in common schools; taught school fall and winter 1848 to 1857; commenced careful study of the Scriptures in 1866; commenced preaching in 1868; student in Bible College 1869; after returning home continued preaching until 1895; since then only occasionally on account of health. Author of "Mysticism Unmasked, or Ministration of the Holy Spirit."

HARVEY HORACE HARMON,
Columbus, Ind.

Born April 25, 1875, Auburn, Neb.; graduated Auburn Public School 1893; Cotner University 1893-95; graduated University of Nebraska 1896, degree of A. B. Minister at David City, Neb., 1896-1902; president Nebraska Christian Endeavor Union 1900-1901; located with Tabernacle Church of Christ, Columbus, Ind., as its minister, October, 1902.

A. L. ORCUTT,
Indianapolis, Ind.

Born on a farm, Randolph county, Ind., Jan. 18, 1852; attended Ridgeville College (Baptist) part of four years; began teaching at 17; married 1872; "born again" 1875; entered the gospel ministry 1884; ministries all in Indiana; Muncie, New Castle, Danville, Indianapolis (Englewood); Cor. Sec. Board of Ministerial Relief two years; began ministry Sixth church, Indianapolis, November, 1902.

L. I. MERCER.

Born on a farm near Bowling Green, Ohio, March 29, 1867; 18th child in a family of 19 children; his parents were devout Christians; his father was elder in his home church for more than 40 years; took his Bachelor and Master's degree at Bethany College, and has since done two years of University work. He has labored as minister and evangelist in the West, Ohio, Indiana, and is now located with church at Hoopeston, Ill.

WILLIAM D. BARTLE,
Milroy, Ind.

Born in Washington county, Ind., April 18, 1869; student at Borden Institute, Indiana, graduating 1893; student in College of the Bible, Kentucky University 1894-5; student Indiana University 1895-7, graduating with degree of A. B.; teacher in Borden Institute 1893-4 and 1897-9; student Butler College, Indianapolis, Ind., 1899-1900; minister Milroy church 1900.

P. M. KENDALL,
Columbus, Ind.

Born in Columbus, Ind, Feb. 28, 1872; baptized by Z. T. Sweeney, 1884; Butler Univ., prep. dept., 1889-1900; College of the Bible, 1890-93; began preaching in Bartholomew county, Ind., 1893-94; University of Indiana 1894-95; State Supt. of C. E. for Churches of Christ of Indiana 1895-96; College of the Bible, 1896-1897; married to Miss Ethel Wayne Bartlett 1899; preached in Fla., Ind., 1900-1902; general evangelist and singer 1902.

FIRST CHURCH, WARSAW, IND.

This church was organized in 1851, with nine members. In 1889 the present house was erected. E. J. McAlpine, J. M. Leamon and E. F. Moon comprised the building committee. The structure is of brick, and cost $15,000. It will seat 600 people.

JOHN A. ROBERTS,
Irvington, Ind.

Born Rush county, Indiana, July 22, 1839; student N. W. C. University (Butler College), graduating with the degree of B. S., 1871; minister at Lebanon, Ind., 1871; Shelbyville, Ind., 1873; New Castle, Ind., 1876; Kenton, Ohio, 1880; Tallula, Ill., 1884; Pittsfield, Ill., 1886; Kendallville, Ind., 1888-92; located at Irvington in 1892, and has preached for various churches in contiguous territory.

JOHN KENDRICK BALLOU,
Iowa City, Iowa.

Born Somerset, Ky., 1873; moved to Kansas in 1879; student at Wichita, Kan., three years; principal of Business College at Oklahoma City one year; ordained in 1898; preached three years in Kansas and three in Iowa. Student at Drake University, and at present a student in the University of Iowa, and doing regular ministerial work.

ED A. JORDAN.

Born at Troy, Ind., Jan. 14, 1879; student at St. Mienard College, Indiana, graduating with the degree of A. M. 1898, took Minor Vows in the Catholic church 1898; united with the Church of Christ 1899; student at State University 1899; ordained March 4, 1900; minister of the church at Richland three years, at Huntingburg, Ind., two years, and has been very successful in his ministerial and evangelistic work.

FORREST D. FERRALL.
Ames, Iowa.

Born Bluffton, O., September 21, 1869; graduated Bluffton High School at the age of 16. Student at Hiram College, Ohio, graduating with degree of A. B. June, 1894; minister Ridgeway, O., 1895-6; student University Chicago 1896-7; minister church at Pleasantville, Ia., 1898-1901; minister church at Ames, Ia., 1901-1904—.

ARTHUR LOAR ZINK.
Prairie City, Iowa.

Born in Newton, Ia., June 18, 1870; educated Newton Normal College and Adrian College, Adrian, Mich.; preached two years Tecumseh, Neb., and was called to Long Grove church 1901. His present field of labor is Prairie City, Iowa. He has held fellowship with the Church of Christ but five years, and wishes to work wherever he can best serve his Lord and Master.

J. M. HOFFMANN.
Perry, Ia.

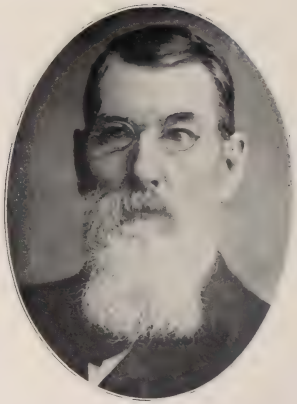
Born Jacksonburg, O., July 15, 1856; student at Christian University, graduating with degrees of B. S. and B. L. 1887; Northeast Missouri District Evangelist 1887-90; State Evangelist of Missouri 1890-3; Financial Agent of Christian University 1894; minister Second church, St. Louis, 1895; minister church, Spencer, Ia., 1897-8; minister church Boone, Ia., 1899-1903; minister church, Perry, Ia., 1903.

GRANVILLE LIPSCOMB.
Nashville, Tenn.

Son of Granville and Jane L. Lipscomb. Born in Franklin county, Tennessee June 18, 1845. Ordained evangelist September, 1867; married Nannie Swift June 18, 1872. She died July 30, 1896. Editor Gospel Advocate S. S. Series five years. Preached mainly in Tennessee, Virginia, Georgia, Alabama and Mississippi. Present chaplain Tennessee State Prison. Member Board of Trustees, Fanning Orphan School.

GEO. B. STEWART,
Dayton, Ohio.

Born Union City, O. (Ind.), Dec. 16, 1876; student at Bethany College, W. Va., graduating with degree of A. B. 1897; Y. M. C. A. Secretary 1897-98. Field representative for Standard Pub. Co. 1899. Began regular ministry January 1, 1900, at Ravenswood, W. Va.; Madisonville, Ohio, 1901-1902; West Side church, Dayton, Ohio, March, 1902.



JOHN MILLER SMITH,
Greenville, Ohio.

Born at Jamestown, Ohio, May 27, 1833; he became a disciple in 1850, and began labors in the ministry in 1860. His principal labor has been evangelistic, and his field the States of Ohio, Illinois and Tennessee. He truly says, "I have had forty years' experience in the ministry, and have never found anything better for a man than to take the Bible only as the rule of his life."

G. L. WHARTON,
Central Provinces, India.

Born Monroe Co., Ind., July 17, 1847; lived on farm till 21 years of age; attended High School in Terre Haute, Ind.; college in Carbondale, Ill.; taught two years in Illinois; graduated in Bethany College 1876; married daughter of Dr. R. Richardson; received degree of A. M. in 1890; six years minister Buffalo Church of Christ; three years minister Hiram College church; spent 17 years in India as missionary.

C. MANLY RICE.
Lisbon, Ohio.

Born Vermillion, O., May 26, 1871; ordained Advent Church of Christ, Oct. 30, 1892; married Miss Belle Miles, Lima, O., June 19, 1893; accepted The Plea 1896; educated in classical course under private tutor. Founder of A. L. B. Inductive University, highly recommended by leading educators. Took graduate work, receiving Ph. D. degree, 1900. Ministries Greenwich, Medina, Wooster, Marlboro, Malvern, Lisbon, Ohio.

JOHN A. TABOR,
Oklahoma City, O. T.

Son of Nathan and Mary Bagwell Tabor; born Bagwell, Tex., Feb. 15, 1872. Learned penmanship on sand bar; by it paid way through college; married to Nellie Greenwood, Lampassas, Tex., 1894, who lived seven months; married to Mary Williams, of Ohio, 1896. Born unto them four children; one girl, three boys. Entered ministry 1895; appointed State Evangelist, Oklahoma Territory 1903.

J. C. B. STIVERS,
Wellington, Ohio.

Born Franklin county, Ky., Jan. 1, 1855; student Ky. University and College of the Bible, graduating from latter in 1878. Minister Grayson, Ky., 1878-79; Duke Centre, Pa., 1879-81; Waverly, N. Y., 1881-4; Collinwood, O., 1884-7; New Cumberland, W. Va., 1887-90; Uniontown, Pa., 1890-3; Pittsburg, Pa., 1894-6; Evangelist Ohio Christian Society 1896-8; minister Missoula, Mont., 1898-9; Elyria, Ohio, 1899-1901; Wellington, Ohio, 1901.

H. WARNER NEWBY, M. D.,
Guthrie, O. T.

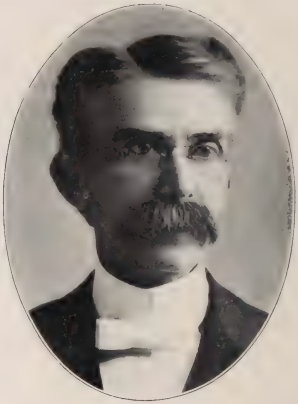
Born Clinton county Mo., Dec. 8, 1861. Degrees from four colleges. Been preaching ten years; general evangelist for A. C. M. S., Kansas state evangelist. Minister Ulysses, Garden City, Kansas, and Guthrie, O. T. Clear and strong in the pulpit—loyal to the Book and the brethren. Built twelve churches, constituted 20. Added about 13,000 to the church, averaging more than one for each sermon.

C. E. BROWN,
Arapahoe, Okla.

Born in Fulton county, Ill., June 18, 1872. Educated for a Lutheran preacher in Carthage College (Ill.); united with the Church of Christ in 1893, and married Miss Maud Wilkes in 1900. Has held successful ministries in Eureka Springs, Ark.; Maysville, Kingston and Mount Vernon, Mo., and has successfully evangelized in fourteen states and territories; now minister First church Arapaho, Oklahoma.

G. H. SIMS.
Lima, Ohio.

Born Medina county, Ohio, Jan. 9, 1860; student at Hinckley High School, Mansfield Normal, Ada University. Minister Fort Wayne First church, doubling its membership, paying its debts and building parsonage; Wichita Central, 504 additions; evangelist of Kansas and for the Home Board; minister Tiffin, 1898-01; Lima 1901-3. Has taught, lectured, dedicated churches, started ten preachers and saved thousands of souls.



W. A. ROUSH.
Mt. Vernon, Ohio.

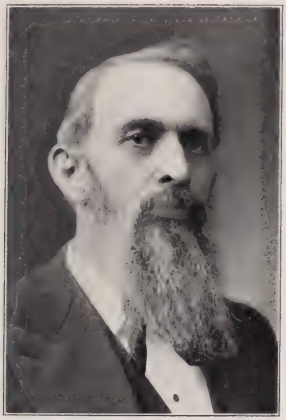
Born Highland county on a farm, February 4, 1852; educated for a teacher; superintendent of schools at Russells, O., when he entered ministry; first charge Frederick, O.; ten years minister at Nelsonville, O., holding nine evangelistic meetings there; has been minister at Charlottesville, Va., Wilmington, Athens, Glouster, Mt. Vernon, Ohio.; has done considerable evangelistic work also.

THOMAS L. LOWE.
Athens, Ohio.

Born Lincoln, England, Dec. 21, 1869; student at Hiram College, O., 1892-93; student at Ohio Northern University, Ada, 1894-97, graduating with degree of A. B. 1897; student University of Chicago, 1897-98; degree of A. M. from Ohio Northern University 1900; degree of D. D. from Ohio State University, at Athens, 1903; minister at Rutland, O., 1898-1901; minister First church, Athens, O., 1901.

GEORGE A. RAGAN.
Hiram, Ohio.

Born in Southington, Ohio, March 8, 1863; in 1891 graduated from Hiram College with A. B. degree; 1891-95 missionary pastor and state secretary in South Dakota; 1896-98 minister Church of Christ Oskaloosa, Ia.; 1899-1902 graduate student University of Chicago, minister Irving Park church and general evangelist; 1893 received A. M. degree Hiram College and accepted call from the Ohio Christian Miss. Society as state evangelist.



JAMES ALEXANDER BEATTIE.
Buffalo, N. Y.

Born Huron county, O., May 11, 1845; student Savannah Academy 1866-69; taught in Savannah Academy 1869-71; graduated Bethany College 1873; instructor in Bethany College 1873-74; superintendent City schools, Ashland, O., 1874-76; teacher in Bedford College, Indiana, 1876-81; Professor of Mathematics and also President the last part of the term Oskaloosa College, Ia., 1881-89. President Hiram College 1902.

S. T. DODD, Deceased
East Palestine, O.

Born Beeler's Station, Va., Sept. 26, 1835; graduate Mount Auburn College, Cincinnati, O., 1860, and Medical College, Western Reserve University, Cleveland, O., 1867; served through Civil War, on non-commissioned staff of 22nd Pa. Calvary. Began preaching 1877; minister Leavenworth, Atchison, and Salina Kan. Organized following churches: Topeka, Kan., 1880; Beaver Falls, Pa., 1885; Rogers, O., 1888; East Palestine, O., 1893. Died September 22, 1903.

NEW PARIS, OHIO, CHURCH.

S. S. KILLBOURN.
New Paris, Ohio.

Born near New Paris, O., Aug. 13, 1851; moved to Indiana 1856; came back to New Paris 1864; in business since 1877; trustee New Paris church.

OSCAR D. HALSELL,
Oklahoma City, O. T.

Born at Clarksville, Texas, Feb. 14, 1859. Left school 1876. Had charge of a large ranch for a number of years. Now president and business manager of one of the largest wholesale interests in the Southwest. Member of Oklahoma Missionary Board. Officer in the church, Oklahoma City. President of building committee. Is liberal towards all of our enterprises.

HENRY HERBERT MONINGER.
Steubenville, Ohio.

Born near Washington, Pa., April 29, 1876; student at Bethany College, graduating with degree of A. B. 1898; student West Virginia University 1898-9, University of Indianapolis 1899-1900, and Yale University 1900-1; degrees of A. M. from W. Va. University and B. D. from Yale. Minister First church, Steubenville, O., 1902; church membership 950; additions past year 247.

JOHN A. ARMSTRONG.
Summerfield, O.

Born West Middletown, Washington county, Pa., 1844; united with the U. P. church in 1862. Hearing Campbell McKeever preach and learning the way more perfectly, in 1867, he obeyed the gospel, was baptized by T. D. Garvin, at Wilmington, O., and for many years has been laboring for Christ. Is now minister of the Church of Christ at Belmont Ridge, and Stafford, Ohio.

MILLISON J. MAXWELL.
McComb, Ohio.

Born near Mt. Gilead, O., September 18, 1850; graduating with honors from Bethany College, W. Va., 1874. In a continuous ministry of twenty-nine years, serving several Ohio churches as minister; at Ada, three years, Minerva five, years; Augusta, six years; Bellefontaine, three years; Bucyrus, three years; McComb, at present. Life director in the F. C. M. [illegible]

AUSTIN E. MEEK,
Brink Haven, O.

Born at West Carlisle, O., Nov. 26, 1877; student West Carlisle High School; graduated with M. A. Litt. degree Correspondence Bible College, Kimberlin Heights, Tenn., 1901. Special studies in correspondence department Chicago University. Minister Church of Christ, Harmony, Ohio, 1896; Fallsburg, 1898; First, Milford, O., 1901; Millwood, 1901-1903; Brink Haven, O., 1903.

FRANK FOUST.

Born Pricetown, O., Sept. 14, 1862. Taught school several years before entering Hiram College, in 1888. Began preaching in 1890, and has been constantly engaged since. His efforts have been crowned with success. Has organized three churches and baptized hundreds into Christ. Is just reaching the prime of life and ability for work.

J. F. STONE.
Findlay, Ohio.

Born Spencer, Va., July 30, 1872; entered Kentucky University September, 1892, and graduated from the College of the Bible June, 1898; preached at Bluefield and Huntington, W. Va., for five years. Minister First church at Findlay, Ohio, 1903. Editor of *The Bluestone Messenger*, a religious paper devoted to the upbuilding of the home, the church and the cause of temperance.

FIRST CHURCH, FINDLAY, O.

Organized by W. J. Lhamon in 1884. About fifteen members met in the German Reformed church the first year and had preaching on a week night. Permanently organized in 1887 by J. T. H. Stewart, and the present house was built. It has since been improved and now has a membership of 400.

M. L. BUCKLEY.
Harrison, Ohio.

Born on a farm at Napoleon, Ohio, Oct. 24, 1867; student at Ohio Normal University, Ada, O., graduating 1893; student Hiram College 1893-5; degree of A. B. from Hiram. Traveled abroad seven months. Preached one year for Hubbard, O., church; three years at Rushylvania, O. Since April, 1901, located at Harrison, O. Present statistician of Churches of Christ.

ANSON G. CHESTER.
Buffalo, N. Y.

Born Norwich City, Conn.; graduated Union College, Schenectady, N. Y., with degree A. B. and valedictory. Degree of A. M. Madison, N. Y. University; member of Phi Beta Kappa; twenty-five years Presbyterian minister; no ministry in Church of Christ; author "Tapestry Weavers," and many well known poems.

DANIEL GRANT WAGNER
Chester, Neb.

Born near Mount Morris, Ill., July 24, 1864. Educated at Hiram College and Mount Morris College. Been preaching for six years; first charge, Monroe, Wis.; second, Lordstown, O.; completed the A. B. course at Hiram College 1896. Was state Superintendent of Y. P. S. C. E. while in Wisconsin. Now located at Chester, Neb.

JAMES RONALD GLENN.
Weston, N. C.

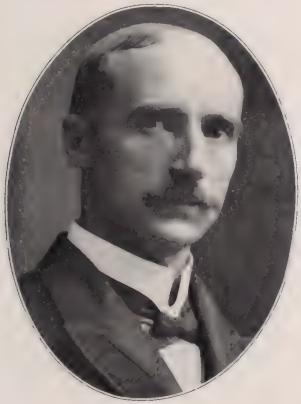
Born Mayo, N. C., Dec. 3, 1880. At fifteen years of age united with the Church of Christ; baptized by his father, T. J. Glenn; student at Milligan College, Tennessee, 1898 to 1902; Feb. 1902 accepted call to the church at Spray, N. C.; was there one year and a half, baptized 105 persons, added thirty to the church otherwise and enlarged the building.

EARL P. KEMPHER.
Dunkirk, Ohio.

Born VanBuren, O., Nov. 29, 1875; reared on a farm; student in Tri-State Normal College, Angola, Ind., 1896; graduated with degree of A. B. 1899; preached one half time for Fairview church (Angola, Ind.) for one year; at Nunda, Ill., 1899-1901; at Dunkirk, Bethel, and Blanchard River churches, each one half time, 1901.

W. E. POWELL.
Greenville, N. C.

Born York county, Va., Dec. 24, 1869; student Churchland Academy, Va., 1891-92; student at Bethany College, W. Va., 1892-95; minister Gordonsville, Va., 1897; vice president S. E. District (Va.) Evangelizing Board, 1898-1901; minister Twenty-fourth Street church, Newport News, Va., 1901-1902; Greenville, N. C., 1903.



ARTHUR M. GROWDEN.
Scranton, Pa.

Born Dunedin, New Zealand. Student College of the Bible, Lexington, Ky., 1882-85; received degree Ph. B. Fenton College, Mich., 1899; A. M. degree in course, Bethany College, W. Va., 1903. Visited China, Japan, Great Britain, France, Italy, Greece, Turkey, Palestine, and Egypt. Has held successful ministries in Tennessee, California, and Ohio. A successful evangelist.

GEORGE DARSIE, JR.
Massillon, Ohio

Born near Dawson, Pa. Son of Hugh Smith and Malinda Cochran Darsie; student at Bethany College, W. Va., graduating with degree of A. B. 1892. Minister Fourth Street church, Covington, Ky., 1893; minister church at Connersville, Ind., 1898; minister church at Massillion, O., 1902.

JAMES S. BELL,
Pekin, N. Y.

Born in Antrim, Ireland, October 20, 1838; educated under Scotch Covenanters; came to Ohio, and learned the printer's art. In Illinois, May 1858, became a disciple of the Lord Jesus; correspondent of the *American Christian Review*, under B. Franklin and John F. Rowe. has been preacher of the gospel forty-five years; since the death of Bro. Rowe, December, 1897, has been editor of the *Christian Leader*.

JOSEPH KEEVIL,
715 Humboldt St., Brooklyn N. Y.

Born Wiltshire, England, Aug. 22, 1872; student at public schools in England and night schools in New York; student at College of the Bible, graduating 1895. Preached for churches in Northern Kentucky 1893-99; missionary for A. C. M. S. at Rat Portage, Ontario, Canada, 1899-1902. Minister for Gloversville, N. Y., Church of Christ 1902-1903; minister for Second Church of Christ, Brooklyn, N. Y., 1903—.

JAMES C. COGGINS,
Wilson, N. C.

Born near Asheville, N. C., March 3, 1865; student at Milligan College, Tenn., 1886-89, graduating with A. B. degree; student University of Chicago 1894-95; A. M. degree from Christian University, Bethany College; Ph. D. from American University of Harriman, Tenn. Preached two years for the Christian Tabernacle, Decatur, Ills. President Atlantic Christian College.

RICHARD W. WALLACE,
Cameron, Mo.

Born near Columbia, Ky., Nov. 7, 1877. Student Kentucky University 1894-1901, graduating from the College of the Bible in 1900, and from the College of Liberal Arts in 1901, with the degree of A. B. Minister First church, Meridian, Miss., 1902-1903; became minister of the church at Cameron, Mo., September, 1903.

LEWIS M. OMER,
Asheville, N. C.

Born in Union county, Ky., October 23, 1859; student at Kentucky University, graduating with degree of A. B. in 1890; minister Clifton Forge, Va., 1890-92; Third church, Richmond Va., 1893-98, and Martinsville, Va., 1899; Corresponding Secretary Virginia Christian Missionary Society 1894-98; missionary under C. W. B. M. at Monterey, Mex., 1900-1901; minister Asheville, North Carolina.

ASHEVILLE, N. C., CHURCH.

The above building is centrally located in one of the very best portions of the city, and was erected in 1900. It is of pressed brick, trimmed in limestone. It is neatly furnished, heated by a furnace, lighted by electricity, and has a seating capacity of 250. It has two beautiful memorial windows.

DR. H. D. HARPER.
Kingston, N. C.

Born near Bentonsville, Johnson county, N. C., May 4, 1847. Served eight months in Confederate Army. Student Kentucky University 1869-73; read dentistry in Lexington, Ky.; graduated dental department University Tennessee; president North Carolina State Missionary Society several years; state evangelist North Carolina one year. Pres. N. C. State Dental Society 1884. Located in Kingston, N. C., since 1882.

THOMAS M. MYERS.
Asheville, N. C.

Born St. Clair, Tenn., May 12, 1849; entered Kentucky University in April, 1867, remained there for nearly five years; has preached constantly for nearly thirty-five years; minister in a number of our large cities but is better known for his tireless evangelistic work; has held 226 revival meetings and aided in many others; baptized 10,000 persons and received nearly as many more into the fellowship of the church.

HARRY GRANISON HILL,
Indianapolis, Ind.

Born in Union City, Ind., Sept. 15, 1874; graduated from high schools 1894; student Bethany College 1894-97; A. B. Bethany College in 1897; minister at Hebron, Ind., 1897-98; minister Fergus Street church, Cincinnati, O., 1898-1900; graduate student Chicago University, 1901; minister First church Omaha, Neb., 1902-1903; degree M. A. from Bethany College 1903. General Sec. American Christian Education Society, 1903.

EDWARD CLUTTER,
Bethany, Neb.,

Born at Mt. Moriah, Harrison county, Mo.; boyhood days were spent on a farm; received high school training at Tecumseh, Neb.; began evangelistic work in Missouri in 1897, holding some very successful meetings. Attended Cotner University three years, graduating in the English Bible course in 1903. The following summer was spent as field agent for Cotner University; now engaged in evangelistic work.

CYRUS ALTON,
Wood River, Neb.

Son of Benjamin Alton, a pioneer preacher of the Restoration; born near St. Joe Station, Ind. Jan. 4, 1841; commenced preaching with R. Faurot and J. Hadsell, whose niece, Melvina Abel, he married; minister at Edgetown, O., Fremont, Mich., Plattsmouth, Greenwood, and Elmwood, Neb., doing much evangelistic and school work; supt. of schools four terms; has three children; His only son is a physician at Elmwood.

ALEXANDER C. CORBIN,
Beaver City, Neb.

Born April 2, 1847, in Hardin county, O.; moved to Iowa 1854; enlisted 1864, in Union Army; educated Oskaloosa College; preached to Iowa churches: Homer, Ontario, Pleasantville, Boone, Adel, Altoona and others; moved to Beaver City 1881; church there organized in 1893, has had no other minister. Beginning with 1882, for twelve years was either bank clerk, county treasurer or editor weekly paper, preaching on Sunday.

ZENAS O. DOWARD,
Grand Island, Neb.,

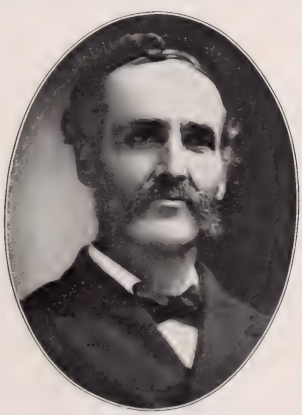
Born at Mt. Morris, Ills., June 19, 1866; student two years at Mt. Morris, Ills., College; one year at Eureka, Ills., college; graduated from Hiram, O., College, 1894. Minister church at Richwood, O., 1895; Lawrenceville church, Pittsburg, Penn., 1896-98; First church, Grand Island, Neb., 1898; president of Nebraska Christian Missionary Society, 1901.

NATHANIEL S. HAYNES,
Lincoln, Neb.

Born Washington, Ky., March 7, 1844; boyhood on Illinois farm; military service in sixties; graduate Eureka College 1867, A. B.; 1868, A. M. Principal public schools, Kansas, Ills., one year; minister there 1868-72; minister Decatur, Ills., 1873-80; Corresponding Secretary Illinois C. M. S. 1880-90; minister Peoria, Ills., 1885-92; Englewood, Chicago, Ill., 1892-98; Eureka, Ill., 1898-1902; First church, Lincoln, Neb., 1902.

JOHN WILLIAM HILTON,
Bethany (Lincoln) Neb.

Born New York City, N. Y., March 27, 1867; student at Fairfield College 1887-88; student Cotner University, 1892-98; graduating with the degree of A. B. 1898; Financial Secretary Cotner University 1898-1900; student Nebraska State University 1900-1901; A. M. Nebraska University 1902; vice-Chancellor Cotner University 1901-1902; minister at Douglas and Sterling, Neb., and East Side church, Lincoln, Neb.; minister University church, Bethany, Neb., 1903.



WILLIAM SUMPTER,
Bethany, Neb.

Born in Kidderminister, England, April 29, 1840; private ministerial student of John Marsden, M. A. and Thomas Greenfield, Congregational minister and authors; also of John Mills, Baptist minister and author. Preached continuously from 1855 to the present; baptized in the fall of 1870 and became an evangelist in the new state. Editor *Christian News* for seven years.

SIMEON D. SEYMOUR,
Alexandria, Mo.

Born Pensilva, Cornwall, England, Sept. 14, 1851. Emigrated to the United States Sept. 16, 1874. Joined the M. E. church in 1885. Ordained elder in 1887; labored as an evangelist. Edited the *American Blade*, of Rock Island, Ills. Joined the Church of Christ July, 1901. Organized a congregation at Alexandria, Mo., in 1902, and built them a house of worship, doing all the carpenter work with his own hands.

JOHN G. M. LUTTENBERGER,
St. Louis, Mo.

Born in Augusburg, Germany. Educated in that country. Went to sea and served in the Navy. Attended Bethany College and united with the Church of Christ in 1891. Engaged in evangelistic work; lectured; wrote "Cameo's from a Preacher's Study," "A Christian or a Church Member—Which?" and other tracts in English and German language. Is now completing a special course in medicine and surgery.

STONEWALL JACKSON COPHER.

Born Lincoln county, Mo., 1864. Attended Troy High School three years; Troy select school, three years; taught in select school and country school six years. Preached his first sermon at Highbridge, Ky., when twenty-two; preached at Montgomery four, Odessa three, Desoto two, and Moberly one year. Held eleven protracted meetings at one church, baptizing 1,200. Organizes Bible readings in all his churches.

JOHN D. McCLURE,
Albany, Mo.

Born April 9, 1845, in Kendall county, Illinois; is a son of Elisha and Nancy E. McClure. He united with the Church of Christ, June, 1871, and entered on the active work of the ministry in 1874; has organized a number of congregations, and added to our fellowship between two and three thousand souls. He has been eminently successful as a debater, especially with the Mormons.

NEWTON J. NICHOLSON,
Stanberry, Mo.

Born Star's Peak, N. C., Aug. 17, 1857; student at Montezuma, Iowa. Began school teaching in his twentieth year. At the age of twenty-eight began ministerial life; student eighteen months in Correspondence Bible College, Kimberlin Heights, Tenn; student two years in Stanberry Normal School. Minister for Ravenwood, Island City, Sheridan, Maysville, Tina, Pattonsburg, Sumner and Whitesville, Mo.

J. R. LUCAS.
Marionville, Mo.

Born near Wainsburg, Tenn., Feb. 26, 1831; reared in Ketucky, married and began preaching. Been preaching over fifty years. Has had fourteen public debates with such men as Jacob Ditzler, D. B. Ray, Elder Hughey, and other men prominent in their respective organizations. Preached in several states, and been the means under God of bringing many into the church. Now at Marionville, Mo.

ELDER W. C. ROGERS,
Cameron, Mo.

Born in Clinton county, O., June 10, 1828; was baptized Dec. 25, 1843, by his father. Graduated at Bacon College 1850; graduated at Bethany College 1852. Began preaching 1847; married Mary Elizabeth Garth Jan. 5, 1858. Corresponding Secretary of the General Missionary Society of the Church of Christ the year 1865-66. During his ministry has baptized four or five thousand. Now living in Cameron, Mo.

J. CLARK WILLIAMS,
Leora, Mo.

Born Poseyville, Ind., June 22, 1875. Student School of Evangelist, Kimberlin Heights, Tenn. Graduated class of 1891-92; graduated High School, Owensville, Ind. Worked as evangelist for State Board of Missouri one year; minister of Church of Christ, Leora, Mo.

CHAS. H. HILL,
Independence, Mo.

Born in Lafayette county, Mo., Sept. 3, 1861. Baptized Dec. 7, 1885. Served on the committee which built the church in Bates City, Mo., in 1886; was elected deacon and treasurer at the organization of that congregation and served as same until moved to Independence, in 1889. Was made deacon in this congregation in 1892, and since 1898 has served as elder.

L. J. MARSHALL,
Independence, Mo.

Born in Audrain county, Mo., June 24, 1870. Student in Missouri State University 1890-1895; student in Kentucky University 1895-96; student in University of Chicago, 1898. Minister church Palmyra, Mo., 1898-1901; minister Central church, Pueblo, Colo., 1901-1902; minister church Independence, Mo., 1902-1904.

W. T. HENSON,
Liberty, Mo.

Born in Santa Fe, Monroe county, Mo., April 25, 1857. Ordained to the work of the ministry in May, 1880. Located at present at Lathrop, Mo. Educated at Christian University, Carrollton, Mo. He is a plain preacher of the gospel, and has for twenty-three years been fully occupied in the work of the ministry.

EDGAR H. KELLAR,
Carrollton, Mo.

Born Sullivan, Ills., June 18, 1863. Graduated Drake University, 1886; student Union Theological Seminary, New York City, 1887-88; degree of A. M. Texas Christian University, Waco, Tex., 1898. Author "Lessons in Soul Winning," "Six Months Abroad," etc.

J. D. GREER,
Pleasant Hill, Mo.

Born Boone county, Mo., Sept. 20 1863; left an orphan, inheriting poverty at the age of six; comparatively no education in early life, knowing nothing but toil. Entered Christian University at twenty-seven to learn the parts of speech and lay the foundation of an education. Varying school with preaching, he has worked through college, graduating at Christian University, 1902, and now located as mininster at Pleasant Hill, Mo.

C. C. HILL,
Richmond, Mo.,

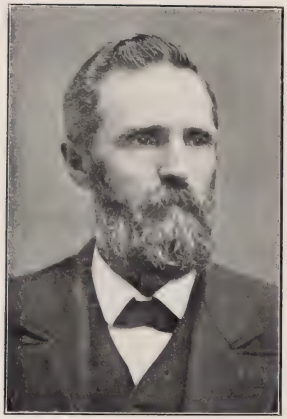
Born Pike county, Mo., June 23, 1863. Baptized by J. B. Corwine, 1883. Student Christian University 1884-85. Ordained 1889; minister church at Laddonia, Mo., from 1889 to 1894; Montgomery City, Mo., 1894 to 1899; California, Mo., 1899 to 1902, when he began his present ministry at Richmond. For two years secretary of Missouri Ministerial Association. At present Deputy Grand Master Missouri I. O. O. F.

ABRAM W. KOKENDOFFER,
Mexico, Mo.

Born in Bath county, Ky.; graduate State Normal College, 1879; graduate Bible College of Kentucky University, 1885. Minister Mt. Byrd church, Trimble county, Ky., 1886-1889; Millersburg, Ky., 1889-91. Married daughter of F. G. Allen, 1890. Minister Kansas City, Mo., 1891-1901, during which the Forest Avenue church was built. Came to Mexico, Mo., 1901, where a $25,000 church is being erected.

JNO. P. JESSE,

Born Sullivan county, Mo., Jan. 12, 1875. Graduate Browning High School, 1890; student at Drake University, DesMoines, Ia., graduating with degree of A. B. 1898. Ordained to the ministry at the age of sixteen; evangelist four years; preached five years for church, Gower, Mo. Now minister at Camden Point, Mo. Here is located the oldest Female College of the Churches of Christ of Missouri.



JASPER HILL COFFEY,
Albany, Mo.

Born Monroe county, Ind., Aug. 6, 1838. Son of Lewis and Harriet E. Coffey; obeyed the gospel at the age of fourteen; student in Franklin College, 1856-58; Indiana University, 1859; Junior class oration; set apart to the work of the ministry, August, 1860; has organized and strengthened many congregations, and added to our fellowship near 6,000 souls. Was a member of the Sigma Chi Society, and loves that order yet.

JUDGE J. A. ERWIN,
Mayaguez, Porto Rico.

Born Wayne Co., O., Nov. 26, 1850; a farmer's boy, educated in district and graded schools in neighborhood, with two years at Vermillion College, Haysville, O.; practiced law from 1883-91; became a Christian and soon began to preach at Valley Falls, Kan.; evangelist for Kansas State Board 1892-94; missionary to Porto Rico from March, 1898 to March, 1901; resigned and was appointed Judge of the District Court.

MADISON A. HART,
Fulton, Mo.

Born Montgomery county, Ky., May 21, 1874. Graduate of College of the Bible and Kentucky University, Lexington, Ky. Degree A. B. from Kentucky University 1901. Student at Yale University 1901-02. Minister church at Fulton, Mo., 1902.

JOHN RICHMOND BLUNT,
Richland, Mo.

Born in Lake county, Ill., Sept. 30, 1868; raised on a farm in Linn county, Mo.; student Brookfield College, Brookfield, Mo., 1889-91; labored with Armour Packing Co., Kansas City, Mo., 1893-94; entered School of the Evangelists, Kimberlin Heights, Tenn., 1894, and graduated in 1898. Evangelized in North Missouri two years; minister Church of Christ, Richland, Mo., 1901.

RUSSELL B. BRINEY,
Lexington, Mo.

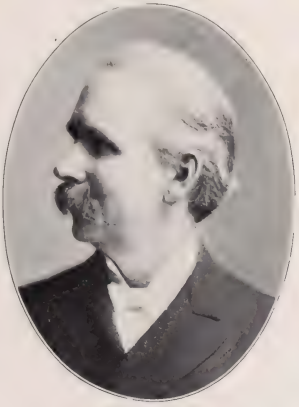
Born in Maysville, Ky., Sept. 1, 1875. Educated in Public Schools of Kentucky, Tennessee and Illinois; at the age of fifteen entered Kentucky University, graduating 1896 with degree of A. B.; 1897 with the degree of A. M.; has English and clasical diploma from College of the Bible. Minister Kirksville, Ky., Amarillo, Texas, Monroe City, Mo., and Lexington, Mo. Spent eight months as state evangelist of Mississippi..

CRAYTON S. BROOKS,
Jefferson City, Mo.

Born Monroe county, Mo., March 8, 1868. Student at Kentucky University and College of the Bible, Lexington, Ky.; graduate College of the Bible, Lexington, Ky. Minister at Frankford and Bowling Green, Mo., 1895-99; three following years at New London, and Mt. Zion, Mo. Preached at New London alone 1902 until called to Jefferson City, Mo., Sept. 1st of that year.

ALBYN ESSON,
Portland, Oregon.

Born at Howell, Oregon, January 13, 1866; student at College of the Bible, Lexington, Ky., graduating with class of 1893. Minister church at Cuba, Ill., 1893-97; minister church, Monmouth, Oregon, 1897-1901; minister Rodney Avenue church, Portland, Oregon, 1901. President Oregon Christian Missionary Convention, 1902.



J. FLETCHER GHORMLEY,
Portland, Oregon.

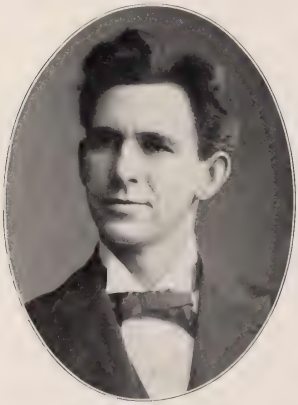
Born Monroe, Wis., July 16, 1851. Student at Eureka College, Ill., graduating with degree A. B., 1882; A. M. 1885; D. D. Eugene Divinity School, Eugene, Oregon, 1902. Last ministry in Middle West, Davenport, Ia., 1892. Evangelist California [illegible]; evangelist Montana. Minister First church, Portland, Oregon seven years.

FRANK W. ALLEN,
Columbia, Mo.

Son of Mr. and Mrs. Albert Allen, Lexington, Ky. Took A. B. and A. M. degrees at Bethany College, W. Va.: minister at Tully, N. Y., Leavenworth, Kan., Lexington, Huntsville, Fulton, Hannibal, Chillicothe, Mo. and Stanford, Ky. Presided over Female Orphan School, Camden Point, Mo., and Woodland College, Independence, Mo. One of the founders and for six years president of what is now William Woods College, Fulton, Mo.

WILLIAM BROOKS TAYLOR,
Ionia, Mich.

Born Mason county, Ky., March 28, 1865; student at National Normal University, 1885; Kentucky University and College of the Bible 1887-93; University of Chicago 1894-95; minister at Ruddels Mills and Indian Creek, Ky., 1890-93; North Side, Chicago, church, 1894-1900; Supt. of Missions, Chicago 1900-1902; minister Ionia, Mich., 1902; member State Board of Illinois Missions 1895-1902; Pres. State Board Mich. Mis. 1903.



ROLAND A. NICHOLS,
Worcester, Mass.

Born Shalersville, O., Aug. 1, 1865; student at Hiram College, Hiram, O., graduating with degree A. B. 1894; State Evangelist for Eastern Ohio 1894-95; General Evangelist 1896; minister First Church of Christ, Worcester, Mass., 1897-1901; minister Union church, Chicago, amalgamating it with West Side church, forming Jackson Boulevard Church of Christ 1901-1902; minister Highland Street church, Worcester, Mass., 1903.

REUBEN W. BLUNT.
Harris, Mo.

Born near Brookfield, Mo., July 29, 1873. Student Brookfield College and School of Evangelists, Kimberlin Heights, Tenn., 1894-98, graduating 1898. Evangelizing in Linn, Livingston, Sullivan, Mercer, and Putnam counties, Mo., 1898-1901, together with J. R. Blunt; held thirty protracted meetings with over 500 additions; mininster Humphreys church 1899-1901; Harris 1900-1903.

JOHN J. LOCKHART.
Nevada, Mo.

Born Sheboygan county, Wis., May 24, 1850. Student of Kentucky University 1873; student of Bethany College, W. Va., 1877; graduated in National School of Elocution and Oratory 1882. State evangelist of Texas 1890; minister Greenville, Tex., 1891-93; Nevada, Mo., 1896-97; evangelized in the states of Texas, Missouri, Illinois, Iowa, Indiana, Ohio, Kansas, Colorado and Tennessee with much sucess. Chaplain 2nd Regiment National Guards of Missouri.

JAMES MONROE VAN HORN.
Worcester, Mass.

Born, Malvern, O., Feb. 17, 1849; educated at Hiram and Alliance Colleges; received the degree of M. A. from Bethany College, also M. A. and LL. D. from Hiram College. All his public life has been spent as minister at Canfield, Mineral Ridge, Wellsville, Ravenna and Warren Ohio; Chester and Birkenhead, England, and Worcester, Mass.

J. E. DAVIS,
Stanberry, Mo.

Born at Winterset, Ia., July 23, 1877; reared in Daviess county, Mo.; graduated from Winston High School in 1898, valedictorian of class; from Central Christian College with degree of Ph. B. in 1901. Post-graduate work at Drake University. Minister of churches at Wilcox, Osborn, and Perrin, Mo., 1899-1901; minister of church at Princeton, Mo., 1901-1903; minister of church at Stanberry, Mo., 1903—.

J. H. HARDIN,
Boston, Mass.

Born near Bedford, Trimble county, Ky., Nov. 21, 1848. Educated country schools, Kentucky University, and Missouri University. Been preaching for thirty-three years. First charge, Columbia, Ky.; second charge, Madison, Ind. Has been president of Christian University and Eureka College; Corresponding Secretary Missouri Christian Co-operation and of American Christian Missionary Society.

H. A. DENTON,
Warrensburg, Mo

Born Hillsboro, Ky., January 11, 1867. Student College of the Bible, Lexington, Ky., 1887-88; student Willamette University, 1895-97; A. B. Richmond College 1898; A. M. Richmond College, 1900; minister church Warrensburg, Mo., 1899.

CHURCH, WARRENSBURG, MO.

Organized Jan. 11, 1866; present house of worship erected 1889; seating capacity 1,400; membership 700; value property $25,000. Ministers in their order: David Nation, Geo. W. Longan, John R. Reavis, J. M. Tennison, J. W. Monser, J. H. Foy, J. H. Hughes, Jno. A. Brooks, J. A. Lord, Sam McDaniel, A. W. Davis, J. J. Morgan, H. A. Denton, present minister since 1899.

J. J. LIMERICK,
Carrollton, Mo.

Born in Richmond, Mo., Feb. 4, 1866. Educated at the Richmond High School; united with the Church of Christ in his seventeenth year; began his work in the ministry in 1887. Since which time he has been constantly engaged in regular and evangelistic work, with reasonably good success, having brought into the fold of Christ about five thousand persons. Was married in 1888; author of "Gospel in Chart and Sermon."

MARSHALL M. GOODE,
St. Joseph, Mo.

Born in Macoupin county, Ills., Oct. 14, 1838; educated in public schools; preached for churches in Macoupin, Morgan, Cass and Sangamon counties, Illinois, 1862-76; minister church, at Petersburg, Ill., 1876-1881; minister First church, St. Joseph, Mo., March 1881-98. At present minister Wyatt Park church, St. Joseph, Mo.

JOHN H. CRUTCHER,
Brunswick, Mo.

Educated in the public schools of Harrison Co., Ky., Grundy's Business College, Covington, Ky., and Kentucky University; graduate from the last institution—from Bible College in 1875; from Liberal Arts College in 1889. Preached for following churches: Waco, Texas, New Albany, Ind., Bowling Green, Ky., Brunswick, Mo.

JOSIAH W. DAVIS,
Kirksville, Mo.

Born in Clay county, Ind., Oct 5, 1840. Son of Dr. George W. Davis; self-educated. Teacher, farmer, Captain in U. S. Army three years. Preaching thirty years, mostly in Missouri; three thousand converts. Married Miss C. M. Vanhoutin, of Vermillion, Ills. Has an educated family of nine children. Member of Missouri Legislature four years.

JOHN W. JENKINS,
Athena, Oregon.

Born Ontario, Canada, Dec. 25, 1857. Graduated at Bethany College 1880. Minister Paw Paw, Mich. 1880; Chesterland, O., Medina, O. Missionary Jamaica, West Indies, three years. Superintendent of missions and schools for the colored people. Minister West Madison Ave. church, Cleveland, O.; the Dalles, Ore., 1892; minister Hood River, Ore., 1894-1903; Athena, Ore. 1903-4.

JOHN W. COGGINS, JR.,
Kansas City, Mo.

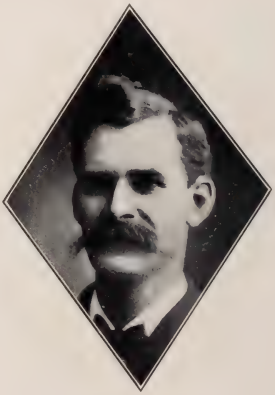
Born Asheville, N. C.; student Newton Academy, Asheville, N. C., two years; Mars Hill College, N. C., one year; Milligan College, Tenn., two years, and Christian University, Mo., four years. Minister Laddonia, Mo., three years; minister Odessa, Mo., 1900-1903. Forced by ill health to give up local ministry. Now student Kansas City Dental College, Kansas City, Mo.

DAVIS ERRETT,
Salem, Oregon.

Born in Palmyra, Mo., Aug. 14, 1853. Reared in Paynesville, Mo; attended the public schools and seminary of that place; took a course in Kentucky University; studied law; spent several years in journalism. Began preaching in Omaha, Neb., 1888, under the auspices of the A. C. M. S. Was State Bible School Evangelist of Nebraska 1889-92. Now minister First church, Salem, Ore.

ROBERT WOODS CLYMER,
Scranton, Pa.

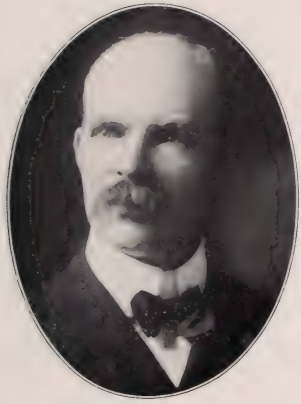
Born Lock Haven, Pa., June 22, 1868. Graduate of State Normal School 1889; principal of high school 1891-92; A. B. Butler College, University of Indianapolis, 1896; minister Seventh church, Indianapolis, 1896-99; minister First church, Scranton, Pa., 1899—.



FRANCIS L. COOK,
Sedalia, Mo.

Born Olathe, Kansas, Aug. 27, 1865. Been preaching nine years. First charge, Helena, Mont.; second charge, Corvallis, Mont. First state song evangelist in Kansas and Montana; was associate minister with H. O. Breeden, Des Moines, Iowa, and with James S. Myers, Sedalia, Mo.; was located in Sedalia eight years; built the East Broadway church. Began work in Salida, Colo., Feb. 1, 1904.

BROADWAY CHURCH, SEDALIA, MO.



FRANCIS MALLETTE BIDDLE,
Meyersdale, Pa.

Born in Cincinnati, O., Aug. 1, 1862; baptized 1873. Educated in the Cincinnati schools and Bethany College, receiving from the latter the degree of A. M. Practiced law in Cincinnati eleven years, and has been preaching in Somerset county, Pennsylvania, since January, 1898, having been over four years with the Meyersdale and New Centerville churches.

F. A. BRIGHT,
Pittsburg, Pa.

Born Burton, Ohio, June 5, 1867; graduated at Hiram College with A. B. degree in June, 1892; four years with churches of Mercer county, Pa.; minister at Beatrice, Neb., July, 1896 to September, 1899; Corresponding Secretary N. C. M. S. Aug. 1898; minister Painesville, O., Sept., 1899; received Master degree from Hiram College, June 1900. Gen. Evangelist Western Pa., Sept., 1903.

WARREN L. HAYDEN.
Edinburg, Pa.

Born Deerfield, O., May 20, 1835. Educated Hiram, Ohio, and Williams, College, Mass. Been preaching forty-two years. Baptized at fourteen; began preaching at twenty, ordained at twenty-six. Minister at West Rupert, Vt., Danbury, Ct., Central church, Philadelphia, Washington, Johnstown, Bellefonte, Pa., Canton, O., and other points. Published book on Church Polity in 1894.

CHARLES C. COWGILL.
Carnegie, Pa.

Born in Hampshire county, W. Va., Feb. 6, 1872. Graduated from Bethany College, W. Va., 1901, ministered while in college for the churches at Proctor, Union, West Liberty, and Chapel Hill, West Virginia. Began labors with First Church, Carnegie, Pa., July 1, 1901. Married Oct. 10, 1901, to Miss Cora P. Hukill, of Wellsburg, W. Va.

JOHN WRIGHT HOLSAPPLE,
Greenville, Texas.

Born and reared in Calloway county, Ky.; left home at sixteen; worked way through school; ordained Briensburg, Ky., Dec., 1883; evangelized for South Kentucky Christian Missionary and Sunday School Association 1884-85; preached Benton, Ky., 1885-86; Caseyville, Ky., 1887; Benton again 1888; Cisco and Abilene, Texas, 1889; evangelized again for S. Kentucky C. M. and S. S. A.

GREENVILLE, TEXAS.
J. W. Holsapple, Minister.

The Central church of Greenville, Texas was organized in 1879; small house built same year, which was enlarged in 1890, while J. J. Lockhart was minister. Present structure erected in 1900, during the ministry of D. W. Pritchett, at a cost, including lots, of $23,000. Regular ministers who have served the church are T. W. Caskey, S. R. Ezzell, R. Watson, H. Ab. Smith, H. C. Henry, J. J. Lockhart, F. L. Young, S. K. Hallam, D. W. Pritchett, C. M. Schoonover and the present incumbent, J. W. Holsapple.

G. K. BERRY,
Portland, Oregon.

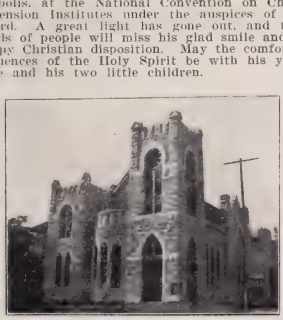
Born in Washington county, Va., Oct. 24, 1854. Educated at Eureka College, Ills., Butler College, Indianapolis, and Christian University, Canton, Mo., graduating from last in 1882. Preached at Memphis, Mo., Youngstown, Ohio, DesMoines, Ia., Charleston, Ill., Helena, Montana, Eureka, Calif., Redd Bluff, Calif., Hutchison, Kansas, and Iona, Mich. Became the Portland editor of the *Pacific Christian* in 1901.

HARRY EUGENE LUCK,
Gatesville, Texas.

Born Starksville, Texas, July 20, 1868; student Add-Ran Christian University 1887-91; married Miss Carrie Fletcher, Dallas, 1891; minister San Angelo 1892-93; Oak Cliff, 1893-94; Olive St. church, Little Rock, 1895; Oak Cliff 1896; student University Chicago 1898-1901; minister University church, Waco, 1901-1902; Gatesville, and Chaplain, Texas State Reformatory 1902 ——. A. B. from Texas Christian University.

A. B. PHILLIPS, Deceased.
Augusta, Ga.

A. B. Phillips, minister of the First Church, Augusta, Georgia, died of heart failure on December 28, 1903, after an illness of but two days. He was one of the most promising of our young men in the ministry. He was a graduate of Bethany College and later of Union Theological Seminary, New York City, from which institution he graduated with distinction. He was minister of the church at Wellsburg, W. Va., Greenpoint, Brooklyn, N. Y., assistant to B. B. Tyler at West Fifty-sixth Street, New York City, South Prospect Avenue, Kansas City, Mo., Fulton, Mo., and Augusta, Ga. During his ministry at the South Prospect Church, Kansas City, an elegant stone building was erected. The First Church at Augusta, Ga., prospered greatly under his labors, and more than quadrupled its missionary offerings during his ministry. He loved to give addresses for our Missionary Societies whenever asked, and was a special champion of our Church Extension Work. He gave the address at Minneapolis, at the National Convention on Church Extension Institutes under the auspices of that Board. A great light has gone out, and thousands of people will miss his glad smile and his happy Christian disposition. May the comforting influences of the Holy Spirit be with his young wife and his two little children.



CENTRAL CHURCH, AUSTIN, TEXAS.

Built 1899, James William Lowber, minister. M. M. Davis says: "The house is one of the most beautiful I have ever seen. It is of light gray granite, almost white as marble." This is the eighth year of the present minister, and the church has grown to 403 members. It has a mission at Hyde Park.

JOHN W. MARSHALL,
Waco, Texas.

Born in Orange county, In.., Nov. 29, 1865; graduated from Normal College, Mitchell, Ind., 1889; student in Kentucky University 1890-92; married Miss Florence Scott, Greenville, Texas, 1892; minister Whitesboro, Denton Manor, and Taylor, Texas; entered evangelist work in 1900.

JAMES WILLIAM LOWBER,
Austin, Texas.

Born in Kentucky, Aug. 30, 1847; A. B., A. M. University of Indianapolis; post-graduate student in Eastern Universities five years; Ph.D. Syracuse University.; S. C. D. University of Wooster; classical-Biblical graduate Kentucky University; teacher from common school to President of College and University Chancellor; minister Pittsburg and Scranton, Pa., Louisville and Paducah, Ky., Fort Worth and Austin, Texas, etc.; received into the church nearly 4,000 persons; author four books.

ROBERT E. GRABEL,
Dallas, Texas.

Born Weatherford Texas, Dec. 7, 1874; student Whitt Seminary and Normal College, Texas, 1890-1893; student Denton 1894-95; student Texas Christian University, Waco, Texas, 1895-96. Minister Gilmer, Tex., 1896; Oak Cliff church, Dallas, Texas, 1897-98; preached for Big Springs church, Big Springs, Texas, 1899. In 1901 entered the prohibition lecture field, devoting his entire time to the cause of prohibition.

ARTHUR W. JONES,
Comanche, Texas.

Born Caddo Gap, Ark., July 18, 1870; baptized August, 1890; student University Arkanss 1891; graduate English Bible course Add-Ran (Texas Christian Univ.) 1896; evangelist S. W. Dis. of Arkansas 1892, and Brownwood District of Texas 1902-1903. Prominent Prohibition speaker; ministries, Hope, Ark., Quanah, Texas, Roswell, N. M., Dublin, Texas, Ardmore, I. T., Blooming Grove, Hubbard, Mertens, Clarendon, Comanche, Texas.

J. T. McGARVEY,
Carthage, Mo

Born in Lexington, Kentucky, and now preaching at Carthage, Mo.

S. R. EZZELL.
Lancaster, Texas.

Born St. Charles county, Mo., Sept. 13, 1834. Student at Troy Seminary. Author of "Great Legacy," and other books. Minister of the Church of Christ forty-five years. Self and books have been instrumental in enlisting about 4,000 souls. Wife and three children gone home; five children living; all Christians. Present Christian wife, Mary C., a donor of $5,000 to Home Board.

JOE H. McWHIRTER,
San Antonio, Texas.

Born Monroe county, Ky., Feb. 2, 1870; student Flippin Monroe Normal School, Flippin, Ky.; student two years in the Institute, Russell Springs, Ky. Taught in public schools a number of years; a successful evangelist of Kentucky four years. He is a splendid trainer of vocal classes, is a truly consecrated minister, and a debater of experience.

JOHN H. REESE.

Was born in Glen, N. Y., Jan. 9, 1829; came to southwest Michigan in 1850; entered Christian ministry in 1859; graduated at Bethany College in 1871, with F. D. Power. Preached several places, and in 1876 moved to Bangor, Mich, organized their forces and served them in all seventeen years. Served LosAngeles six months in ..86, Lexington, Ill., one year, Benton Harbor, Mich, one year, and the Central Church, Detroit.

BRUCE LADELL HUMBERT.
Bellevue, Ky.

Was born near Milton, Iowa, Aug. 5, 1873; graduated from the High School of that place in 1891. United with the Methodist Protestant church in 1887. In March, 1900, with his wife, united with the Church of Christ of Bellevue, Ky. Soon after elected to fill vacancy in board of deacons, and in 1901 elected to the eldership of the church.

CHARLES CLIFFORD PECK.
North Waco, Texas.

Was born in Trimble county, Ky., October 24, 1875, and graduated from the College of the Bible, Lexington, Ky., in June, 1901. For thirteen months he was minister of the Church of Christ at Jamestown, Ohio; resigning this work, he entered Texas Christian University in January, 1903, and graduates in June, 1904.

EDWARD V. SPICER,
Ladonia, Texas.

Born, Ghent, Ky., June 13, 1865; student Kentucky University and Bible College, Lexington, Ky., and Centre College, Danville, Ky., 1885-1893. Degree of A. B. Centre College 1892, and A. B. Kentucky University 1893; Classical Course, Bible College, 1893. Degree of A. M. Centre College 1893. Minister, Jefferson Street Church, Louisville, Ky., 1894-5; Selma, Ala., 1896-1900; Richmond, Ind., 1901-02; Ladonia, Texas, 1903.

WM. J. WRIGHT,
Washington, D. C.

Born, Hubbard, Ohio, 1865; reared Sharon, Pa., where attended schools, worked in iron works, clerked, taught school, kept books; Bethany College 1887-91, graduated B. A.; married Sallie Janette Harris, Flushing Ohio, 1902; preached Mt. Healthy, O., and Fergus St., Cincinnati; independent evangelist 1895-96; State Evangelist for Md. and D. C., organizing churches in Washington, Baltimore, etc.

JULIAN THOMAS YAGER.
LaGrange, Ky.

Born, LaGrange, Kentucky, October 21, 1873. Educated at Funk Seminary, LaGrange, Ky. Assistant Cashier of The Oldham Bank; connected with said bank since February, 1892. Attorney at law; deacon in the Church of Christ.

JOEL WOODFORD YAGER.
LaGrange, Ky.

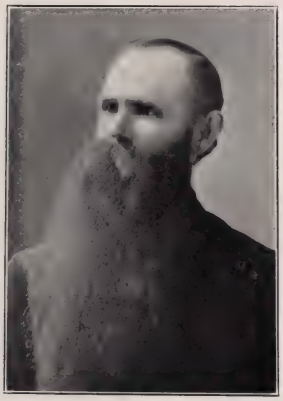
Born, Henderson, Kentucky, April 15, 1867. Educated at Funk Seminary, LaGrange, Ky. Cashier of The Oldham Bank, having been connected with this institution for fourteen years. A deacon in the Church of Christ for several years, and at present elder in the same church.

J. E. GORSUCH,
Memphis, Tenn.

The subject of this sketch was born in Viroquo, Vernon county, Wisconsin. Attended the common and high schools and then clerked for some time. Graduated from the Bible College, Lexington, Ky., in the class of 1901. Preached two years at Bells, Alamo and Crockett Mills, Tenn. Is now serving the Third Church of Memphis, Tenn.

JOE SHELBY RILEY,
Minco, I. T.

Born Caldwell, Texas, December 6, 1868; student University of Texas 1884-90, with graduate and post-graduate work in mathematics and science; law department 1892-93; degrees from Columbia Scientific Academy and American College of Science 1901; minister at Enid, Okla., 1897-99; Cripple Creek, Colo., 1899-1901; Professor Mathematics Carr-Burdette 1902-1903; El Meta Bond College 1903; lecturer and evangelist.



JOHN W. B. SMITH,
Winchester, Ky.

Born August 30, 1847, Estill county, Ky.; educated at Hamilton and Waters & Walling Colleges. Been preaching for twenty-eight years; first charge Philadelphia, Tenn.; second charge Morgan Station, Ky.; now located on a farm on account of his wife's failing health. Has given back to the church every dollar ever received for preaching.

LOUIS BAKER.

Born in Lima, Ohio, October 2, 1836; removed with his parents to Miami county, Indiana, in the year 1844; worked on the farm until he was twenty-one years of age, after which went to work for himself. Married Miss Maggie Wibel, April 2, 1863; united with the Church of Christ, with his wife, October 15, 1871. Is now a member of the church at Peru. Has been an elder for thirty years. Has given largely to all calls.

W. L. DUDLEY,
Oranda, Va.

Born Tazewell county, Va., November 3, 1866; graduated from Milligan College, Tennessee, with degree of A. B. 1892; received degree of A. M. from same institution 1900. Married June 13, 1894. Preacher for Church of Christ, Ronceverte, W. Va., 1893; established Oranda Institute, Oranda, Va., 1895; preached for Walnut Springs church 1894 until present time.

D. PENNINGTON,
Taylor, Texas.

Born in Jasper county, Mo., in 1838, and obeyed the gospel under the preaching of Carroll Kendrick in 1860, and in 1864 he began to preach, and under his pioneer labors many hundreds accepted Christ; as a result there are now at least 14 preachers in the field. For thirty years he preached at great sacrifice incessantly without the hope of fee or reward in this world.

THOMAS JEFFERSON STONE,
Patti, Virginia.

Born Carroll county, Virginia, April 13, 1830; educated under tutor. Married Miss Mary Vaughan 1851. United with M. E. church 1852; entered ministry; united with Church of Christ 1866; continued ministerial labors; was many years evangelist in South Piedmont, Va.; baptized more than two thousand persons during ministry. Died, Patti, Va., April 13, 1903.

JOSEPH K. OSBORN,
Crumbo, Lee County, Va.

Born Carroll county, Virginia, April 5, 1860; educated Mountain City, Tenn. Been preaching eight years. First charge Lee county, Virginia; second charge Harlan county, Kentucky; now located at Crumbo, Va.

W. R. CUNNINGHAM,
Ritzville, Wash.

Born near Clintonville, Bourbon county, Ky., April 14, 1834. He made the good confession under John T. Johnson, at North Middletown, December 19, 1855. Was a student at Bethany College. Began preaching May, 1870. Has always been aggressive, hence has held several religious discussions. Has immersed a great number. With his wife and three children now lives at Ritzville, Wash.

JUDSON BROWN,
Peck, Idaho.

Born Summerside, P. E. Island, March 4, 1855; educated, Bethany and Michigan State Universities. Been preaching twenty-three years. Minister Burton and Summer, Mich. Has been minister of several important churches. Prefers evangelistic work. Has organized several churches; held several debates with Seventh Day Adventists; 75, 80, 100 and as high as 226 have been converted in his meetings.

R. E. DUNLAP,
Seattle, Wash.

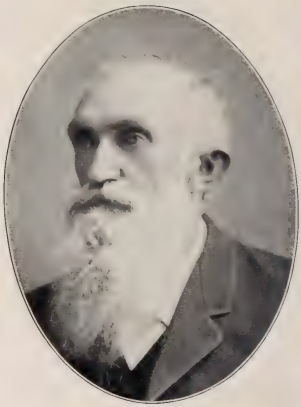
Born near Springfield, Ill., January 27, 1850; student College of the Bible, Lexington, Ky., graduating 1882. Minister Ky. State Board in Carter county 1877-8; Cantrall, Ill., 1878-80; Washburn, Ill., 1882-6; Mattoon, Ill., 1886-7; missionary Deer Lodge and Bozeman, Montana, 1887-1891; Seattle First church 1891-94; state evangelist of Washington 1894-6. Prohibition candidate for Gov. 1896 and 1900; Prohibition evangelist 1901.

E. E. DAVIDSON,
Ritzville, Wash.

Born in Ohio; reared in Missouri. At eighteen years of age went to Nebraska, where he was taught the faith of the gospel by J. W. Wilson. Confessed Christ and was baptized at South McAlester, Ind. Ter., November, 1893. Commenced his ministry in the spring of 1896. That fall taught his mother and oldest sister the way of the Lord more perfectly and baptized them. Now at Ritzville.

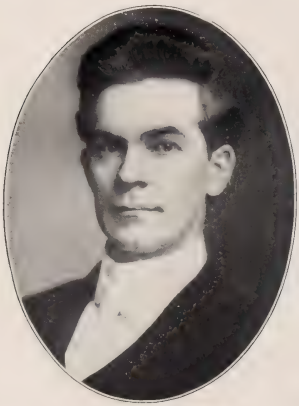
CHURCH AT CROCKETT MILLS, TENN.

Built in 1882 and dedicated by J. B. Inman, who served it faithfully for two years. J. F. Robertson built the church and has always been a staunch supporter of it. It is ever ready to assist in all our missionary enterprises.



J. F. ROBERTSON.
Crockett Mills, Tenn.

Born Martin county, N. C., April 16 1834. Came to Tennessee at the age of nine, since which time has lived in West Tennessee. Obeyed the gospel under the preaching of J. B. Inman. His ears are ever open to the cries of the needy. His faith and love for the Master are shown by his devotion to His service and his many deeds of charity, believing "it is more blessed to give than to receive."



ERNEST C. McDOUGLE.
Henderson, Tenn.

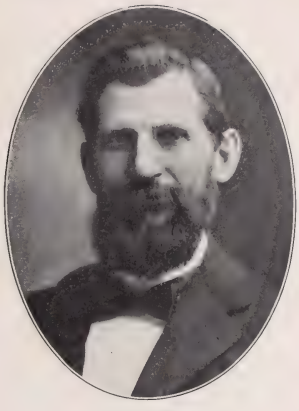
Born Keno, Meigs county, Ohio, March 16, 1867; educated at National Normal University, Lebanon, Ohio; holds degrees B. S., C. E., A. B., and A. M.; vice-President Southern Normal University, Huntingdon, Tenn., 1893-96; acting vice-President N. N. U., Lebanon, O., 1897-1901; president S. N. U., Huntingdon, Tenn., 1901-1902; Evangelist and regular minister First church Henderson, Tennessee, 1902—.

J. B. INMAN, Deceased.

Born in Robeson county, N. C., Dec. 5, 1850. Died in New Orleans, La., June 7, 1889. A successful teacher and most faithful preacher. It afforded him great happiness to tell the sweet story of the Cross and win souls to Christ. His life, though short, was rich with good deeds. His death was triumphant, knowing that an abundant entrance awaited him in the everlasting kingdom.

ROBERT STEWART,
Knoxville, Tenn.

Born Wellington county, Ontario, Canada. Student Collegiate Institute, Guelph, Ontario, Canada, 1891-93, matriculating for Toronto University; student Kentucky University 1893-98; graduating from the College of the Bible and from the College of Liberal Arts with degree of A. B. Married Bertha Florence Page, Toronto, Canada, Nov. 2, 1898. Minister Park Avenue church, Knoxville, Tenn., 1898-1904.



R. P. MEEKS,
Henderson, Tenn.

Born near Stantonville, Tenn., Sept. 18, 1849. Student at Mars Hill, Ala, and Bethany College, W. Va., 1871-75. Has preached regularly since 1878; West Tennessee evangelist several years; principal Bible Department of West Tennessee Christian College 1889-93. Now general evangelist. Author of a book of sermons, "At the Feet of Jesus."

SILENA MOORE HOLMAN,
President Tennessee Woman's Christian Temperance Union.
Fayetteville, Tenn.

Born July 9, 1850, near Decherd, Tenn. Began teaching at fourteen, and taught ten years. Was married Jan. 5, 1875, to Dr. T. P. Holman. Entered W. C. T. U. work in 1877. Was elected State President in 1899. The work took on new life from the first under her leadership, the membership being quadrupled in less than four years.

W. L. SWINNEY,
Weatherford, Texas.

Born February 17, 1861. Baptized by J. A. Lincoln, August 22, 1881, at Florence, Texas. Minister for the Florence congregation from 1892 to 1897. Teacher and manager Academic Department of Lockney Christian College during sessions of 1899-1900 and 1900-1901. Has preached the "faith once delivered to the saints" extensively in Texas, New Mexico and Oklahoma.

JOSEPH LUTHER GREENWELL,
West Point, Miss.

Born at Owenton, Owen county, Ky., Aug. 4, 1878. Graduated from the College of the Bible, Lexington, Ky., June, 1903. Minister of the church at West Point, Mississippi.

W. W. PHARES,
Jackson, Miss.

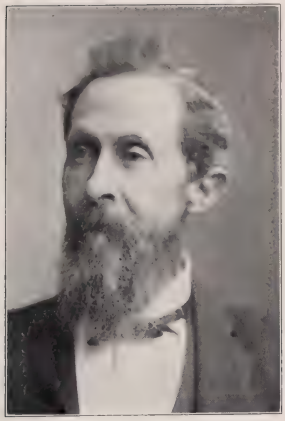
Born Jackson, La., Dec. 25, 1873. Studied in public schools, later in Add-Ran University; taught school in Texas and Lousiana two years; minister church at Fayette, Miss., three years; Dyersburg, and Newbern, Tenn., five years; recording secretary Tenn. Christian Missionary Convention, 1902; Corresponding secretary and state evangelist Mississippi Christian Misionary Convention, 1903.

WILLIAM CONRAD MAUPIN,
Johnson, City, Tenn.

Born near Charlottesville, Virginia, June 8, 1840. Student of Boon's Creek Institute, East Tennessee. Failed to graduate on account of rebellion. United with Church of Christ 1859. Ordained to ministry Aug. 11, 1867; preached over much of Tennessee, Southwest Virginia, Western North Carolina, Kentucky, and Northern Missouri. Minister at Johnson City five years, while church was being built. Now preaching for Boon's Creek church.

WM. STANLEY,
Coleman, Texas.

Born in Kentucky 1832; educated Hanover College, Indiana; graduated Louisville Law University 1854. Practiced law ten years. City Atty. Newport, Ky., and Leavenworth, Kan. Four years Confederate Army as Captain 6th Ky., and Assistant Judge Advocate General, staffs of Generals Johnston and Hood. Preaching since 1870, principally Versailles, Harrodsburg, Cynthiana, Hopkinsville, Danville and Glasgow, Ky.



J. W. HARRIS,
Plymouth, Miss.

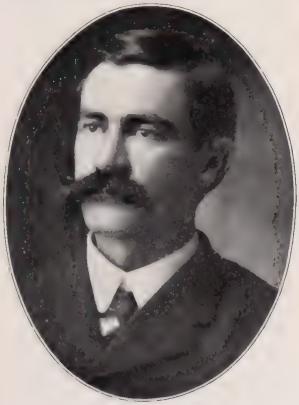
Born Aug. 25, 1837, Christian county, Ky. Moved to Mississippi 1851; obeyed the gospel 1853; attended schools in Mississippi, and two sessions of Bethany College, 1859-61. In Confederate army three years; ordained 1865. Has preached in various parts of Mississippi to do good, and taught, farmed, and surveyed to support his family.

D. R. HARDISON,
Goliad, Texas.

Born Lasea, Tenn., August 10, 1860; educated at public and private schools, Okland Academy, and Mars Hill College. Moved to Texas in 1893 to take charge of Hope Institute, Italy, as principal. Preached for the congregation that met in the chapel four years. Resigned to take the churches at Beeville and Goliad, in 1897. Principal Goliad city schools, and minister church Goliad, Texas.

JOHN M. COCKRILL,
Parker Kansas.

Born in Kentucky, April, 14, 1862; educated in the public schools of Kentucky and accepted Christ when a boy; moved to Kansas with his parents in 1882, and was ordained a minister of the Church of Christ in 1899; has preached at Fontana, Mound City, Richland and Linville, Kas., and is minister of the Parker church. Is a close student and follower of the meek and lowly Jesus.



NELSON ARTHUR STULL,
Kansas.

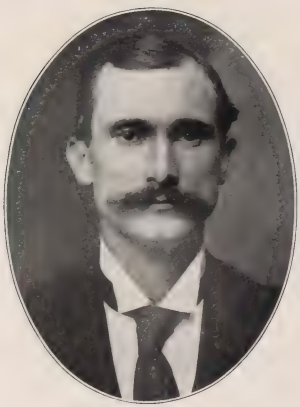
Born Williamsport, Pa., Oct. 8, 1865; graduated Burlington, Ia., College and High School 1885; Drake University B. A. 1886; Garfield University M. A. 1888; principal and minister Highland, Kas., 1889-90; minister Troy, Ks., 1891; supt. and minister Lincoln, Ks., 1892-94; professor Cotner Univ. 1894-97; minister Hastings, Neb., 1898; principal and minister Troy 1899-1900; in Europe in 1900; minister and supt. Hill City, Kansas, 1903.

CHARLES W. JOPSON,
Los Gatos, Cal.

Born Nicolaus, Cal., March 9, 1869; graduated Pierce College, California, 1888 with degree B.S.; taught school one year; graduated Bethany College, W. Va., 1892, with degree A. B.; married Georgia B. Moore, Yuba City, Cal.; in Cal., minister at Madison 2 years, Capay 1 year, Los Gatos 8 years; president Sunday School Association 1900-3, and recording secretary State Board of Missions 1902-4.

FRANK W. EMERSON,
Bethany, Neb.,

Born Keithsburg, Ill., July 16, 1871; taught school in Nebraska 1889-90; student at Cotner University, Lincoln, Neb; minister church Burlington, Iowa, 1893-94-95; Valparaiso, Neb., 1896; Plainview, Neb., 1897; Seneca, Kan., 1898; Holton, Kansas, 1899. First church, Topeka, Kan., 1900-1901-1902. Prohibition candidate for Governor of Kansas, 1902. National Prohibition Lecturer 1903.

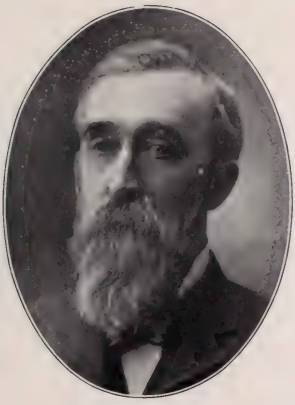


JOHN MORGAN TALLEY,
Utica, Miss.

Born Linton, Tenn., May 13, 1867. Student in Public Schools at Union City, Tenn., graduating 1887; served apprenticeship in the Furniture Factories from 1888 to 1892; began preaching in Mississippi October, 1892. State Secretary of Mississippi C. E. Union from 1895 to 1906. Came to present field of labor November 26, 1900.

TYRON LUMPKIN YOUNG,
Water Valley, Miss.

Born in Walton county, Walnut Grove, Ga., April 27, 1872. Student at College of the Bible, Lexington, Ky., 1892, graduating 1896. Preached one year in Missouri, one year in Georgia; taught school one year; in 1900 preached at Columbus, Miss.; 1901-1902 lived in Jackson, Miss., preaching for four churches; minister for church at Water Valley, Miss., 1903.



C. S. WACHTELL,
Muncie, Ind.

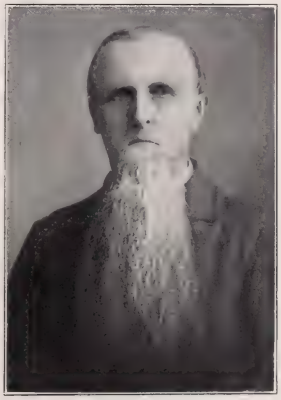
Born in Springfield, O., 1837, and removed to Muncie, Ind., in 1839; with the exception of two years he has lived in Muncie and has grown up with the city. In the year 1876 he acepted Christ and was made a member of the First Church under the good teaching and preaching of his beloved friend and brother, W. W. Witmer, and since that he has been in close touch with the prosperity of the church.

ELIAS BENTON WARE.
Healsburg, Cal.

Born, Platt county, Missouri, 1843; came to Caly 1852; was baptized 1858; attended Heraldsburg Academy 1857-59; ordained to ministry 1871. Elected first President of State Board of Missions 1880; editor and proprietor of *Christian Church News* 1882-87; State Evangelist 1888-1894.

C. L. THURGOOD.
Pittsburg, Pa.

Born London, Eng., Sept. 29, 1856. Educated Carleton College, Melbourne, Australia; Kentucky University College of Arts and Bible, 1877-82; Geelong and Ballarat, Aus., 1883-1887; Melbourne University, 1888-1890; Ococee, Fla., 1891; Central Pittsburg, Pa., since 1892. Married Miss Nettie Kensel, Lexington, Ky., who at Geelong, Victoria, organized first Christian Endeavor Society in Australia, in 1883.



D. R. PICKENS,
Tyler, Texas.

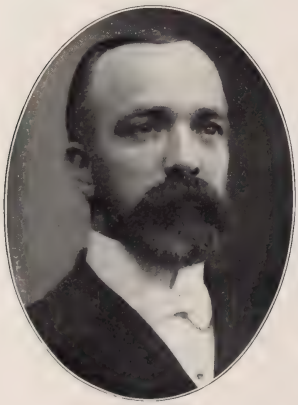
Born Monroe county, Ky., Oct. 20, 1838; educated at Temperance hall and High School, Morganfield, Ky., and Bible College, Lexington; preached for 25 years; evangelized in Southwest Ky., preaching in Union, Henderson, Daviess, McLean, Webster and Hopkins counties; minister Lawrenceburg, Ky.; minister Valdosta, Ga.; Ellenton, S. C.; Athens, Ga.; Llano, Texas. Now located at Tyler, Texas.

HORACE G. WEAVER,
Reading, Pa.

Third son of Emanuel and Charlotte Weaver; born in Lancaster county, Pennsylvania; received ministerial training at Schuylkill Seminary and Chicago Bible Institute; ordained in Congregational church at Chicago 1894; united with the Church of Christ in 1896, and became member of Vermont Avenue church, Washington, D. C.; organized church at Reading, 1897; first organization in county. Married Mary E. Hanna 1901.

E. A. HIBLER,
Johnstown, Pa.

Born in Ashtabula county, Ohio, 1872. Student at different Normal Schools until 1892; taught in public schools one year; student at Hiram College 1893-96; minister church, under State Missionary Society, at Homestead, Pa., 1896-98. Married to Miss Margaret Magill, September, 1898. Minister First church, Johnstown, Pa., since October, 1898.

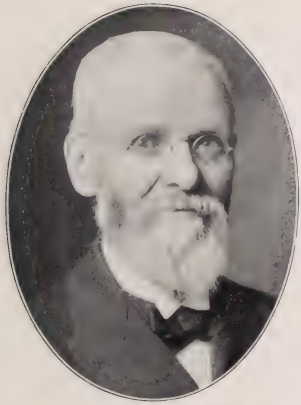


E. E. MANLEY,
Pittsburg, Pa.

Born Canton, Pa., July 3, 1858; raised on farm; attended high school Canton and Bethany College, season of 1882-83; married Oct. 6, 1880. Began preaching Pembroke, N. Y., 1883. Went to Pittsburg June, 1903; last two preceding ministries, Howard, Pa., six years, and Altoona, Pa., four and a half years.

E. LEE PERRY,
Indiana, Pa.

Born Homer, N. Y., June 15, 1869; student at Bethany College, W. Va., graduating with degree of A B. 1893. Minister church at Wampum, Pa., 1893-95; minister First church at Altoona, Pa., 1895-96; taught in public schools of Allegheny, county, N. Y., 1896-1900. Called as minister of church, Indiana, Pa., 1901, which position he still holds.



PETER VOGEL
Somerset, Pa.

Born near Butler, Pa., Sept. 4, 1841. Roman Catholic until July 4, 1859. Graduated Eureka, Ill., 1866; A. M. 1881; married Maud M. Dinsmore Oct. 11, 1866. Ordained 1864. Minister till fall 1887, also establishing and restoring thirteen churches; court stenographer since, with irregular preaching. Published "Sabbath Discussion," and "Tale of Pioneer Church."

JOSEPH A. JOYCE,
McKeesport, Pa.

Born Jackson, O., Aug. 4, 1867; early days on the farm near Paola, Kan.; entered Bethany College, 1891; minister Ravenswood, W. Va., 1895-97; studied at Ohio University, Athens, O., and minister 1898; minister at McKeesport, Pa., 1899-1903; also elected Financial Secretary Western Pennsylvania Christian Missionary Society 1900, and Corresponding Secretary 1901.

WILLIAM H. BRUNSON,
St. Stephens, S. C.

Born Holly Hill, S. C., April 18, 1876; student at Kimberlin Heights, Tenn., graduating with class of 1898. Minister for the Branchville church 1898, for the Russellville church and teacher in public schools 1899—.

M. B. INGLE,
Medicine Lodge, Kansas.

Born in Ohio, Oct. 14 1864. Educated Indianapolis Classical School. Been preaching fifteen years. State Evangelist of South Carolina. State Evangelist of Florida. Minister Jacksonville, Fla., Columbia, S. C. Worked in Kansas five years. State Evangelist of South Carolina secone time. Now in general evangelistic work.

ALBERT S. M. DABNEY,
Union City, Tenn.

Born Cadiz, Ky., of Virginiaa parentage. Father dying was reared by Christian mother. Took Bachelor and Master degrees at Bethany and Hiram Colleges; Doctor of medicine, Cleveland, O. Professor of Greek and Mental and Moral Philosophy and later President of Kentucky Classical and Business College. Principal of Duffield School, Detroit, Mich. As minister he has served congregations in Ohio, Colorado, Tennessee and Kentucky.

E. J. FENSTERMACHER.
Charleston, S. C.

Parents were Joseph and Jemima, nee Angleman, Fenstermacher; born Dec. 9, 1859, Montgomery county, Ohio; converted 1881, at Mt. Byrd, near Milton, Ky.; superintendent of Bible school 1882-87; entered College of the Bible 1887 class of 1890; while student preached for Hinton, Ky., and Mulberry, O.: 1890 94, Clintonville, Corinth ,and Bethlehem churches, Ky.: 1895-97, Millersburg, Ky.; 1903, minister Charlston, S. C.

EDWARD EVERETT HOLLINGWORTH,
Columbia, S. C.

Born Freeport, Pa., April 22, 1871. Converted 1878; graduate Normal course in Bible School Teaching and Methods. Singer, musical director, composer; pupil of Smith, Bowman and Brocolini. Author of "Fragments" (poems). Contributor to *Christian Century*, *Southern Evangelist* and other religious papers. Specially interested in Bible school and Y. P. S. C. E. work; organizer of eighteen Christian Endeavor Societies.

W. M. TAYLOR,
Chattanooga, Tenn.

Son of J. W. Taylor, Manufacturer, Cave, Tenn. Born Jan. 19, 1869; married Oct. 24, 1895; student Burritt College and Nashville Bible School; began preaching 1892; evangelized two years; served church in Chattanooga seven years; supplied pulpit in Denver, Colo., and Atlanta, Ga., short time; was missionary San Juan, Porto-Rico 1901-1903; general evangelist for A. C. M. S. July 1903.

AARON H. DARNELL.
Dublin, Texas.

Born at Rantoul, Champaign county, Illinois, June, 1869. Moved to Abilene, Texas, 1884. Educated in Illinois and Kentucky. Married to Miss Nellie M. Northrup, at Abilene, Texas, May 18, 1898. Minister at Honey Grove, Texas, 1897-98; Clarksville, Texas, 1899-1901. Detroit, Texas, 1901-1903. Now mininster at Dublin, Erath county, Texas, where his work is in a most prosperous condition.

WILEY B. CARNES,
Denison, Texas.

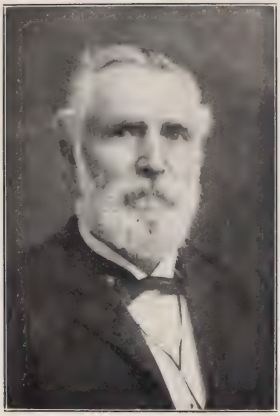
Born September 23 1860; reared and educated at Smithville, Tenn. Entered the ministry in 1882; removed to Texas in 1888. Served as minister the churches at Lancaster, Weatherford, Cisco, Abilene, Terrell, Cleburne, Melissa and Denison, Tex., besides having done considerable evangelistic work.

AUSTIN C. ATEN.
Round Rock, Tex.

Born at Eaton, O., Aug. 4, 1832. Educated at Rochester Seminary, Peoria county, Ill. Commenced preaching at Elmore, Ill., in 1854. Lived eight years in Abingdon, Ill.; minister of the Church of Christ at Round Rock, Texas, where he has lived for twenty-seven years.

J. B. BOEN.
Dallas, Texas.

Born near Richmond, Kentucky, Sept. 24, 1863. Worked on his father's farm until sixteen years of age. Educated at Central University and College of the Bible, Lexington, Ky. Labored principally in Texas, Oklahoma, and Missouri. More than five thousand added to the church under his preaching. Built and dedicated many churches. Traveled over Mexico, Europe, Asia and Africa. State Evangelist of Texas; headquarters, Dallas.



ANDREW J. BUSH,
Cleburne, Texas.

Born in Boone county, Mo., March 13, 1846. Enlisted in the Confederate Army August, 1862; surrendered in Shreveport, La., June 7, 1865. Ordained a preacher at Old Red Top church in Boone county, Mo., in 1869. Student in Christian University, Canton, Mo., from Oct. 1873, to June 1875, receiving B. C. degree. Elected corresponding secretary Texas Missionary Society, 1886. Been preaching in Tex. 7 years, 8 months.

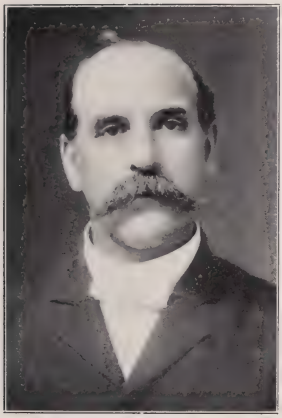
FLAT CREEK (TENN.) CHURCH.

The church at Flat Creek, Tenn., is perhaps one of the most remarkable in the brotherhood for the large number of preachers it has sent out. It was only organized in 1868, yet nearly half-dozen churches have swarmed from the parent hive, and more than a dozen preachers have gone out either from this church or because of influences emanating with or impressions received in it. Among these are J. D. Floyd, K. J. Pearson and Wat Gowen, of Flat Creek, E. P. Couch, of Mt. Byrd, Ky., Chas. Bearden, of Wylie, and Herbert Patterson, of Bazette, Texas, W. F. Reagor, of Sacramento, Cal., J. M. Philputt, of Buffalo, N. Y., A. B. Philputt, of Indianapolis, Ind., B. S. Gowen, of New Haven, Conn., and Geo. Gowen, of Louisville, Ky. J. D. Floyd, one of the elders, has preached more or less regularly for the church since 1871. To his efforts is due, more than to any one else, the marvelous work done by this church, and to his encouragement the large number of preachers which she has sent out. He is the author of what is considered by many the best work on first principles for general distribution yet published by us—"The Word of Reconciliation." He preaches in the regions round about, and wields the most powerful influence for good of any man in a large section of Middle Tennessee. The church has always been noted for its excellent congregational singing. A. D. Fillmore, the father of the Fillmore brothers, of Cincinnati, doing the last music teaching of his life in this church in 1869.

ROBERT W. STANCILL,
Memphis, Tenn.

Born Greenville, N. C., June 5, 1854. Educated Kentucky University. Been preaching twenty years. Minister Troy, New York., Winston, N. C., and Fostoria, Ohio. State Evangelist of North Carolina two years. Financial Secretary of Virginia State Work. Now editing *Christian at Work*.

J. D. FLOYD,
Flat Creek, Tenn.



TOM SMITH,
North Waco, Texas.

Born in England, December 16, 1858 Methodist preacher eight years. Sailed for Australia 1882. Became a disciple of Christ; preached at Hobart, Tasmania, one year. Sailed for U. S. A. 1888. Student Kentucky University, graduating 1891. Minister successively at Burnet, LaGrange, Manor and Rockdale, Texas. Conducted six months' evangelistic campaign in England, 1898. State evangelist in Texas past five years.

ROBERT C. HORN,
Vineland, Texas.

Native of Tennessee; born in 1844; attended Kentucky University from 1867-1870; began preaching in 1868, and is yet actively engaged in the ministry. Taught in common schools for seven years. Has preached monthly for his home church for over thirty years and others for six years in succession, and for one church fifteen years. Has held twelve public discussions.

LEROY D. ANDERSON,
Palestine, Tex.

Born Steamburg, Pa., June 25, 1876; lived in Missouri 1882-96; graduating from Billing's High School 1892. Student at College of the Bible, Lexington, Ky., graduating 1900; Seminon- resident student Texas Christian University 1903. Preached for the church at Athens, Tex. one year; at Ennis, Tex., July, 1901, to October, 1903. Palestine, Tex., October, 1903.

A. O. RIALL,
Augusta, Texas.

Born in Overton county, Tennessee, 1859; educated in Kentucky, receiving the degree of A. B. from Columbia Christian College, A. M. from Texas Christian University. Has taught for sixteen years. Principal of High Schools at Palestine and Terrell, Texas. President of Female College at Camden Point, Mo. Has been minister of the churches at Palestine, Terrell and Hillsboro, Tex., and Ardmore, I. T.

PLANO, TEXAS.

Organized in 1860 with six members. Has had a healthy growth from the beginning. Met in school house the first six years, and then built a commodious and convenient frame house, which was used until 1899, when the present beautiful building was erected. It cost $10,000. Its membership classes among the foremost in the State. Albert Nichols is the minister.

ALBERT NICHOLS,
Plano, Texas.

Born on a farm near Princeton, Ky.; educated in Drake University, Des Moines, Iowa; received his early educational training in the public schools and the Princeton Collegiate Institute in Kentucky; preached three years for the church in Armington, Ill., three years for the church in Lincoln, Ill., and is now on the third year for the church in Plano, Texas.

WALTER P. JENNINGS,
Taylor, Texas.

Born near Windsor, Mo., April, 1870; student at Kentucky University, Lexington, Ky., graduating in the English course from College of the Bible 1899, and 1901 graduated in College of Liberal Arts with degree of A. B., and classical course in Bible College. Minister First church, Hillsboro, Texas, for two years; became minister of church at Taylor, Texas, May 1, 1903.

GEORGE H. MORRISON,
Dublin, Texas.

Born Palestine, Texas, Dec. 2, 1870; student at Add-Ran Christian University, Thorp Spring, Texas, graduating with degree of A. B. 1895; minister Sabinal, Texas., 1895-96; married classmate, Flora Pinkerton, 1896; minister El Paso, Texas, 1896-98; Alvarado 1898-99; Hico 1899-1901; Dublin 1901-1903; evangelist of the Brownwood district 1903.

MR. AND MRS. D. F. SELLARDS,
Dallas, Texas.

D. F. Sellards was born in Mt. Ayr, Iowa, May 3, 1863; student at Drake University, Des Moines, Iowa, graduating with degree of B. D., 1893. Has held successful ministries in Texas and Iowa. Olla J. Beard was born in Mt. Ayr, Iowa, October 19, 1871; married D. F. Sellards August 17, 1898. State Superintendent Young People's Work in Iowa 1900-1901; in Texas 1902.

CHARLES MANUEL SCHOONOVER,
Gainesville, Texas.

Born Milltown, Ind., Dec. 19, 1868; reared on farm; attended Normal College at Mitchell, Ind., 1889, and taught two terms of school near Whitesboro, Tex. Entered Kentucky University 1891; was graduated from the College of Arts with A. B. degree 1898, and from the College of the Bible 1899; began preaching 1892; minister Central church, Greenville, Tex., 1901; Dixon Street church, Gainesville, Texas, 1903.

GEORGE W. OGDEN,
Prosperity, W. Va.

Born near Winchester, Va., May 7, 1849; student in the Bible College, Lexington, Ky., 1870 to 1872. Preached in Illinois 1873-75; in Virginia and West Virginia 1876 to 1903. Carried the banner for Prohibition at different times.

HUGH WAYT,
Bethany, W. Va.

Was raised on a farm three miles south of Glen Easton, W. Va. Taught school four years. Attended West Liberty Normal. Graduated from Bethany College, with A. B. degree, 1903. Preached at Jacksonville, Pa., one year. Accepted call to Holliday's Cove, February, 1903. Made financial agent at Bethany College, January, 1904.

J. C. REYNOLDS,
Bluefield, W. Va.

Born in Craig county, Virginia, Aug. 23, 1870; student of Fair View Academy; Tazewell College, Tazewell, Va., two years. Preached five years at Crewe, Jetersville, Rice and Fords, Va. Built two churches in the field. Preached two years at Montgomery and Charleston, W. Va. Built Charleston church. Now in the general evangelistic field.

MORTON L. ROSE,
Tacoma, Wash.

Born in Iowa, March 7, 1861; student of Drake University 1887-1893, degree B. D. Minister First church, North Yakima, Wash., 1893-96; minister First church, Eugene, Ore., and instructor in Eugene Divinity School 1896-1902. Cor. Sec'y. Wash. Christian Convention two years; President Oregon Christian Convention four years; minister First church, Tacoma, since February, 1902. Married and has two children.

A. D. SKAGGS,
Vancouver, Wash.

Born 59 years ago in the State of Kentucky; served in the U. S. Army, Vol., from 1861 to 1865. Educated in Illinois. Preaching 31 years; 16 years on the Pacific Coast. Minister in Illinois, Missouri, Kansas, California, Oregon, Washington; last ministry in Oregon was Portland; been minister in Vancouver, Wash., for nearly three years. Believes in a long ministry.

FIRST CHURCH,
Palo Alto, Cal.

At request of Bro. A. W. Mills and wife, R. L. McHatton visited Palo Alto, November, 1896, organized church of 26 members. H. L. Shadle was first minister, followed by D. A. Russell and D. M. Crabtree, who dedicated new building, August 30, 1903. R. H. Walker was the architect. J. J. Evans present minister; ninety members; outlook fine.

FIRST CHURCH, SANTA CRUZ, CAL.

Organized in July, 1884, by R. N. Davis, in the old Unity church. In 1898 the church bought a lot on Lincoln street with a building on it, which served as a meeting place for a time. In 1901, during the ministry of R. L. McHatton, the old building was moved back and the present building was erected. The following ministers have served the church for a short or longer time: J. H. McCollough, David Walk, H. C. Shropshire, J. E. Denton, R. B. Chaplin, R. H. Bateman, R. L. McHatton and R. N. Davis, the present minister.

W. A. C. ROWSE,
Kelso, Wash.

Born Shelburn, N. S., Oct. 4, 1852; student at Woodstock College, Ontario, and Acadia College, N. S.; graduated Neuton Theological Institution, Neuton Centre, Mass., 1889. Was pastor Baptist churches in Pocasset, Mass.; Pendleton, Oregon, and Skagit Co., Wash. United with Mt. Vernon Church of Christ, Mt. Vernon, Wash., in 1895, and became its minister. Minister at Kelso, Wash., 1901.

LOVELL BARTON PICKERILL,
De Land, Piatt County, Illinois.

Born at Cazenovia, Woodford county, Illinois; student at Eureka College, graduating with degree of A. B. in 1876; student at Kentucky University, graduating with degree of A. M., June, 1887; minister at Buffalo, Ill., from September, 1887 to September, 1892; First church, Clinton, Ill., from September 1892, to September, 1897; last ministry at DeLand, Ill., where he now resides.

H. F. BARSTOW,
Hickory, Wisconsin.

Born near Platteville, Wis., July 12, 1856; received a limited education in the country schools of Vernon county, Wisconsin. Farmed in Vernon and Crawford counties until 1889, having also taught a few terms of district school; kept store at Sugar Grove, Werley and West Lima, Wis., 1889-1899. Minister of Church of Christ, Hickory, Wis., 1899-1903. Now located at Ladysmith, Wis.

GEORGE W. ROSS.
Vermont, Ill.

Born in Vermillion county, Illinois, February 12, 1856; student at Kentucky University 1876; student at Eureka College, Eureka, Ill., 1877-81, graduating with degree of A. B. 1881. Minister Mt Morris, Ill., 1881-4; Mattoon, Ill., 1884-5; Blandinsville, Ill., 1886-90; Spokane, Wash., 1890-1892; Vermont, Ill., 1893-1903.

S. S. JONES.
Danville, Ill.

Born Bath county, Ky., November 20, 1859; student at Normal College, Ladoga, Ind., 1881; student at Owingsville, Ky., 1881-82; student at North Middletown, Ky., 1882-83; taught at South Carrollton, Ky., 1883-4; minister at Homer, Ill., 1884-7; Champaign, Ill., 1887-1894; First church, Danville, Ill., 1894-1902; accepted a call to the Third church, Danville, Ill., September, 1902.

WALTER D. WARD.
Evanston, Ill.

Born near Winesburg, Ohio, December 26, 1874; a teacher during early life, and student at Ohio Normal University, Ada, Ohio, graduating with degree of A. B. 1898; student Hiram College, Ohio. 1898-1900, graduating from theological department with degree of A. B. Minister at Mantua Station, Ohio, 1899-1901; accepted call to Evanston, Ill., October, 1901.

ISAAC N. GRISSO.
Princeton, Ill.

Born Springfield, Ohio, April 15, 1860; attended Butler College; minister of First church, Johnstown, Pa., 1891; Haverhill, Mass., 1896; Martinsville, Ind., 1898; Laporte, Ind., 1900; Peru, Ind., 1902; Princeton, Ill., June, 1903. Has conducted a number of successful revivals.

JAMES EVERETT JEWETT,
Lincoln, Ill.

Born January 13, 1844, at Belfast, Maine; educated at public school and Eureka College; been preaching twenty-five years; minister at Farmer City, Ill., Washington, Ill., now located at Lincoln, Ill., preaching in the country. Sunday school evangelist one year; district evangelist three and one-half years.

T. F. RICHARDSON,
Martinton, Ill.

Born on a farm near Arcanum, Ohio, October 25, 1849; received education in public schools and normal; began teaching in 1868; became a Christian and commenced studying for ministry 1870; preached for home and near-by churches 1874-81; since then held ministries and done evangelistic and temperance work in Pennsylvania, Illinois, Iowa, Missouri and Colorado. Minister church at Martinton, Ill., 1903.

JAY ELWOOD LYNN,
Springfield, Ill.

Born Canfield, Ohio, November 30, 1870; student at Hiram College, Ohio, was graduated 1895, receiving two degrees, A. B. and A. M., on the same day; student Chicago University, summer quarter, 1899; minister First church, Mansfield, Ohio, 1895-98; First church, Springfield, Ill., 1898-1902; West Side church, Springfield, Ill., since 1902.

LEWIS P. KOPP,
Danville, Ill.

Born Porter county, Indiana, September 30, 1868; student at Valparaiso College, Ind., 1886-7; graduated from Chicago College of Law 1891; student at Drake University 1898-1900. During eight years business and professional life in Chicago, studies were pursued in night schools and practical training in the most active Sunday school and mission work. Ordained to ministry in 1896; minister Second church, Danville 1902.

CENTRAL CHURCH, DALLAS, TEXAS.

This is one of the best houses among our people. It is Romanesque in style, massive and majestic in appearance, and strictly modern in every particular. It is of yellow brick and heavily trimmed in red stone. The roof is slate. The audience room, a perfect circle, with bowled floor and circular pews, will seat seven hundred. The chapel, separated by a glass partition, seats five hundred, so when the two are thrown together, an audience of twelve hundred is in easy range of the speaker. And by the use of chairs in the aisles, etc., this number can be increased to fifteen hundred. The parlors, dining room, toilet rooms, and kitchen, are over the chapel. Here the social life of the church is cultivated—a work too much neglected in the average city church. In this elegantly equipped department, with a capacity of five hundred, some of the very best work is done.

The baptistry, robing rooms, preacher's study, etc., are in harmony with the rest of the equipment. The windows are especially beautiful. Besides a number of lovely floral designs there are four magnificent historic windows: The Resurrection of the Lord; Christ Blessing Little Children; Christ at the Carpenter's Bench; and The Good Shepherd. This splendid building cost $65,500, and there is not a dollar of debt on it.

W. K. HOMAN,
Colorado, Texas.

Born Fayetteville, Tenn., Aug. 14, 1847. Came to Texas in 1860. Education very limited. Licensed to practice law March, 1869. State Senator 1879-83. U. S. District Attorney under President Hays. Editor Christian Courier 1888-1900. Has preached occasionally since 1875. Now practices law at Colorado, Texas.

M. M. DAVIS,
Dallas, Texas.

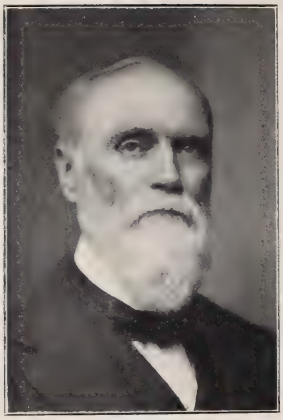
Born Pittsylvania county, Va., June 1, 1850; united with Methodist church when seventeen years old; at nineteen became a Christian only. Baptized by D. M. Granfield; student in Kentucky University, 1870-72. Minister Rochefort, Nevada, Butler and Sedalia, Mo. With Central church, Dallas, Texas, since 1890, where have been more than 2,500 additions. Author "Queene Esther," "Elijah," and "Change of Heart."

WILLIAM H. DRUMMET,
Mineral Wells, Texas.

Born Rutland, Ill., Nov. 19, 1867. Student at Eureka College, Eureka, Ill., graduating with degree of A. B., 1896; and with degree of B. S. L., 1898. Minister church at Cuba, Ill., 1897; Shelbyville, Ill., 1900, and Central church, Mineral Wells, Texas, 1903.

CENTRAL CHURCH,
Mineral Wells, Texas.

Organized in 1885, by Joe S. Warlick. The following have ministered to this church. S. R. Ezzell, S. A. Thomas, Ellsworth Faris, W. H. McClindon, Clark Braden, Jno. L. Andrews and Wm. H. Drummet, who is the present minister. Church dedicated April 26, 1903.



R. M. GANO,
Dallas Texas.

Born in Bourbon county, Ky., June 18, 1830; attended Bacon College, Harrodsburg, Ky.; afterwards attended Bethany College, W. Va.; graduated in Louisville Medical University in 1850; married Miss Mattie Welch, of Lincoln county, Ky., in 1853; served four years in the Confederate Army, and rose to the rank of Brigadier Gen. Commenced preaching in 1866, and has baptized over 4,000 persons.

W. O. S. CLIFFE,
Lewis, Iowa.

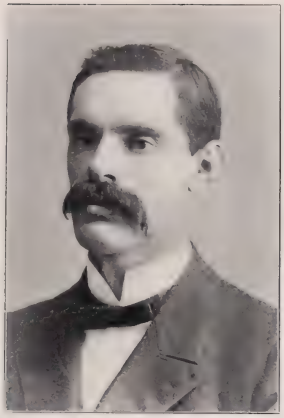
Born 1873 at "Cliffe Mansion," two miles south of Jeromesville, O.; being of the sturdy English stock, and spending 18 years of farm life, he was prepared to confront the difficult problems of acquiring an education; graduated from the Michael Art College; then at School of the Evangelists; later at Hiram College, later a supplemental work in Drake University.

JOHN YOUNG,
Albany, Mo.

Born Marshall, Mo., July 20, 1873. Educated at Marshall High School, Missouri Valley College, and Kentucky University. Been preaching three years. First charge, Everett, Wash.; second charge, Lodi, Cal.

FRED F. SCHULTZ,
Pittsburg, Pa.

Born Cincinnati, O., Sept. 6, 1859. Student at Cincinnati, O.; studied at night—at work during the day; minister at Constance, Ky., 1889-91; W. Fairview and Bromley, Ky., 1891-95; ordained by Bros. W. S. Keene and Frederick Butts, both of Covington, Ky., 1892; minister at Riverside, O., 1896; Bible School Evangelist at St. Louis, Mo., 1900-1901; minister at Hartford, Mich., 1901-1903; minister at Pittsburg, Pa., 1903.



JOHN D. STEPHENS,
Corvallis, Montana.

Born Erin, Ontario, Canada, Aug. 14, 1861; baptized February 1878; studied at Bethany, W. Va., 1889-91; married to Mary S. Hyatt, West Lake, Ont., Sept 4, 1894; preached for church at Aylmer, Ont., one year; Georgetown and Acton, two years; West Lake, seven years; is now preaching for Corvallis and Florence, Mont.

JASPER V. CRAWFORD.
Heppner, Oregon.

Born in Jefferson county, Ind., August 7, 1839. Came to Oregon 1851; educated in Oregon schools. Entered ministry at Waitsburg, Wash., 1893; minister Enterprise, Oregon, 1898-1901; at Heppner since January 1, 1902.

WM. H. KNOTTS,
Litchfield, Minn.

Born near Jolietville, Ind., Dec. 25, 1871. Student at Butler College, Irvington, Ind., 1893-94. Student at Kentucky University 1894-96. Married to Anna Murphy, June 10, 1897. Preached in mountains of Kentucky and for churches in central Indiana till July, 1900; accepted a call from the church at Litchfield.

ERNEST ALFONSO ORR.
Sioux Falls, S. D.

Born Bedford, Ky., April 3, 1853. Holds A. B. degree from Mt. Morris College (Ill.) where he held the chair of Natural Sciences 1885-87. Studied theology at Yale University, 1890-92, completing the B. D. course at the University of Chicago 1893. Minister of Baptist churches Philadelphia and Chicago; of Churches of Christ Harvey, Ill., Redwood Falls, Minn. Now (1903) Sioux Falls, S. D.

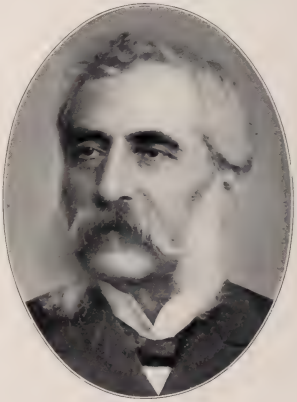
FRANK BEACH,
Waco, Texas.

Born in Ferris, Mich., Feb. 18, 1873. By loss of his father in 1881 was placed under adverse circumstances, except influence of a Christian mother. Educated himself at Ohio Normal University and Hiram College. Married Miss Mercy Rockwell, of La Junta, Colo., who proves by her singing, etc., to be a complete helpmeet. They are now at Texas Christian University, Waco, Texas.

DR. WILLIAM HALE,
Dallas, Texas.

Born in Anderson, Grimes county, Texas, March 7, 1850. Educated himself in the Bible, English, German, Latin and Greek. Read law; graduated in medicine and surgery. Obeyed the gospel at the age of twenty, and began preaching and practice. Was one of the state evangelists. Has baptized about 3,000 people into Christ. Membership is now in the Central church, Dallas, Tex.

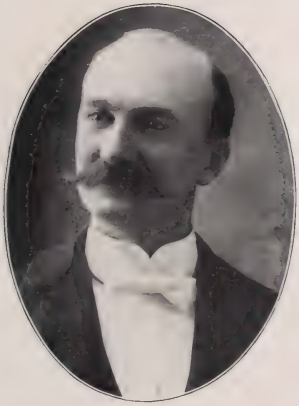
MRS. G. N. SHISMANIAN,
Constantinople, Turkey.



G. N. SHISHMANIAN,
Constantinople, Turkey.

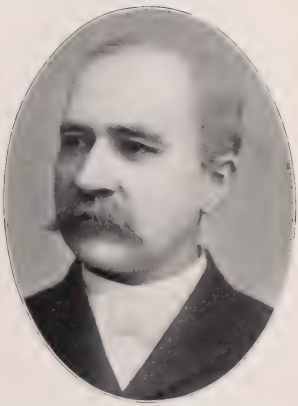
Born in the city of Egin, situated on the river Euphrates, in Asia Minor; brought up in Constantinople; attended Beleck Seminary on the Bosphorus, under Dr. Cyrus Hamlin, also North Yarmouth Academy in the State of Maine; spent 7 years in Egypt as an officer of the Government; baptized in Dallas, Texas, in 1876; graduated at the College of the Bible, Lexington, Ky., 1879; ordained and sent as pioneer missionary to Turkey.

THE CHURCH AT CYNTHIANA, KY.



W. M GROVES,
Petersburg, Ill.

Born in Hancock county, Illinois, January 25, 1865; educated in Abingdon College. He became actively engaged in the work of the ministry in 1888, and since that time has served the churches in Rushville, Carrollton, Girard, Shelbyville, and now serving in Petersburg (all in Illinois). He has conducted a number of very successful revival meetings.



JOHN M. SAMUELS.

Born Burksville, Ky., Feb. 26, 1848; student Clinton Seminary; graduate of Kentucky University. Was married to Jennie P. Beeler November 16, 1886. Deacon of Central church, Chicago, Ill.; deacon of church at Clinton, Ky. Was Chief of Horticultural Department World's Columbian Exposition, Chicago, Ill., 1903. Died in Clinton, Ky., September 29, 1898.

SUMNER T. MARTIN,
Bellaire, Ohio.

Born Belmont county, O., March 16, 1862; student at Hopedale, (O.) Normal College and at Bethany College W. Va., graduating with First honors 1887; minister seven years in Kansas, with 1,100 persons added till 1894. Then at Newton and Mason City, Iowa till 1900. Omaha, Neb., two years, and Bellaire, O., one year, with 330 added, and near $2,000 for missions.

WATSON G. WALTERS,
Fostoria, Ohio.

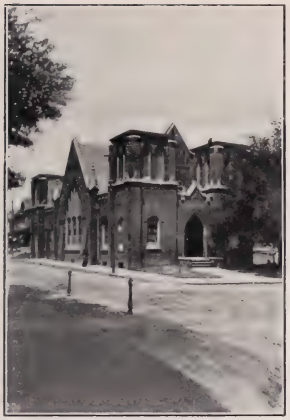
Born Bland county, Va., Jan. 28, 1874. Educated at Milligan College, Tenn. First ministry Hinton, W. Va., 1895-97; located at Ronceverte, W. Va., 1897-99; Winston-Salem N. C., 1899-1902; Toledo, O., 1902-1903; minister Church of Christ, Fostoria, Ohio, 1903. Has been extensively engaged in evangelistic work, having held successful meetings in six states.

A. L. CRIM,
Ladoga, Ind.

Born Sellersburg, Ind., March 12, 1859; attended home school and Kentucky University; began preaching 1886, laboring at different periods as an evangelist; served as minister, Charlestown, Ind., 1888; Shelbyville, Ind., 1889; Martinsville, Ind., 1893; Thorntown, Ind., 1896; Jamestown and New Richmond, Ind., 1899; Everett, Wash., under the National C. W. B. M., 1902.

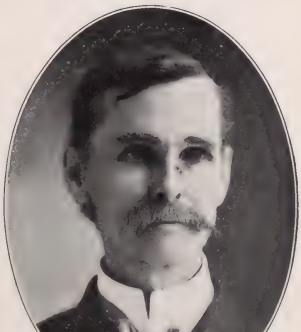
CHARLES R. SINE,
Duluth, Minn.

Born Frederick county, Virginia, Aug. 14, 1874. Taught in Virginia schools for several years. Attended Shenandoah Normal College, Reliance, Va., completing scientific course. Spent four years at Hiram College. Received 1901 degree of A. B. (Ministerial.) Called to the ministry of the Duluth church, summer 1901.



FIRST CHURCH, MACON, GA.

Sixteen years ago, under the leadership of L. M. Erwin, a little band of disciples, numbering not more than five or six, began to meet for public worship in Masonic Hall on Mulberry street. The Lord's Supper was observed weekly and a Sunday-school was organized. Among the pioneers in this work were John Cooper, now a deacon in the First church, Atlanta, C. Masterson, J. H. Birch, J. B. Badger and others. These meetings were kept up regularly until the time was ripe for permanent organization, when the services of Elder Thomas M. Harris were secured for a protracted meeting, and the church was organized during that meeting with a membership of twenty. Our progress in the beginning was slow, owing to the fact that the plea of the disciples was not understood, and the need of a house of worship which would give influence and permanency to the work. After many struggles, trials and vicissitudes, the little band was compelled to give up the hall which they had rented, and steps were immediately taken to secure a lot upon which to build. A site was selected on Walnut street, and a small frame building put up in the summer of 1888. This house of worship answered the needs of the congregation for several years, until J. A. L. Romig visited the church and conducted a successful protracted meeting, which resulted in adding to the church one hundred and sixteen members. But it was not until the year 1898 that the congregation first began to lay plans for a new building of larger capacity and of a more durable and permanent character. To this end a lot was purchased on the corner of Orange and High streets, centrally located and beautiful for situation. A building committee was appointed consisting of J. S. Schofield, Marion Erwin, A. W. Smith and L. M. Erwin, which, under the efficient leadership of the minister, H. C. Combs, soon put their plan into successful operation, and by the 1st of November, 1899, a beautiful and imposing brick edifice was erected. C. P. Williamson dedicated the building. The church has had the labors of a number of excellent preachers, who have helped materially in strengthening the cause in this city; among them may be mentioned J. D. Erwin, Jr., W. E. Spindler, J. W. B. Smith, Victor W. Dorris, W. E. Harp, H. C. Combs, A. B. Moore and S. R. Maxwell. Substantial financial help has been received by this church from the A. C. M. S., and Robert Moffett, Secretary of the Board, is affectionately remembered for the deep interest he took in the welfare of the little band during its early struggles. Mrs. Joseph R. Lamar and the ladies of the First church at Augusta are held in loving remembrance for the timely and effective aid received from them when the cause in this city was in its initial stage. The Church Extension Board, through Geo. W. Muckley, Secretary, has rendered valuable aid in granting a loan sufficient to complete the beautiful building now occupied by this congregation, and this Board is held in most grateful remembrance. With a membership of 220, there is every reason to believe that this church will rapidly forge to the front. Special mention should be made of the loving and efficient services rendered this church by H. C. Combs, who was their minister for seven years, and who stood by them during these years of struggle, hard work and patient waiting.



LENOIR M. ERWIN,
Macon, Ga.

Born Erwinton, Barnwell county, S. C., December 24, 1848; student Boiling Springs Academy, Barnwell county, S. C.; removed to Georgia 1873; graduate of Mercer University, Law School, Macon, Ga., 1876; elder First church, Macon, Ga.; organized church 1886.

JOHN W. KERNS,
Crafton, Pa.

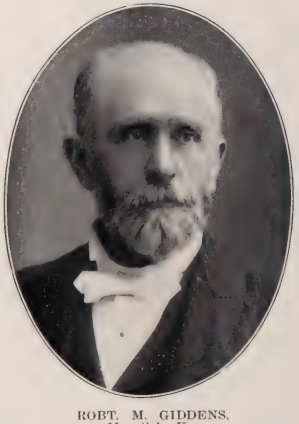
Born Jan. 6, 1868, in Logan county, O. He attended public school in his youth and spent part of his time in clerking in stores and teaching in the district schools. Entered Hiram College in 1888; spent three years in this institution; became minister in 1892 of his old home church, Rushsylvania and West Mansfield, O. Graduated Hiram College June 25, 1896. At present is located with the church at Crafton, Pa.

MORDECAI B. McKINSEY.

Born on a farm in Clinton county, Indiana, August 19, 1833. Was baptized by M. B. Hopkins, Sept. 19, 1849. Began teaching in the public schools when but sixteen years old. Taught for ten years. Began preaching in 1868. Has been actively engaged in the ministry, as evangelist or minister, for the last thirty-five years, during which time he has organized several churches.

ROBERT D. GARDNER.

Was born in Washington County, Pennsylvania, May 13, 1832; educated in select schools in Ohio and by private study; ordained for the ministry September 14, 1862; preached in Ohio at Salineville, New Philadelphia, Mansfield and Elmore. Has lived in Missouri since 1869, continuously at Queen City, his present residence. Was a close student until 1898, when he lost his eyesight.



ROBT. M. GIDDENS,
Mayslick, Ky.

Born Trimble county, Kentucky, February 23, 1845; student at Bible College, Lexington, Ky., and Ghent College, Ky. Preached promiscuously in Kentucky for five years, then at Dover, Ky., three years; Monroe county, Missouri, evangelist two years; preached at Macon, Mo., four years; Nashville, Tenn., five years; Woodland Street, Harriman, three years; Knoxville two years; Paris, Tenn., six years; Mayslick August, 1903.

GEORGE H. NICOL,
Dallas City, Ill.

Born in Ripley county, Indiana, November 14, 1858; entered the ministry at thirty years of age; was a student of Christian University, Canton, Mo., under B. H. Smith and Clinton Lockhart. He preaches with splendid success, both as an evangelist and minister. As minister he served the churches at Wyaconda, Mo., and Dallas City, Ill., seven years, one-half of the time at each place.

HERBERT H. TILOCK,

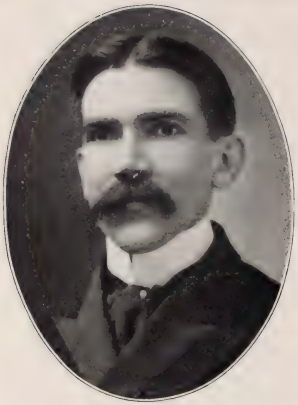
Born Bedford, England, March 26, 1864; student at Harper Schools, Bedford, England, and Bethany College, W. Va. Evangelist Queensland, Australia, 1883-1890; assistant to F. W. Troy, Gloucester, England, 1890-91. Has served as minister or evangelist in various places in the central states; at present is minister at Barnesville, Ohio.

CALVIN BOSWELL DABNEY, A. M.
Rushville, Ill.

Born near Barry, Ill., Sept. 7, 1859; of Kentucky parentage; reared on the farm; taught in country schools two years; entered Eureka College in spring of 1883; graduated 1888; post-graduate 1889; began preaching 1885; minister Stanford, Ill., 1889; Mt. Pulaski, Ill., 1893; Milton, Ill., 1900; Mound, Ill., 1902; Rushville, Ill., 1903 —. Secretary, Fifth District, "Illinois Christian Missionary Convention," 1894-1899.

J. D. DABNEY,
Barry, Ill.

Born March 23, 1857; reared on farm near Barry; worked way through High School; graduated from Eureka College with A. B. degree 1882; and A. M. 1883; served as minister (part time) Roanoke, Center Ridge, Barry, Manchester, Woodson, Auburn, Ill.; (full time) El Paso, Ill., Colfax, Ill., Beatrice, Neb., Virginia, Ill.; (part time) El Dora, Ill., New Hartford, Ill.; (full time) Dunmore church, Scranton, Pa.



JESSE CORB CALDWELL.
Selma, Ala.

Born 1873; educated in public and high school, Excelsior Springs, Mo.; State Normal, Warrensburg, Mo., 91-92; entered Kentucky University 1892; was graduated A. B. 1896; Classical, College of the Bible 1897. Called to church, Owenton, Ky., and preached there six years, the latter two was also principal of Caldwell Academy. Graduated B. D. Yale University School 1903. Now minister First church, Selma, Ala.

HENRY NICHOLAS BIDDLE.

Born in Cincinnati, O., Jan. 17, 1872; educated in Cincinnati schools, Pulte Medical College, and Chicago Medical Mission Institute; married Edith M. Sparks, Feb. 20, 1897; missionary to Africa under Foreign Society, March, 1897; succumbed to climatic diseases October 8, 1898, en route home for his health. Buried in English cemetery, Las Palmas, Grand Canary Islands.

JONAS R. SPARKS.
Pounding Mills, Va.

Born July 22, 1856, at Salem, Tazewell county, Va. He secured a common school education and obtained advanced learning by private study. In 1885 he entered the ministry as a preacher in the Primitive Baptist church; joined Church of Christ in 1898. He has been minister of churches at Graham, Richlands, Baptist Valley and other points, and is now the minister at Pounding Mill, Virginia.

DAVID NATION.
Medicine Lodge, Kansas.

Born in Delaware Co., Ind., 1828; studied in log cabin eighteen months; educated himself at home after marriage. Admitted to the bar at Indianapolis 1852; editor of the New Castle (Ind.), *Courier* 1854, the *Brazoria Independent* and *Richmond*, (Tex.) *Nation*, 1881-5; elected Circuit Attorney, Muncie, Ind., 1858; degree of A. M. conferred by Masonic University, Lagrange, Ky. Held two successful debates 1865; commenced to preach 1865.

GEORGE RAPKIN,
Birkenhead, England.

Born London, Eng., Dec. 8, 1862; a convert from Romanism; baptized into the faith June, 1893; began the cause at Margate; built church building; stayed there five and one-half years; preached three years for the Birkinhead church; author of "Baptism; the doctrines and practices of the Modern Churches compared with those of the Early Apostolic" and "Genesis in Harmony with Itself and Science."

B. A. BOWER,
Granville Center, Pa.

Born Trumbull, O., June 28, 1849. Educated in public schools, and taught therein several years. Attended Hiram College 1878-81. Took a course in Ashley S. Johnson's Correspondence Bible College, graduating in 1891. Principal of Mineral Ridge, O., public schools 1881-83 Minister Morris Cross Roads, Pa., 1884-86; Ebensburg, Pa., 1886-90; Granville Center, Pa., 1890-97; East Aurora, N. Y., 1897-1901; Pompey, N. Y., 1901-1903. Minister now at Granville Center, Pa.

O. F. McHARGUE,
Bozeman, Montana.

Born in Indiana, 1863; B. S. graduate Valparaiso, Ind., 1883, and business college graduate same place, 1885; Normal School teacher three years; New Testament Greek Course, Chicago University; Philosophical Course in Montana College, Bozeman; ministered to the following churches in Indiana: Andersonville, Laurel, Charlestown, and Shelbyville. Minister Payne Memorial church since Aug. 1895.

EDWARD S. DEMILLER,
Columbus, Ohio.

Born Shreve, O., Feb. 1, 1867; taught school 1882-85; student Baldwin University, Berea, O., 1885-87; student Hiram College 1887-88; minister Zanesville, O., 1888-91; minister Lima, O., 1891-96; minister Fourth Avenue Columbus, O., 1896-1901; Provincial evangelist for Ontario, Canada, 1901.

THOMAS J. ARNOLD,
Wuhu, China.

Born Kenilworth, Eng., July 18, 1864; student in Dr. W. T. Moore's Missionary Training Class, West London Tabernacle, Notting Hill, London, 1887-89; sailed for China, September, 1889; student at Chu Cheo 1890-91; preached and labored at Nanking, Luh Hoh, Wuhu, Lu Cheo Fu; in charge of Nanking Christian College 1900-1901; appointed Wuhu 1902.

CHARLES WILEY MARTZ,
Indianapolis, Ind.

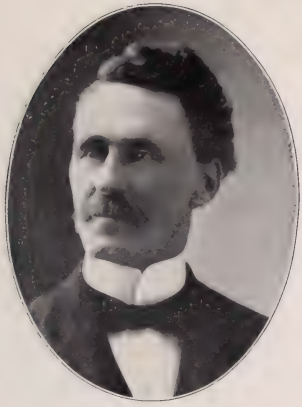
Born Arcadia, Ind., Feb. 26, 1849; student at N. W. C. University, Indianapolis, Ind., and Kentucky University, 1867-70; minister at Noblesville, Logansport and Elkhart, Ind., the Fourth, afterward the Sixth church, Indianapolis, Ind.; Charleston, Ill., Ukiah, Cal.; Plainview, Minn., and Aberdeen, S. D.; Provincial Evangelist of Ontario 1885-86; recently resident minister Ridgetown, Ontario, Can.

ELI H. LONG, M. D.,
Buffalo, N. Y.
President N. Y. Christian Missionary Society.

Born in Clarence, N. Y., July 24, 1860; married Alice E. Eggert, of Buffalo, in 1884. Graduated at the Medical Department, University of Buffalo, in 1882, and has practiced medicine in Buffalo ever since. In 1889 was chosen Professor of Therapeutics in his alma mater; holds also the same chair in the dental department. Has been an officer of the New York Christian Missionary Society since 1892, except one year. Is a member of the Jefferson Street church in Buffalo.

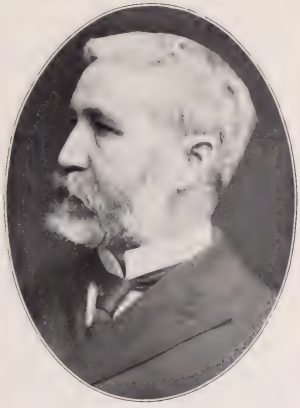
MILES S. GILLIDETT,
Plains, Kansas.

Born in Duchess Co., N. Y., Aug. 15, 1841; moved to Illinois in 1856; enlisted in 1862 in 92nd Ill. regiment, and served in the war until August, 1865; moved to Harrison county, Mo., in 1867; ordained a minister of Christ in 1874, and ministered for the churches of Northwest Missouri, Southern Iowa and Eastern Kansas until 1902 moved to Meade Co., Kansas; educated in common schools and Kimberlin Heights, Tenn.



GILBERT J. MASSEY,
Adrian, Mich.

Born Cobourg, Ontario, March 28, 1847; educated at Coldwater, Michigan; minister Woodard Lake, Mich., 1872-73; evangelist 1874-75; Supt. schools, Lakeview, Mich., 1876-77; ordained Ionia, Mich., 1878; minister St. Louis, Mich., Mishawaka and Richmond, Ind., Sandy Lake and California, Pa.; evangelist two years, Western Pennsylvania; editor *Independent Journal* two years; minister 1899-1902, Adrian, Mich.



GEORGE P. COLER,
Ann Arbor, Mich.

Born in Morgan county, O., Feb. 4, 1853; A. B., Ohio University '82; graduate student, Johns Hopkins University '84-85; principal B. and O. Technological School, Baltimore '87-88; graduate student, Leipsic and Halle '89-90; assistant professor of Philosophy, Ohio State University '91-94; professor of Pedagogy, State Normal School, Platteville, Wis., '94-95; Instructor Ann Arbor Bible Chairs since '95.

CLYDE E. PICKETT,
Durand, Mich.

Born Hopkins, Allegan county, Mich.; lived on a farm for sixteen years, then moved with his parents to the village of Wayland; obeyed the Christ when eighteen years of age; graduated from Wayland High School in 1894; taught school 1895-96; entered Hiram College fall of 1896, graduating in 1901 with degree of A. B.; minister Church of Christ Benton Harbor, Mich., 1901-1902; minister Church of Christ Durand, Mich., 1902.

F. T. PORTER,
Fremont, Mich.

Born at Borden, Ind., March 11, 1875; there he received his education; joined the church, preached his first sermon and there was ordained in 1892; ministered at English and Elnora, Ind., and was a student at Hiram 1898; located at Fremont 1899-1903. Debates held with Adventists, Baptists and Mormons. At present State Evangelist of Michigan.

JONATHAN MARTIN STREATOR,
West Liberty, W. Va.

Born at Washington, Pa., July 9, 1846; graduated at Bethany College in the class of "Sixty Eight," receiving the degree of A. B.; took post-graduate course with degree of A. M. Minister at Howard, Lone Pine, Johnstown, Penn.; Syracuse, N. Y.; Helena, Mont.; Danville and Bowling Green, Ky.; Clarksville, Tenn.; Ocala, Fla., New Orleans, La.; Mattoon, Ill. Prof. of Latin at Bethany College.

T. E. UTTERBACK,
Kasson, Minn.

Born Shelby county, Ky., Sept. 12, 1863. Student Kentucky University, graduating as follows: College of the Bible, English course, 1888; classical course, 1892; College of Arts, degree A. B., 1893. Student at Centre College, Central University, graduating 1890, degree A. B. Received degree A. M. in course 1895. Minister: New Richmond, O., Ripley, O, Dover, Ky., Popular Bluff, Mo. Now Supt Pub. Schools, Kasson, Minn.

E. R. PERRY,
Unionville, Va.

Born in Orange county, Virginia, May 19, 1840. He was converted when sixteen years old, and was licensed to preach by the Baptist church, but under the preaching of G. W. Abell he united with the Church of Christ in September, 1863, and has continued to preach faithfully and acceptably till recently attacked by cerebral trouble. He labored for many years as evangelist in Piedmont District, and as state evangelist.

L. C. GRIFFITH,
Blanchard, Isabella county, Mich.

Born in Wayne county, O., December 26, 1837; student at Vienna Academy, Indiana, 1856-58; served in the army 1862-65; became a farmer and a preacher in Isabella county, Mich., 1866; elected County Clerk two terms, 1881-85; County School Examiner 1885-91. Since last date has been on a farm.

M. J. NICOSON,
Memphis, Mo.

Born and reared in Clay county, Ind. Student at Central Normal College, Danville, Ind., and De Pauw University, Ind. Spent some years in teaching school and in Y. M. C. A. work; one year State Bible School evangelist of Missouri. Served the following churches as minister: Miami, Monroe City, Aurora, Mo.; Grand Junction, Colo., one year. At present minister of the Memphis church.

ARTHUR N. LINDSEY,
New Franklin, Mo.

Born Warsaw, Ky., July 13, 1873. Student at Christian University, Canton, Mo., graduating with degree of A. B. 1898. Graduated again in 1890 with degree of B. D. First assistant in Bible College and Professor of Science in Christian University, 1891-92-93. Minister church at New Franklin, Mo. Has built several churches and baptized over 2,000 people.

W. E. HARLOW,
Springfield, Mo.

Born at Centralia, Ill., Feb. 22, 1860; began preaching at thirty; has held two very successful ministries at Parsons, Kan., and Springfield, Mo. Six years have been spent in evangelizing, in which about 5,000 have been added to the church; held the greatest meeting ever held by the Restoration Movement at Joplin, Mo., 1903, in which 675 were added to the church in fifty-one days.

PERCY LEACH,
Iowa City, Iowa.

Born Plainview, Minn., June 26, 1875; student at Northwestern Christian College, Excelsior, Minn., graduating with degree of A. B. 1895; student at Butler College, Irvington, Ind., 1896; and at Drake University, Des Moines, Ia., graduating 1897; minister Moulton, Ia., 1898; student at Yale, graduating with degree of B. D. 1901; minister Iowa City, Ia., 1901.

FIRST CHURCH, JOPLIN, MO.

W. F. TURNER,
Joplin, Mo.

Born at Marionville, Missouri, September 25, 1869. Boyhood spent in counties of Christian, Lawrence and Stone. Worked on a farm and in a store. Taught in public schools five years; graduate of Marionville Collegiate Institute. Graduate College of the Bible, Lexington, Ky., 1894. Minister at LaBelle, Mo., four years; minister Joplin, Mo., since January 1, 1899.

Among the first emigrants to the zinc and lead metropolis were those wearing the name "Christian" only. A congregation was organized in 1874; in 1878 a house was built at the corner of Fourth and Pennsylvania Avenues. Here the church worked and worshiped for twenty-three years. The present building was erected at Fourth and Pearl streets in 1901. A second building has also been erected this year.

LAKE CHARLES, LA., CHURCH.

L. GUY AMENT.
North Waco, Texas.

Born in Christian county, Illinois, February 8, 1872; came to Texas when a boy; was reared on farm; attended private school three years in Austin, Texas. Was married to Mary Josephine Morrison in 1894. Worked in blacksmith-shop for a time and preached on Lord's days. Was minister at Sabinal, Texas, twenty-eight months. Entered Texas Christian University in 1900, graduating in 1904.

JOHN I. NICHOLSON.
Platte So. Dakota.

Born near Washington, Ia., Nov. 3, 1863. Reared on a farm. Educated at Oskaloosa College, Oskaloosa, Iowa. Been preaching nine years. Minister Meriden and Larribee, Iowa, White Pigeon, Iowa, and Platte So. Dakota. This church has more than doubled membership; also built new church, valued at $2,300, under his leadership.

JAMES L. ROWE.
Ft. Collins, Colo.

Born, June 5, 1852, Knox County, Ill.; educated at Knox College, Galesburg; began teaching and preaching at nineteen years of age, laboring in Illinois and Iowa. He baptized many; organized congregations, and to his faithful work they owe their existence to-day. Some will say in that great day, "He helped me to learn the way." Present address, 300 Peterson street, Ft. Collins, Colorado.

HAROLD E. MONSER,
Speed, Mo.

Son of J. W. Monser; born near Delavan, Ills., Feb 17, 1868; student and assistant Librarian Missouri State University 1887-90; married Jessie L. Coleman 1891; minister church Albia, Iowa, 1891-93; started church and Berkley Bible Seminary, Berkley, Cal., 1893-95; B. A. University of California, 1895. Organized Ellendale and Carondelet churches in St. Louis, 1896; minister and evangelist Central Mo., 1897-1901. Gen Field, 1901.

E. W. BOWERS,
Springfield, Mo.

Was born April 2, 1862, Putnam county, Ind. Was educated at the Central Indiana Normal School. Entered the ministry when seventeen years of age. Married Miss Emma Vandenburg. They have a family of three children. Mr. Bowers has held ministries at South Bend, Ind.; Adel, Marshalltown, Red Oak, Sioux City, Iowa; Miller, S. D., and Springfield, Mo.

GEO. C. RITCHEY.

Born in Andrew county, Mo., Sept. 13, 1870; reared in Sumner county, Kans; student Cotner University, Lincoln, Neb., 1891-96; A. B. degree 1896; ordained at same institution, July 2, 1893; married Miss Lula M. Sloan, of Richardson county, Neb., May 27, 1896; served as pastor at Humboldt, Neb., 1896-98; Harvard, Neb., 1898-99; Keota, Iowa, 1899-1901; Salem, Ore., 1901-1903; Roseburg, Ore., 1904—.

TRUMAN E. WINTER,
Greenwich, Ohio.

Born Pittsfield, Ills., April 13, 1876. Student High School, Pittsfield, 1892-95; graduate of Brookville, Penn., High School 1897. Preached for Church of Christ, Dickinson, Pa., 1897-98; pursued English Bible course, Morris Bible School, Norborne, Mo., 1898. Minister Church of Christ Fayette City, Pa., 1898-1903; graduate Washington and Jefferson College, Washington, Pa., 1903. Minister Church of Christ, Greenwich, Ohio, 1903.

EDWARD L. ALLEN,
Duquesne, Pa.

Was born in the city of Rochester, Monro county, N. Y., Jan. 10, 1845; went out from there to the war in May, 1861; was in several of greatest battles of that memorable conflict. Returning from the war had the privilege of visiting every quarter of the globe. Was converted to Christ at Loveland, O., 1867, in a meeting held by Bro. Thornberry. Attended Bible College, Lexington, Ky., 1868-71. Has preached the gospel in a number of states.

LEONARD DAUGHERTY.

Composer and conductor of music for religious assemblies and musical conventions; teacher of voice, harmony and musical composition, also musical editor for The Standard Publishing Co. Author of following song books: "Voice of Praise," "American Standard School Singer," "Beautiful Songs of Zion," and "Crown of Beauty," by Leonard Daugherty and Jas. H. Rosecrans. Was Director of Music in the Bible College and the Broadway Church, Lexington, Ky., in 1902-03.

BURNET J. PINKERTON.
Lexington, Ky.

Born in Lexington, Ky., April 12, 1843; confessed Christ April 12, 1857; preached at Richmond, Hustonville, Ky.; East Cleveland, Ohio.; New Castle, Penn.; Eureka, Ill. Graduated from Ky. University 1863, with class honors; Pres. of Madison Female Institute, Richmond, Ky.; Prof. of English in Garfield University; assistant editor of *Christian-Evangelist*; Professor in Campbell-Hagerman College.

J. W. UTTER.

J. W. Utter has been continuously in the ministry since his graduation from K. U. in 1887. First charge, Willoughby, Ohio; second, W. Madison Avenue, Cleveland, Ohio. Moved to California in 1891; has served the State Board of Evangelization as Secretary for four years; is now Vice-President. Is in his eighth year at Corina, Cal., where a strong organization has been built up and a $10,000 church building is just being completed.

H. C. PARSONS.

Born in Tonawancke, N. Y., November 7, 1866; attended Hiram College, Ohio, and King's School of Oratory, Pittsburg, Pa. Has ministered to the churches in East Aurora, N. Y., Monongahela City, Pa., and Hinchman, Pa. Is now preaching for the churches at Beallsville, O., Benfork and Centerville, where he has labored for nearly five years. Expects to enter the evangelistic field in the near future.

ALAMO, TENNESSEE.

The congregation at Alamo was established about 1840. It has always been a prosperous congregation; it is not large, yet it has sent out a number of preachers who are doing splendid service for the Master in different parts of the United States.

The following are some of the ministers who have gone out from this congregation: A. Cook, W. A. Cook, W. H. Cook, J. R. Farrow, W. G. Conley, Jno. T. Brown and Arthur Brown. Present elders: P. B. Nance, H. W. Cook and R. L. Conley.

G. KEVORKIAN, Missionary, Tocat, Turkey.

ESTHER KEVORKIAN, Deceased.

CHURCH OF CHRIST AT TOCAT, TURKEY.

DEXTER CHRISTIAN COLLEGE.
Dexter, Mo.

Albert Buxton, Ph. D., President of the faculty of fourteen teachers, engaged wholly in the college work. Magnificent building and campus, unincumbered, the ultimate title to which is vested in the Christian Convention of Missouri. G. A. Hoffmann, of St. Louis, is President of the Board of Trustees. The ten departments of the college include all the courses of the best institutions.

ALBERT BUXTON, A. M. PH. D.,
Dexter, Mo.

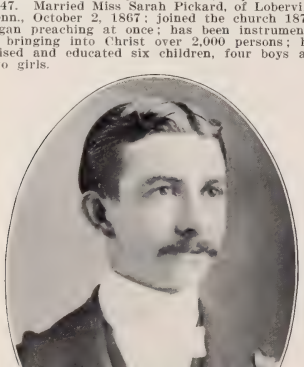
Born Londonderry, Vt., June 16, 1861. Student eight years in public schools and twelve years in academies and universities of New England (chiefly Harvard) and Germany. Minister churches Hutchison, Kansas, Fiarbury, Neb, and Norfolk, Va. President of N. W. Christian College; of Add Ran (now Texas) Christian University; and (1903) of Dexter (Mo.) Christian College.

S. A. THOMAS,
Mineral Wells, Texas.

Evangelist for the Mineral Wells District. Was born in Roan county, Tennessee, September 27, 1847. Married Miss Sarah Pickard, of Loberville, Tenn., October 2, 1867; joined the church 1879; began preaching at once; has been instrumental in bringing into Christ over 2,000 persons; has raised and educated six children, four boys and two girls.

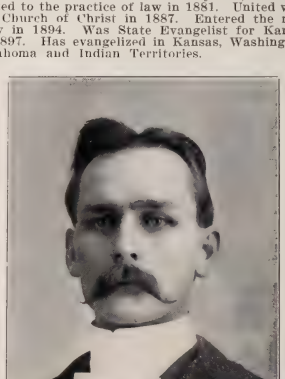
J. R. CHARLTON.

Born on a farm near Salem, Marion county, Illinois, July 21, 1858, and graduated from the High School at Odin, Ill., in the spring of 1877. He came to Kansas in November, 1877, and taught school and read law for seven years; was admitted to the practice of law in 1881. United with the Church of Christ in 1887. Entered the ministry in 1894. Was State Evangelist for Kansas in 1897. Has evangelized in Kansas, Washington, Oklahoma and Indian Territories.



ALBERT T. FITTS.
Branchville, S. C.

Born at Gifford, Hampton county, South Carolina, October 9, 1871; was baptized by Ashley S. Johnson, April, 1887; graduated from his School of the Evangelists, Kimberlin Heights, Tenn., 1896; preached at Guyton, Ga., 1897; was State Evangelist of South Carolina 1898-1900; minister at Brockton, Mass., 1901-1902. Married Dora Anne Burkett, of Patoka, Ind., May 6, 1902. Reelected State Evangelist of South Carolina 1903-1904, having had eighty-five additions in the last four months.



M. A. THOMPSON.
Prosser, Wash.

Born in Iowa in 1871; served as student-preacher five years while attending Oskaloosa College and Drake University. He holds "Bachelor of English and Oratory" '99, also A. B. 1900, from Drake, and takes the Master's degree, June, 1904. Has served acceptably as evangelist and as minister at Grand Junction, Colo., Sac City, Ia., and is now located at Prosser, Wash.

JAMES S. MYERS.
Fort Worth, Tex.

James Sevier Myers was born near Morristown, East Tennessee, in 1861. He grew up in the shade of the "Great Smoky Range," made famous by the pen of Charles Egbert Craddock. He was educated at a normal school at Carlisle, Ky., and the College of the Bible, Lexington, Ky. Began preaching when he was twenty-one.

He is a man of great ability as an organizer and preacher of the gospel. He preached for the church at Sedalia, Mo., which, at time of his resignation was probably the largest one in that state. More than one thousand were enrolled in the Sunday-school. He preached for about one year for the First Church in Philadelphia. He accepted the call to the Third Church, Ft. Worth, Texas, March, 1901. He has held meetings at Topeka, Kans., Kansas City, Mo., Omaha, Neb., Des Moines, Ia, etc. He held eight protracted meetings at Sedalia, and the last one of fourteen days resulted in 140 additions. The work is prospering at the Third Church under his ministry.

THIRD CHURCH,
Ft. Worth, Texas.

Homer T. Wilson organized this congregation at the close of his ministry for the First Church. It has prospered from the very beginning. There were only a few to begin with, but it has grown until now its membership numbers more than four hundred. James S. Myers accepted a call to the congregation March, 1901, and under his wise leadership the work has greatly prospered. The commodious house in which they worship was encumbered with a large debt when he became minister, but most of it has been paid. The Sunday school has greatly increased in numbers and in enthusiasm; it is one of the largest schools in that part of the state.

FIRST CHURCH, FORT WORTH, TEXAS.

CHALMERS MC'PHERSON.

The First Church was organized prior to 1865. K. M. Van Zandt, the present presiding officer of the official board, moved to Fort Worth, and found about a dozen disciples meeting semi-occasionally. He gathered them together and served them as elder and Sunday-school superintendent. Addison Clark was engaged to open a school, and it was here that he began his work as a preacher. They built a home for the church, and Addison Clark and his brother Randolph went to Thorp Spring.

R. M. Gano, B. F. Hall, T. B. Larimore, J. S. Clark, J. V. Coombs, S. M. Martin and others have served the church as evangelists. It has had as ministers, Bros. Banton, W. Y. Taylor, T. W. Caskey, A. L. Johnson, R. E. McKnight, J. W. Lowber, Homer T. Wilson, and the present incumbent.

A number of years ago a congregation was formed from this church, which still exists, and is known as the South Side Church of Christ. It has about 150 members. At the close of the four years ministry of Homer T. Wilson, a very large part of the church withdrew, under the leadership of the minister, and organized a new congregation which was known as the "Third Christian Church."

We could not tell for some time just how many members the church had left, but we now know that there were not exceeding 200. The two years following the loss of those brethren were exceedingly difficult ones. The third year was brighter, and thirty-four additions were received. The fourth one was still better, with 161 additions —to our own congregation—and the receiving of sixteen persons who took membership with sister congregations of disciples, making a total of 577 additions for the year. We now number a few more than 400, with a Christian paper in every home.

March 15, 1903, C. McPherson resigned and R. R. Hamlin was called to the ministry. Since then the church has had quite a rapid growth. About 130 new members have been received, the Sunday-school has been doubled, Christian Endeavor reorganized and is now in a flourishing condition, and the missionary offerings largely increased.

WALTER B. HARTER.
Nebraska City, Neb.

Born near Jacksonville, Va., July 5, 1869; student at Eureka College, Ills., also at Grand Island, Neb., for a short time. Minister at Sweetwater, Ills., 1894-95; at Anna, Ills., 1895-96; at Grand Island, Neb., 1896-98; at Clay Center, 1898-1900; at Wilber 1900-1902; at Unadella, 1902-1903; began missionary ministry at Nebraska City, July 19, 1903; married Miss Anna L. Wilson, Oct. 31, 1897.

CHURCH, EUREKA, ILL.

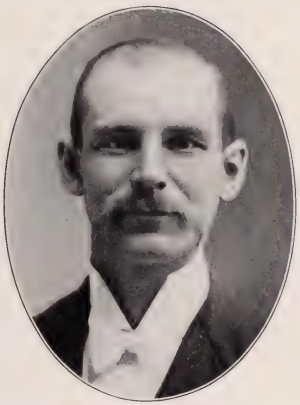
Founded in 1832 with membership of thirteen in Walnut Grove, as this locality was then called. First building erected in 1846; frame building. Town of Eureka was founded in 1856, and in 1864 a new brick was erected on a new site in the new town, on a lot about half a mile from where the first church was built. Another building was completed last year. It is of brick, modern in style and arrangements, and has a seating capacity of 700; present membership about 800. Among those who have been its ministers are H. W. Everest, B. J. Radford, George Minier, William Davenport, Jas. Lindsay, H. D. Palmer, Jno. T. Jones, J. G. Waggoner, W. H. Cannon, N. S. Haynes, and the present one, A. W. Taylor.

CHURCH AT FRANKLIN, IND.

C. R. HUDSON.
Minister Franklin, Ind., Church.

CHURCH AT LYNCHBURG, VA.

Organized 1875 by C. S. Lucas and L. A. Cutlar; served by C. S. Lucas until church building was erected 1876-78, after which following ministers served short ministries: E. L. Powell, Junius Wilkins, M. L. Blaney, John Gibson, E. L. Waldrop, J. R. McWane, F. F. Bullard, A. A. Ferguson, J. W. B. Smith, R. W. Lilly, the present minister, F. F. Bullard, taking charge of the work March 1, 1900. New church lot on corner Main and Fifth was purchased May, 1900, and work on construction of new church was begun this year. The above building is nearing completion.



JAMES T. NICHOLS,
Vinton, Iowa.

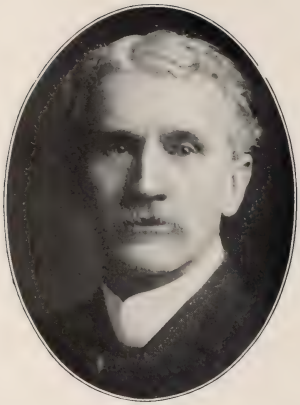
Born Washington, Ia., Nov. 18, 1865; baptized June, 1885; graduated Oskaloosa College 1897; editor *College Palladium* two years, and served neighboring churches while in school; minister Mt. Auburn Ia., 18 months; thence to Vinton in 1899; completed church building in 1900; enlarged it in 1903; in Europe in 1900; largest meeting 126 additions. Married Mary A. Pratt December, 1886; has three daughters.

SHELBYVILLE, IND.

The handsome new church at Shelbyville, Ind. The building of this church was due largely to the efforts of the lamented E. F. Mahan.

E. F. MAHAN, Deceased.
Warren, Ind.

Born in Sussex county, Delaware, November 7, 1845; came to Indiana 1863; graduated in class of 1872, Butler College, A. B., A. M. 1875; has ministered to the churches of Valparaiso, Warsaw and Logansport, in Indiana, and Mt. Carmel and Keensburg, in Illinois. Has labored as evangelist extensively in both these States.



J. N. SMITH.

Born 1841; native of Ohio; educated at Cornell College, Mt. Vernon, Iowa, and Hiram College, Hiram, O.; teacher, evangelist and minister; long ministries at Lanark, Ill.; West Liberty, Iowa, and Ft. Scott, Kansas; minister at Whatcom, Washington, 1899 —.

R. H. CROSSFIELD, JR.,
Owensboro, Ky.

Born near Lawrenceburg, Ky., October 22, 1868; student at Anderson Seminary; student at Kentucky University 1885-9, graduating with degree A. B.; student at University of Wooster, graduating with degrees of A. M. and Ph. D. Minister at Glasgow, Ky., four years, and at Owensboro, Ky., eight years.

LAWRENCE W. SCOTT,
Texarkana, Texas.

Born Morgantown, W. Va., May 29, 1846; educated Kentucky University, also studied Hebrew in Chicago. Author "Hand Book of Christian Evidence," etc. Has debated with infidels and others. Has preached for churches in West Virginia, Pennsylvania, Michigan, Missouri, Texas, Arkansas and Louisiana, and held meetings in other states.

W. E. M. HACKLEMAN,
Indianapolis, Ind.

Born Orange, Ind., Feb. 28, 1868; educated Central Normal College; studied voice and composition Toronto Conservatory of Music (Canada), under Francesco D'Aurla, the celebrated Italian composer. Evangelistic field 1892; meetings, Indianapolis, DesMoines, Pittsburg, Cincinnati, Boston, St. Louis, etc. Organized Hackleman Music Co., 1896, noted publishers of Church and S. S. music. Married Pearl D. Conner Sept. 12, 1899.

FIRST CHURCH, OWENSBORO, KY.

Organized in 1860 by A. N. Gilbert. First building erected in 1870 under ministry of J. E. Taylor: present building dedicated in 1904; present membership 600. The following ministers have served the congregation: A. N. Gilbert, J. E. Taylor, W. W. Carter, Alfred Flower, J. B. Mayfield, Benjamin Flower, G. W. Terrell, H. G. Fleming, C. F. Mortimer, John W. Goodwin, J. W. Hardy, R. V. Omer and R. H. Crossfield. The latter has preached for the church eight years.

BENJAMIN ALLEN WILHOYTE.
Owensboro, Ky.

Born near Louisville, Ky., October 19, 1821; student in the Oldham county schools 1830-43; married 1843; moved to Owensboro, Ky., where he became one of the charter members of the Church of Christ; lived there until his death, October 28, 1868.

E. G. CRABTREE.
Owensboro, Ky.

Born August 10, 1859, at Madisonville, Ky.; educated at Commercial College, Lexington, Ky. Now living in Owensboro, Ky. President Christian Endeavor, and deacon in the church at Owensboro, Ky.

JOHN W. LYTLE.
Owensboro, Ky.

Born McLean county, Kentucky, August 10, 1863; farmer until 1886; student Hartford College, Kentucky, 1886-89, graduating with degree of Ph. B.; vice-president of Hartford College 1890-93; admitted to the bar, Owensboro, Ky., 1894; elder First church, Owensboro, Ky., since 1899.

ADISON F. ARMSTRONG, Deceased.
Kokomo, Ind.

Born, Clinton Co., O., April 1, 1833; died Irvington, Ind., Sept. 26, 1903. Taught school in early life; studied law and was admitted to the bar, but did not practice long; trustee and elder in Kokomo church for years; life director in F. C. M. S. He and his wife gave $20,000 to Butler College. Went to the Senate from Howard county 1871-1872.

CLARENCE A. HILL.
Piqua, Ohio.

Born, Milton Center, Ohio, March 21, 1868; student at Bethany College, W. Va. Began preaching at the age of 21; was known as "The Boy Evangelist." Was minister of Fifth Avenue Church, Columbus, O.; First Church, Newark, O.; two years First Church, Lima, O.; four years First Church, Canton, O., and First Church, Huntington, Ind. Is now in the field as general evangelist, with his wife as song leader and soloist.

ELIAS AXE.
Valparaiso, Ind.

Born, Berkeley county, Va., February 14,1819; died April 21, 1894; elected treasurer Porter county 1844; helped organize Valparaiso congregation 1847; an elder thirty-four years; 1847 married Elizabeth Pennock, who died in 1850; 1854 married Phebe White; left two children, Elnora Dickey, Neva Axe Brown, and Elmer White, wife's nephew. He was faithful until death and wears the crown of life.

W. W. DENHAM,
Elkhart, Ind.

Born, Bloomington, Ill.; reared on farm; then contractor and builder. Finished Bible course at Eureka, Ill.; graduated in Elocution, Scientific and Classical Courses at Valparaiso, Ind. Pastor-evangelist, served Winamac, Mishawaka and Elkhart, Ind. His chief success has been as an evangelist, and helping burdened churches out of debt. The Lord has greatly prospered his work.

JOHN H. WOOD,
Shelbina, Mo.

Born in Monroe county, Mo., Dec. 8, 1869. Student at the University of Missouri, graduating with degree of L. B., 1895. Teacher of Ethics, Psychology, etc., in Christian College, Columbia, Mo., 1896-97. Minister of the church, Boonville, Mo., 1897. Minister of the church at Shelbina, Mo., 1898-1903.

J. H. GARVIN,
Parkersburg, W. Va.

Born of Scotch-Irish parents, in Ohio; student at Bethany College; graduated from Miami University with degrees of A. B. and A. M. Prof. Franklin (now Wilmington) College; editor *Wilmington* (O.) *Journal*. Married Medora Kimmel. Preached for churches in Mt. Vernon, Medina and Elyria, Ohio, Sherman Heights, Tenn., Parkersburg, W. Va.

ELSTER McCLELLAND HAILE.

Was born at Bagdad, Tenn., June 9, 1879; removed with parents to Kingman, Kans., in 1884; began to preach in his home church (Kingman) at the age of 17. Although not ordained to the ministry, he has been active as a minister for the past seven years. Minister at Pratt, Sedgwick, Dodge City, Kansas, and Pleasantville, Iowa. At present he is pursuing a classical course in Washburn College, Topeka Kansas.

THOMAS PENN ULLOM.
Traverse City, Mich.

Born at Antioch, Monroe county, Ohio; attended Bethany College; taught in public schools of Ohio and Kansas; was superintendent of Cheyenne and Quapaw Indian schools; was a student in the Bible Institute, Chicago, for more than two years. Has been minister of Church of Christ of Traverse City, Mich., his present field of labor, for three years.

GEORGE A. FARIS.
Dallas, Texas.

Born Salem, Tenn., Oct. 15, 1849; attended high school at that place; practiced dentistry eight years; moved to Texas 1882; minister church at Waxahachie, 1883-84; Abilene, 1890-93; Paris 1893-96; Gainesville, 1897-98; Mckinney, 1899-1900. Since then editor *Christian Courier*, Dallas, Texas.

CHAS. ALLEN THOMAS.

Chas. Allen Thomas was born in Melbourne, Australia, in 1870. Educated at College of the Bible and Kentucky University. Graduated in 1897. Preached for the churches at Newtown, Ky., and for the Broadway Church, Louisville. Married Miss Francis Carrick, of Newtown, Ky., 15th of March, 1899. Died August 21, 1900.

C. C. DRUMMOND.
Hurda, C. P., India.

J. B. McCLEARY, Deceased.

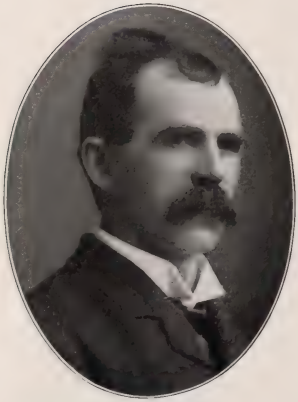
EDITORIAL OFFICE OF THE CHRISTIAN COMPANION, LOUISVILLE, KY.

MAJOR JERRY HILL.
Denver, Colo.

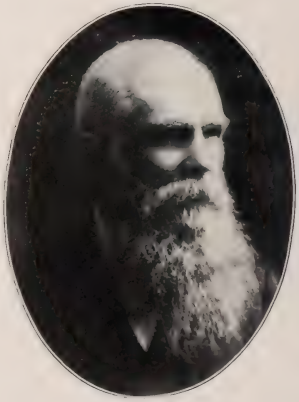
LAWRENCE WILLIAMS.
Minister Church of Christ at Carrollton, Ky.

JAMES B. TOBY, Deceased,
Deacon Church of Christ at Logansport, Ind.

WM. ALEXANDER McCAFFREY,
New Cumberland, W. Va.



L. C. GIST, Deacon,
Los Angeles, Cal.



W. K. PENDLETON,
Deceased.

CENTERVILLE, IOWA, CHURCH.

C. DURANT JONES,
Editor the *Evangelistic Review*, Des Moines, Iowa.

W. A. WARREN,
Editor *The Worker*, Pittsburg, Pa.

T. H. WILSON,
Troy, Texas.

BROWNSBORO, KY., CHURCH OF CHRIST,
John T. Brown, Minister.

J. A. LORD,
Editor *Christian Standard*, Cincinnati O.

W. B. BERRY,
Editor *Pacific Christian*, Oakland, Cal.

APPENDIX.

HOME MISSIONARY

Contributions by States for the Year 1902–03

STATES	Contributing Churches	Amount Given by Churches	Contributing Sunday-schools	Amount Given by Sunday-schools	Amount Given by Y. P. S. C. E.	Amount of Personal Offerings and Bequests	Totals
Alabama	10	$164 00	7	$43 09	$5 70	$14 00	$226 79
Arizona	1	10 00		16 51		12 00	38 51
Arkansas	21	264 56	9	97 12		112 50	474 18
California	66	1,460 52	17	204 88	21 60	745 60	2,432 60
Colorado	18	322 72	12	156 42	3 00	19 50	501 64
Connecticut	2	35 00				50 00	85 00
District of Columbia	4	334 59	1	20 00	2 00	27 00	383 59
Delaware							
Florida	9	108 40	4	33 37		1,171 00	1,312 77
Georgia	27	319 37	7	41 90	16 27	65 85	443 39
Idaho	12	171 54	5	23 30	1 00	19 90	215 74
Illinois	205	4,043 07	67	716 21	64 10	5,694 15	10,517 63
Indiana	204	5,052 73	60	692 20	145 25	1,970 34	7,860 52
Indian Territory	21	803 76	3	32 68		110 25	946 69
Iowa	124	1,670 58	43	416 81	13 15	3,542 59	5,643 13
Kansas	108	1,026 91	44	257 84	47 05	946 46	2,278 26
Kentucky	152	6,176 51	58	481 89	58 00	3,055 51	9,771 91
Louisiana	9	275 07	1	6 50		30 90	312 52
Maine	2	35 48				1 00	36 48
Maryland	16	449 64	5	18 17		3 00	470 81
Massachusetts	9	248 79	1	10 00	2 50	41 50	302 79
Michigan	32	686 49	19	71 54	28 45	288 91	1,075 30
Minnesota	23	571 72	10	74 28	15 15	107 75	768 90
Mississippi	17	171 38	1	6 25		30 00	207 63
Missouri	189	4,418 43	39	473 49	70 90	497 09	5,459 91
Montana	9	118 30	2	14 99	7 00	3 00	143 29
Nebraska	61	769 56	14	58 79	26 05	46 20	900 60
New Jersey	1	48 95	1	40 00		40 00	128 95
New Mexico	1	3 00				1 00	4 00
New York	33	889 99	21	348 38	7 35	121 53	1,467 25
North Carolina	31	198 72	4	12 17		128 05	338 94
North Dakota	2	42 00			5 00	13 35	60 35
Ohio	244	6,809 21	105	1,359 37	179 70	9,023 85	17,371 13
Oklahoma	38	337 29	10	52 52	6 45	290 10	686 36
Oregon	49	754 96	10	66 36	14 91	1,414 66	2,250 89
Pennsylvania	62	2,787 47	28	429 97	40 00	1,243 96	4,501 40
Rhode Island	1	5 00	1	5 00			10 00
South Carolina	11	104 20	5	15 50	1 67	88 40	209 77
South Dakota	11	222 09	4	22 75	13 70	2,721 00	2,979 54
Tennessee	19	543 21	7	53 74	20 61	125 20	742 76
Texas	72	1,414 41	29	182 78	10 00	4,921 58	6,528 77
Utah	1	100 00			3 40	5 00	108 40
Vermont	1	27 40	1	3 00		1,501 00	1,531 40
Virginia	49	702 87	9	50 31		297 34	1,050 53
Washington	28	565 99	8	66 16		1,094 45	1,726 60
West Virginia	35	793 94	5	104 12	33 53	150 00	1,081 59
Wisconsin	14	332 42	8	73 38		31 25	437 05
Wyoming	2	13 40	1	7 61			21 01
Hawaii	1	40 15				5 00	45 15
Porto Rico	2	18 35				26 00	43 35
Mexico	1	6 00					6 00
Manitoba		67 80					67 80
New Brunswick	2	15 21					15 21
Nova Scotia	4	89 25					89 25
Prince Edward Island	3	79 60					79 60
Quebec	1	21 00				3 00	24 00
Scotland						1 00	1 00
Miscellaneous							5,827 47

OUR STATE MISSIONARY SOCIETIES

STATE	PRESIDENT	POST-OFFICE	CORRESPONDING SECRETARY	POST-OFFICE	TIME AND PLACE OF CONVENTION
Alabama	Dr. F. C. Anderson	Anniston	E. E. Linthicum	Anniston	Oxford, Nov. 15,1904.
Arkansas	John Fletcher	Little Rock	E. C. Browning	2000 Adams, Little Rock	Little Rock, 1st week in May, 1904.
California, North	A. C. McKeever	1038 O. Fresno	J. P. Dargitz	Healdsburg	Santa Cruz, July, 1904.
California, South	Grant K. Lewis	Long Beach	J. P. Ralstin	Orange	Long Beach, August, 1904.
Colorado	Wm. Bayard Craig	1318 Grant Ave., Denver	Leonard G. Thompson	212 E. Ellsworth St., Denver	*
Florida	Dr. R. T. Walker	Cedar Key	C. W. Zaring	Jacksonville	Tampa, March, 1904.
Georgia	S. B. Moore	44 East Hunter St., Atlanta	W. J. Cocke	283 Whitehall, Atlanta	Savannah, Nov. 15, 1904.
Idaho			B. F. Clay	Caldwell	
Illinois	W. W. Weedon	Marion	J. Fred Jones	Bloomington	Champaign, Sept., 1904.
Indiana	A. B. Philputt	Indianapolis	T. J. Legg, Field Sec W. E. M. Hackleman, Sec	Indianapolis	Lebanon, May, 18-20, 1904.
Indian Territory	S. B. Dawes	Muskogee	G. T. Black	Ardmore	*
Iowa	A. M. Haggard	Des Moines	B. S. Denny	Des Moines	Albia, June, 1904.
Kansas	Milton Brown	Topeka	W. S. Lowe	Topeka	Paola, August, 1904.
Kentucky	Prof. C. L. Loos	Lexington	H. W. Elliott	Sulphur	Winchester, Sept. 19–22, 1904.
Kentucky, South	W. H. Pinkerton	Paducah	J. W. Gant	Elkton	†, May 31 to June 2, 1904.
Louisiana	Judge J. R. Thornton	Alexandria	Claude L. Jones	Shreveport	Alexandria, June, 1904.
Md., Del. & D. of C.	E. B. Bagby	Washington, D. C	J. A. Hopkins	Rockville, Md	Martinsburg W. Va., Oct. 5–7, 1904.
Michigan	W. B. Taylor	Ionia	D. Munro	St. Johns	Adrian, June 8–12, 1904.
Minnesota	F. H. Mellen	212 West 27th, Minneapolis	M. R. Waters	3250 Lyndale Ave., Minneap's	Grand Ave., Minneapolis, June, 1904.
Mississippi	J. D. Adcock	McComb City	W. W. Phares	Jackson	Utica, first week in Aug., 1904.
Missouri	W. F. Richardson	1016 Lydia Ave., Kansas C'y	T. A. Abbott	311 Century Bldg., Kansas C'y	Carrollton, June 17–22, 1904.
Montana	H. E. Rossell	Great Falls	A. L. Chapman	432 St. Mercury St., Butte	Bozeman, Aug., 1904.
Nebraska	Z. O. Doward	Grand Island	W. A. Baldwin	1529 S. 18th St., Lincoln	Bethany Camp, Aug., 1904.
New England	J. H. Mohorter	7 Rockland Ave, Boston, Mass.	G. A. Reinl	Box 982, Springfield, Mass	Everett, Mass., Oct., 1904.
New York	Eli H. Long	1335 Main St., Buffalo	S. J. Corey	2 Lloyd St., Rochester	Jefferson St. Church, Buffalo, June 8–July 1, 1904.
North Carolina	E. A. Moye	Greenville	L. T. Rightsell	La Grange	*
Ohio	H. E. McMullin	Cleveland	S. H. Bartlett	300 Beckman Bldg., Cleveland	Cleveland, May 23–26, 1904.
Oklahoma	Dick T. Morgan	El Reno	J. M. Monroe	Oklahoma City	Enid, ——, 1904.
Oregon	Albyn Esson	544 Rodney Ave., Portland	J. B. Lister	256 E. 11th St., Eugene	Turner, June, 1904.
Pennsylvania (E.)	C. W. Harvey	2143 N. 4th St., Harrisburg	C. A. Brady	Canton	Blanchard, May 24–26, 1904.
Pennsylvania (W)	Robert S. Latimer	644 Grant St., Pittsburg	J. A. Joyce	405 Penney Ave., McKeesport	New Castle (Park Ch.), May, 1904.
South Carolina	J. C. Richardson	Robertsville	Dr. C. W. Erwin	Erwinton	Charleston, Nov. 24–27, 1904.
South Dakota	C. P. Gregory	Aberdeen	M. B. Ainsworth	Sioux Falls	Aberdeen, June 18–22, 1904.
Tennessee	B. J. Farrar	Nashville	A. I. Myhr	Limestone	Nashville, Oct. 4–7, 1904.
Texas	Judge Anson Ramey	Dallas	J. C. Mason	467 Cole Ave., Dallas	Greenville, June, 1904.
Virginia	Wm. F. Fox	Richmond	H. C. Combs	104 S. Fifth St., Richmond	*
Washington	J. T. Eshelman	Tacoma	J. M. Morris	Sumner	*
West Virginia	J. A. Campbell	New Cumberland	A. Linkletter	Moundsville	Bethany, Sept. 28, 1904.
Wisconsin	J. C. Thurman	Green Bay	O. N. Wetzel	Footville	†, ——, Sept. 13–16, 1904.
Ontario	James Talton	Walkerton	Amos Tovell	Guelph	London, June 2–6, 1904.
New Brunswick and Nova Scotia	J. S. Flaglor	St. John, N. B	L. A. Miles	St. John, N. B	Burts Corner, N. B., Aug., 1904.

*Time and place of next convention not decided. †Place not decided.

MISSIONARY WORK OF ALL THE STATE BOARDS

States	Name of Corresponding Secretary	Address	Population	No. of Members in the State	One Member to every	No. of Congregations in the State	No. of Preachers in the State	Date of Organization of Missionary Society	Amount of Money Raised Last Year for State Missions	No. of Churches Organized by Aid of State Board	Baptisms by Missionaries of the Society	No. of Other Additions	Total Additions	No. of Missionaries employed whole or part time	No. of Places Assisted by Missionary Labor	Amount Raised in State for Other Work
Alabama	E. E. Linthicum	Anniston	1,828,697	12,366	147	228	100	1886	$1,188.96	3	183	83	226	5	8	----------
Arkansas	E. C. Browning	Little Rock	1,311,564	35,000	37	420	300	1881	1,225.59	4	347	358	705	15	70	$5,503.77
California, Northern	J. P. Dargitz	Healdsburg	1,300,000	10,596	123	91	82	1857	3,518.00	2	261	290	551	15	21	83,768.00
California, Southern	J. P. Ralstin	Orange	325,000	6,000	54	39	42	1889	1,746.04	----	88	317	405	14	15	41,220.00
Colorado	Leonard G. Thompson	Denver	539,700	5,000	10,000	38	43	1883	----------	----	----------	----------	----------	----------	----------	----------
Florida	C. W. Zaring	Jacksonville	550,000	1,500	366	30	11	1892	58.15	----	21	15	46	3	20	21,121.79
Georgia	S. B. Moore, Pres	Atlanta	2,215,107	12,000	184	150	80	1879	1,200.00	----	----------	----------	----------	----------	----------	----------
Idaho	B. F. Clay	Caldwell	----------	----------	----------	----------	----------	----------	----------	----	----------	----------	----------	----------	----------	----------
Illinois	J. Fred Jones	Bloomington	4,821,550	126,981	38	805	466	1858	10,999.98	8	713	602	1,315	47	63	6,957.30
Indiana	T. J. Legg	Indianapolis	2,750,000	124,000	19	937	702	1839	3,000.00	13	1,002	135	1,137	13	62	20,000.00
Indian Territory	G. T. Black	Ardmore	500,000	7,000	71	80	57	1895	818.36	5	----	----	332	12	13	6,700.00
Iowa	B. S. Denny	Des Moines	2,036,000	55,000	41	470	325	1855	4,421.22	4	731	474	1,205	36	53	46,945.73
Kansas	W. S. Lowe	Topeka	1,470,495	50,000	29	376	244	1858	3,641.04	2	216	173	389	15	128	9,500.96
Kentucky	H. W. Elliott	Sulphur	2,147,174	118,000	18	800	450	1840	24,947.02	13	1,173	975	2,148	38	235	36,648.26
Kentucky, S. W.	J. W. Gant	Elkton	600,000	20,000	30	175	50	1875	2,726.33	4	300	176	476	20	37	----------
Louisiana	Claude L. Jones	Shreveport	----------	1,700	----	22	11	1897	272.00	1	160	140	300	3	5	14,000.00
Maritime Provinces	L. A. Miles	St. John, N. B., Can.	750,000	1,778	421	28	13	1903	1,114.08	----	34	8	42	1	12	557.83
Michigan	D. Munro	St. Johns	2,420,982	11,500	210	112	78	1868	2,500.00	----	185	84	269	6	21	50,000.00
Minnesota	M. R. Waters	Minneapolis	1,751,394	3,154	----	38	19	1857	761.82	1	----	----	----	1	----	42,147.62
Mississippi	W. W. Phares	Jackson	1,551,270	8,000	190	----	----	1883	1,400.00	2	16	14	30	----	----	600.00
Missouri	T. A. Abbott	Kansas City	3,206,665	176,182	18½	1,700	783	1869	12,267.26	19	1,361	995	2,356	23	117	750,421.00
Maryland, Delaware, and District of Columbia	J. A. Hopkins	Rockville	1,651,496	4,862	339	29	25	1878	1,202.00	1	161	78	239	11	8	40,966.50
Montana	W. M. Jordan	Helena	264,000	1,640	160	20	14	1881	1,065.00	----	100	105	205	8	12	18,992.44
Nebraska	W. A. Baldwin	Lincoln	1,068,539	18,000	59	185	136	1887	2,226.65	3	215	155	370	14	27	----------
New England	G. A. Reml	Springfield, Mass	6,000,000	2,507	2,393	23	25	1865	1,211.44	2	50	40	90	6	7	----------
New York	Stephen J. Corey	Rochester	8,000,000	9,718	827	50	40	1878	2,100.00	2	219	39	258	6	10	----------
North Carolina	Prof. L. T. Ruthsell	La Grange	2,000,000	9,413	209	113	50	1844	935.92	----	----	----	530	4	4	12,042.52
South Carolina	Dr. C. W. Erwin	Erwinton	1,340,316	1,698	789	32	13	1879	517.00	----	23	14	37	2	28	3,115.90
North Dakota	Mrs. Mattie Monson	Fargo	----------	----------	----------	----------	----------	----------	----------	----	----------	----------	----------	----------	----------	----------
South Dakota	M. B. Ainsworth	Sioux Falls	550,000	3,450	159	21	12	1884	500.00	1	180	20	200	4	9	14,790.55
Ohio	S. H. Bartlett	Cleveland	4,157,000	85,000	49	553	355	1852	18,002.87	11	244	321	565	40	64	53,102.61
Oklahoma	J. M. Monroe	El Reno	400,000	16,000	25	304	152	1891	2,700.00	21	----	----	580	12	46	30,000.00
Ontario	Amos Torell	Guelph	2,182,947	4,500	485	66	40	1886	1,925.04	----	244	46	290	13	19	----------
Oregon	J. B. Lister	Eugene	413,000	8,300	49	100	68	1891	2,953.15	2	185	360	545	11	28	33,225.61
Pennsylvania, East	C. A. Brady	Canton	6,302,115	5,605	7324	57	42	1833	837.00	1	64	36	100	3	4	38,000.00
Pennsylvania, West	J. A. Joyce	McKeesport	2,300,000	15,094	144	113	69	----	1,889.20	3	239	215	454	16	15	----------
Tennessee	A. I. Myhr	Nashville	2,075,000	51,000	41	560	185	1890	4,000.00	2	300	200	500	12	----	25,000.00
Texas	J. C. Mason	Dallas	3,600,000	86,000	41	740	460	1886	13,525.25	33	1,921	2,173	4,094	47	772	10,000.00
Virginia	H. C. Combs	Richmond	1,854,184	22,000	84	320	110	1875	7,000.00	6	566	234	800	11	8	----------
Washington	J. M. Morris	Walla Walla	600,000	6,050	100	74	77	1883	500.00	4	40	160	200	6	8	800.00
West Virginia	A. Linkletter	Moundsville	958,000	18,000	53	193	80	1870	1,025.00	2	32	120	152	2	8	1,805.00
Wisconsin	C. M. Kreidler	Milwaukee	1,937,915	1,387	1,397	29	15	1890	600.00	3	28	51	79	11	13	1,010.00

THE LATEST STATISTICS OF THE CHURCH BY STATES

PREPARED BY G. A. HOFFMANN, NATIONAL STATISTICIAN, ST. LOUIS, MO.

STATES	Number of Churches	Members	Number of Bible-schools	Enrolled in Bible-schools	Ministers	Sittings in Churches	Value of Church Property	Amount Raised for State Missions
Alabama	225	12,550	100	4,850	98	14,000	$140,000	$961
Arizona	4	450	4	275	3	500	7,500	
Arkansas	435	37,000	275	19,000	275	40,000	202,500	1,225
California, North	104	14,000	99	8,735	103	18,750	344,738	2,403
California, South	42	6,370	40	4,100	45	8,000	200,000	1,500
Colorado	50	5,500	48	4,480	51	9,000	295,500	1,460
Connecticut	3	830	3	400	7	800	36,000	
Delaware	2	165	2	135	3	250	2,000	
District of Columbia	4	2,300	5	1,350	7	3,000	122,200	334
Florida	49	2,376	26	1,300	20	4,200	50,000	250
Georgia	145	12,500	95	5,200	75	16,750	390,975	1,000
Hawaii	5	295	6	265	3	600	7,300	
Idaho	23	1,950	16	1,100	23	4,000	21,500	500
Illinois	805	120,000	760	78,500	460	191,980	2,149,490	11,000
Indiana	933	124,000	821	120,000	660	205,700	1,510,000	7,010
Indian Territory	100	6,000	50	3,000	62	5,000	52,000	1,000
Iowa	501	56,500	470	51,239	354	80,000	1,250,000	5,087
Kansas	417	50,134	332	27,688	275	50,000	480,000	4,201
Kentucky	900	120,000	735	81,000	510	200,000	2,000,000	22,321
Louisiana	33	2,000	17	700	11	4,000	39,915	442
Maine	10	400	6	442	5	1,400	16,600	
Maryland	28	3,550	24	2,025	20	4,400	105,000	2,466
Massachusetts	9	1,544	9	946	16	2,400	75,500	300
Michigan	112	11,500	99	6,616	82	18,000	315,000	2,500
Minnesota	43	3,289	40	2,500	24	6,830	121,750	3,762
Mississippi	146	7,100	75	3,400	95	8,500	108,250	1,714
Missouri	1,700	175,500	1,400	110,000	630	225,000	2,500,000	29,326
Montana	21	1,675	20	1,359	14	3,970	85,600	1,056
Nebraska	190	18,500	170	12,824	145	26,000	328,000	2,226
Nevada		100						
New Jersey	3	55	1	140	1	300	7,000	5
New York	51	9,718	52	7,100	53	11,000	500,000	2,904
New Mexico	5	595	4	350	5	800	9,000	
North Carolina	198	15,856	125	8,884	121	18,000	125,000	1,300
North Dakota	8	475	5	250	5	600	2,500	
Ohio	553	85,000	572	80,000	368	115,000	2,000,000	13,083
Oklahoma	154	14,000	120	5,225	106	15,000	180,000	2,250
Oregon	116	7,936	108	6,250	80	10,000	150,000	1,531
Pennsylvania, East	57	6,869	47	5,887	37	13,000	210,250	860
Pennsylvania, West	113	13,094	102	11,873	71	30,000	821,100	1,889
Porto Rico	5	258	7	235	6	400	4,000	
Rhode Island	1	57	1	60	1	300	3,000	
South Carolina	36	1,606	22	682	36	5,000	20,000	573
South Dakota	32	3,773	28	2,000	19	4,500	28,000	300
Tennessee	560	51,890	370	26,500	185	70,000	655,000	4,100
Texas	750	87,000	480	45,000	495	90,000	1,000,000	20,000
Utah	2	485	3	265	3	800	20,000	360
Vermont	2	306	3	160	2	600	6,000	
Virginia	320	22,400	182	14,000	125	35,000	320,000	7,000
Washington	94	6,000	61	3,340	77	10,000	191,000	500
West Virginia	192	18,000	110	7,775	88	20,000	250,925	1,027
Wisconsin	29	1,387	26	1,402	15	4,000	61,800	600
Wyoming	5	550	4	350	4	400	3,750	
Total	10,325	1,144,460	8,179	781,057	6,038	1,617,730	$19,534,097	$161,229
Colored Churches	660	76,381	280	40,000	479	60,000	350,000	2,500
Totals	10,985	1,220,841	8,459	821,057	6,517	1,677,730	$19,884,097	$163,729
British America	158	12,150	130	8,400	75	15,000	225,345	
Australia	235	17,298	210	15,329	72	25,000	550,000	
Great Britain	155	14,000	145	6,200	75	16,000	375,000	
Foreign Missions	145	9,519	160	8,771	388	18,000	400,000	
In all Lands	11,678	1,273,798	9,004	859,697	7,217	1,751,730	$21,434,352	

STATISTICAL REPORT

AND OFFERINGS FROM ALL SOURCES FOR THE FISCAL YEAR 1902–03

	1902	1903	Gains.
Number of Churches	10,857	10,983	126
Number of Communicants	1,187,377	1,220,841	33,464
Number of Bible-schools	8,171	8,355	184
Number of Scholars, Officers, and Teachers	776,699	801,807	25,108
Number of Ministers	6,427	6,507	130

MISSIONARY RECEIPTS.

Year.	Number of Societies.	Amount Contributed.
1873	One	$4,159
1880	Three	26,421
1885	Three	84,629
1890	Three	146,243
1895	Three	208,616
1900	Three	413,641
1903	Three	516,444

MISSIONARY RECEIPTS.

Foreign Christian Missionary Society	$210,009	
Christian Woman's Board of Missions	147,087	
American Christian Missionary Society	102,246	
Board of Church Extension	57,042	
State and District Missions	159,681	
Miscellaneous Missions	15,000	$681,065

EDUCATION AND BENEVOLENCE.

Buildings and Endowments of Schools	$250,000	
Homes for Orphans, the Aged, etc.	82,000	
Ministerial Relief	7,000	$339,000

LOCAL CHURCH WORK.

Ministerial Support	$4,270,000	
Incidental Church Expenses	915,000	
Church Buildings	575,000	
Church and Bible-school Literature	345,000	$6,115,000
Total from all sources		$7,135,065

TEN YEARS' GROWTH IN LARGE CITIES.

Name.	Number of Churches. 1891	1902	Number of Members. 1891	1902
Buffalo	1	4	300	1,107
Chicago	6	18	1,060	4,945
Cincinnati	7	14	2,072	2,314
Cleveland	5	9	1,800	3,000
Covington and Newport	4	9	885	1,850
Des Moines	3	8	1,503	5,200
Kansas City	6	14	2,199	4,600
Lexington	4	5	1,660	2,850
Louisville	9	11	3,300	4,172
Los Angeles	2	5	600	1,600
Nashville	7	14	2,000	3,600
New York	5	6	744	1,522
Pittsburg	8	18	1,491	4,545
Richmond	3	5	1,300	1,882
St. Louis	4	11	1,129	3,784
Toledo	2	4	173	790
Washington	1	4	600	2,050

CHRISTIAN ENDEAVOR

TABULATED STATEMENT OF SOCIETIES FOR 1902–03

	1902				1903				STATE SUPERINTENDENTS.
	Sr.	Jr.	Total	Gain	Sr.	Jr.	Total	Gain	
Alabama	6	4	10	1	9	5	14	3	H. Galt Broxton, Birmingham.
Arkansas	26	25	51	.....	28	25	53	2	E. C. Browning, 2000 Adams St., Little Rock.
Arizona	1	.....	1	.....	1	1	2	.....	
California (S.)	20	32	52	2	23	34	57	5	A. C. Smither, 1500 W. Adams, Los Angeles.
California (N.)	78	73	151	.....	82	74	156	5	Mr. Sayers, 122 Twelfth St., San Francisco.
Colorado	18	28	46	3	21	28	49	3	Miss Minnie Brown, Denver.
Connecticut	.....	.....	.....	.....	3	2	5	1	Mrs. E. J. Teagarden, 19 Stevens St., Danbury.
Florida	.....	.....	.....	.....	8	6	14	3	J. T. Boone, Jacksonville, and F. M. Call, St. Louis, Mo.
Georgia	11	15	26	1	11	18	29	3	
Idaho	8	5	13	2	6	4	10	*3	G. L. Surber, Payette.
Illinois	377	267	644	13	365	271	636	*8	J. R. Golden, Gibson City.
Indiana	372	288	660	6	428	252	680	20	B. L. Allen, 1137 Blaine Ave., Indianapolis.
Indian Territory	.....	.....	.....	.....	11	9	20	.....	G. T. Black, Ardmore.
Iowa	394	201	595	20	407	216	623	28	W. J. Hastie, Albia.
Kansas	198	209	407	30	185	197	382	*25	S. W. Nay, 571 Congress St., Leavenworth.
Kentucky	145	103	248	23	133	91	224	*24	Mrs. W. M. Baker, Glasgow.
Louisiana	6	4	10	.....	5	4	9	*1	Claude L. Jones, Shreveport.
Maryland	18	11	29	1	21	13	34	5	Chas. D. Wagaman, Hagerst'n.
Maine	.....	.....	.....	.....	4	3	7	2	Anna M. Peavy, Lubec.
Massachusetts	.....	.....	.....	.....	6	4	10	3	W. C. Mills, 110 Regent St., Boston.
Michigan	49	46	95	2	57	53	110	10	Thos. P. Ullom, Traverse City.
Minnesota	20	21	41	1	23	22	45	4	John Treloar, Cleveland.
Mississippi	8	7	15	2	.....	.....	.....	.....	John A. Brooks, Corinth.
Missouri	409	210	619	19	423	215	638	19	H. A. Denton, Warrensburg.
Montana	11	5	16	1	12	8	20	4	W. W. Beeman, Whitehall.
Nebraska	148	82	230	7	174	89	263	33	V. E. Shirley, Harvard.
North Dakota	.....	.....	.....	.....	12	9	21	.....	
New England	11	11	22	2	12	11	23	1	D. C. Tremann, West Rupert.
New York	38	29	67	1	38	29	67	.....	W. C. Bower, No. Tonawanda.
North Carolina	22	4	26	1	20	9	29	3	
Ohio	325	215	540	16	.....	.....	.....	.....	H. H. Moninger, Steubenville.
Oklahoma	30	18	48	10	.....	.....	.....	.....	W. B. Morris, Enid.
Oregon	50	37	87	8	41	38	79	*8	Alice Christian, Freewater.
Pennsylvania (E)	.....	.....	.....	.....	.....	.....	.....	.....	C. W. Harvey, Harrisburg.
Pennsylv'a (W)	75	73	148	1	84	76	160	12	R. J. Bamber, Turtle Creek.
South Dakota	10	12	22	.....	15	12	27	5	Newton Bundy, Carthage.
Tennessee	23	12	35	2	28	15	43	8	
Texas	118	153	271	27	129	155	284	13	Miss Kirby McChesney, Hillsboro.
Utah	2	1	3	1	2	1	3	.....	T. W. Pinkerton, Salt Lake City.
Vermont	.....	.....	.....	.....	2	2	4	.....	Ruby Clark, West Rupert.
Virginia	61	24	85	3	73	41	114	29	H. H. Moore, Manchester.
West Virginia	19	9	28	2	28	16	44	16	J. W. Yoho, Bethany.
Washington	28	31	59	2	37	32	69	10	W. W. Clarke, Seattle.
Wisconsin	14	8	22	1	17	11	28	6	Miss Metta Monroe, Monroe.
Other States	40	38	78	21	71	49	120	42	
Total	3,189	2,311	5,500	.....	3,055	2,150	5,205	.....	

NOTE.—* Indicates loss.

EDUCATIONAL INSTITUTIONS

Name of College or University	Location	Value of Property	Value of Endowment	Volumes in Library	Number of Students	Preparing for Ministry	Number in Faculty
Add Ran	Waco, Tex	$200,000	$10,000	5,000	400	30	25
American University	Harriman, Tenn	40,000	5,000	3,000	102		9
Butler	Irvington, Ind	150,000	250,000	7,000	300	30	18
Bethany	Bethany, W. Va	200,000	150,000	8,000	257	61	18
Bible College	Lexington, Ky	26,000	103,000	3,500	104	140	4
Bible School	Nashville, Tenn	20,000	15,000	2,000	120	20	12
Christian	Canton, Mo	60,000	20,000	1,000	115	42	12
Cotner	Bethany, Neb	125,000	15,000	2,500	237	41	16
Dexter Christian	Dexter, Mo	20,000		300	110	5	9
Drake	Des Moines, Ia	300,000	250,000	7,000	1,764	123	104
Eureka	Eureka, Ill	115,000	175,000	7,000	225	37	14
Hiram	Hiram, O	125,000	200,000	10,000	394	50	17
Kentucky	Lexington, Ky	600,000	350,000	18,500	1,118	45	61
Milligan	Milligan, Tenn	10,500		3,000	208	7	10
SEMINARIES, BIBLE CHAIRS, AND SCHOOLS.							
School of Evangelists	Kimberlin Heights, Tenn	$30,000		1,000	112	110	8
Ann Arbor B. C.	Ann Arbor, Mich	8,000	$30,000	300	223	6	2
Bible College	Columbia, Mo	24,000	50,000	1,000	82	21	3
Berkeley Bible Seminary	Berkeley, Cal	12,000	60,000	600	12	7	1
Eugene Divinity School	Eugene, Ore	14,000	8,000	1,500	40	23	5
COLORED SCHOOLS.							
Bible School	Louisville, Ky	$4,500		800	27	19	2
S. Christian Institute	Edwards, Miss	50,000		800	92	25	8
Total for fiscal year, 1903		2,123,500	1,690,000	80,000	5,634	831	355
Total for fiscal year, 1901		1,718,500	1,602,000	74,400	5,522	801	310
Gain in two years		$405,000	$88,000	8,300	224	30	45

LIST OF NEWSPAPERS PUBLISHED BY CHURCH*

Christian Century, Chicago, Ill. — Weekly.
Christian Courier, Dallas, Tex. — Weekly.
Christian-Evangelist, St. Louis, Mo. — Weekly.
Christian Companion, Louisville, Ky. — Weekly.
Christian Union, Des Moines, Ia. — Weekly.
Christian Standard, Cincinnati, O. — Weekly.
Gospel Advocate, Nashville, Tenn. — Weekly.
The Church News, Mulhall, O. T. — Weekly.
Our Young Folks, St. Louis, Mo. — Weekly.
Pacific Christian, San Francisco, Cal. — Weekly.
The Christian Leader, Cincinnati, O. — Weekly.
The Christian Messenger, 26 Adelaide St., Toronto, Can. — Weekly.
The Gospel Plea, Edwards, Miss. — Weekly.
The Southern Evangelist, Kiser Bldg., Atlanta Ga. — Weekly.
The Lookout, Cincinnati, O. — Weekly.
The Round Table, St. Louis, Mo. — Weekly.
The Church Herald, 5432 Lancaster Ave., Philadelphia, Pa. — Weekly.
West Virginia Christian, Cameron, W. Va. — Weekly.
The Worker, Pittsburg, Pa. — Weekly.
Christian Monthly, Richmond, Va. — Monthly.
The Christian, St. John, N. B. — Monthly.
The Kansas Messenger, Topeka, Kan. — Monthly.
The Christian Worker, Des Moines, Ia. — Monthly.
The Ohio Work, Cleveland, O. — Monthly.
The Watch-tower, La Grange, N. C. — Monthly.
The New England Evangelist, Boston, Mass. — Monthly.
The Colorado Christian Herald, Denver, Col. — Monthly.

MISSIONARY PERIODICALS.

Business in Christianity, Kansas City, Mo. — Quarterly.
Missionary Intelligencer, Cincinnati, O. — Monthly.
Missionary Tidings, Indianapolis, Ind. — Monthly.
Missionary Voice, Cincinnati, O. — Quarterly.
Our Home Field, Cincinnati, O. — Quarterly.
The American Home Missionary, Cincinnati, O. — Monthly.
The Christian Philanthropist, 903 Aubert Ave., St. Louis, Mo. — Monthly.

*This list does not include the hundred or more papers published by ministers or congregations having local influence only.

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